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Vol. XXIX. JANUARY, 1878. No. 1.

"LIFE, LIGHT, LOVE."

THE GUARDIAN:

A MONTHLY MAGAZINE,

DEVOTED TO THE

SUNDAY SCHOOL CAUSE AND THE SOCIAL, LITERARY, AND RELIGIOUS INTERESTS

OF

YOUNG MEN AND LADIES.

Rev. B. Bausman, D. D., Editor.

PHILADELPHIA:
REFORMED CHURCH PUBLICATION BOARD,
No. 907 Arch Street.

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TO OUR PATRONS.

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REFORMED CHURCH PUBLICATION BOARD,

907 *Arch Street, Philadelphia.*

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YOUNG MEN AND LADIES.

REV. B. BAUSMAN, D.D., Editor.

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PUBLISHED BY THE REFORMED CHURCH PUBLICATION BOARD.
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The Guardian.

VOL. XXIX. JANUARY, 1878. NO. 1.

The year 1877 has brought ruin to many publications. The pressure of the times has compelled not a few secular and some religious papers to close their existence. Very few have increased their subscription-list. We are thankful to God and to our friends that the GUARDIAN belongs to this small number. Although its increase is not large, even a small gain in such times is doing very well.

We have no unusual high-sounding attractions to offer for the next year, like some of our more showy contemporaries. The GUARDIAN will be fully up to its past standard, possibly above it. If but a few more of the many gifted writers in our Reformed Church would help us with their pens, our pages might be greatly improved. Help us ye friends of Christ to furnish the Sunday-School teachers and youth of the Church with the most pleasing and most profitable reading we can command.

Help to circulate the GUARDIAN. Show and recommend it to your friends. Raise clubs of subscribers in congregations and Sunday-Schools. Do not stop it. The hard times are made the scapegoat for many sins. Among others some people, under the pretext of economy, give up their religious papers. Do not begin to save at this end of the difficulty. If either your secular or your religious reading *must* be given up, do not stint and starve your soul by depriving it of the latter. For the terms see prospectus on the outside cover.

A young tramp, eighteen years of age, was lately arrested in one of our large cities, for a serious crime. "What led you to embark on such a life?" asked one of the police. "The reading of dime novels," was his frank reply. He said that he eagerly pored over their pages until he was fascinated with the idea of an adventurous wandering life. If you wish young people not to read such soul-poison you must give them something better. Too many youthful minds are athirst for reading of some kind. If they are not given a good article they will take to the ruinous ten cent novels.

At a certain missionary meeting we once attended two brethren made strong appeals for a liberal collection. When the basket was passed round a certain ministerial brother carried it up the pulpit-steps to the speakers, because he wanted God's people to practice what they preach.

An exchange says: A "brother from the country" sometimes speaks with force and point. One of the number having listened lately for some time to some eloquent pastors making fine missionary speeches, rose and quietly said: "I would suggest that next year brethren make their speeches before they come, make them to their own churches, and bring the result to the meetings in the form of a collection."

The best of men sometimes waste their precious ammunition by aiming too high. In a battle as in preaching or teaching it is well to aim low. The following, although not a fruitless hearer, belongs to a large class of people to whom words of learned length are a great puzzle:—"A country clergyman chose for his text on one occasion a passage of Scripture which had been variously interpreted. In concluding his sermon he said, "These are the conclusions I have reached after the most diligent study, but I must inform you that the *commentators disagree with me.*" A farmer, a great admirer of the parson's eloquence, had paid marked attention to the discourse. He went home, filled a large bag with choice kidney potatoes, and packed them

off to the parson's house with the following note:

"*Reverend and Dear Sir:* You told me this mornin as how *common taturs didn't agree with you.* I hope as how choice kidney does."

Some people are always late. Late in lying down and late in rising up, late in leaving and coming home, late in reaching church, and in returning from it. We know a farmer who seldom gets through corn-husking before midwinter. An excellent Christian lady, now in heaven, deservedly got the name of being always last in coming to Church. We can still see her hurrying through the aisle to her pew, every time seemingly worried at her tardiness.

"Lord Chesterfield says that the Duke of Newcastle lost half an hour in the morning, and spent the whole day running after it. This is a true expression of the career of a busy but inefficient man. He who is always driven, always in a hurry, always late, and always with deficiencies to be made up, is very likely to be always a failure. It is well known that the responsibilities of society are best and most easily discharged by those who estimate the value of small portions of time, who do things strictly in their proper sense and place, who provide against contingencies, and distribute their day in reference to what is, as well as to what may be, required of them."

In our country young people soon become impatient of parental control. True piety has regard for the wishes of a father and a mother while they live. We have known persons at sixty who did this, and others at sixteen who did it not. It is said that Queen Victoria knew how to use the rod in the training of her children, no less than how to sway her sceptre in the government of her subjects. And now, though grown up, they still obey her. She regulates and disciplines her children just as if they were still boys and girls. Prince Leopold is twenty-four years old, but his slightest movements or plans are telegraphed to Windsor or Balmoral by one of his suite so that on a recent Sunday, when, in Elgin, Scotland, he accepted an invitation to attend the Protestant Episcopal Church, he received a few minutes before the hour of service positive orders to go to the Presbyterian Church, and went.

New Year.

BY THE EDITOR.

We wish our readers a happy New Year. This is the twenty-ninth greeting of this kind which the GUARDIAN brings its patrons. To the serious and thoughtful mind, the present season, with its salutations, calls up mingled feelings of joy and sadness. Could we glance into the hearts and homes of our readers, many a cloud might be seen shading their festive mirth. With some the past year has brought serious losses. The loss of friends, health, property, or peace of mind, has desolated many a hearth. But friends that die in Jesus are not lost, but gone before. The loss of bodily health, if piously improved, leads to the eternal healing of the soul, and prepares us for the blessed country, whose inhabitants shall forever be well. The loss of perishable possessions, if rightly improved, teaches us the emptiness of earthly gain, and leads us to acquire a possession and home eternal in the heavens. The loss of peace is to lead us to Him who can give us that peace which passeth all understanding, and which the world can neither give nor take away.

But amidst sad reflections we must thankfully call to mind the great mercy of God, which has led us through another year. For us He has crowned the year with His goodness. Compared with many others we have been highly favored. It becomes us to call to mind the lessons of the past year, and turn them to a pious account. Our life is fading as a leaf, fleeting as a weaver's shuttle. Soon the places that now know us, shall know us no more forever. Whatever we wish to do for a useful and blessed life here, and for a blissful eternity, we must do quickly.

We enter upon the New Year with cheerful hope. What it may bring us, sickness or health, life or death, we know not. But we do know that Christ will not forsake us, if we do not forsake

Him. We bless God that He permits us, poor mortals to work for Him, and that we can derive sweetest pleasure from His service. If living, we live unto the Lord, then dying we shall die unto the Lord. Whether living or dying we are the Lord's. Christ is our watchword. He alone is worthy of our Supreme love. He only is worth living for. He only is worth dying for. That is the grandest life which is hid with Christ in God. Such we strive to make the life of our dear GUARDIAN, from whose every page the "Life, Light and Love" of our adorable Saviour shall be reflected.

Under the Holly Bough.

YE who have scorned each other,
Or injured friend or brother,
In this fast-fading year;
Ye who, by word or deed,
Have made a kind heart bleed,
Come gather here.

Let sinned against and sinning,
Forget their strifes' beginning,
And join in friendship now;
Be links no longer broken,
Be sweet forgiveness spoken,
Under the holly bough.

Ye who have loved each other,
Sister and friend and brother,
In this fast-fading year;
Mother and sire and child,
Young man and maiden mild,
Come gather here:

And let your hearts grow fonder,
As memory shall ponder
Each broken vow.
Old loves and younger wooing
Are sweet in the renewing
Under the holly bough.

Ye who have nourished sadness,
Estranged from home and gladness,
In this fast-fading year;
Ye, with o'erburdened mind,
Made aliens from your kind,
Come gather here.

Let not the useless sorrow
Pursue you night and morrow.
If ere you hoped, hope now—
Take heart;—uncloud your faces
And join in our embraces,
Under the holly bough.

CHARLES MACKAY.

Shepherds and the Good Shepherd.

BY THE EDITOR.

The shepherds at Bethlehem received the first tidings of our Saviour's birth. They were the first to greet the Virgin mother and her Babe; the first to bow reverently at the manger. It was fitting that simple shepherds should be the first to welcome the advent of the Good Shepherd. It is fitting now during this Christmas season to think and speak of both.

Here in America we have no shepherds. Each farmer has his fenced fields, where his flocks and herds are safely kept without the need of one constantly to watch and protect them. In some parts of England and on the continent of Europe you still find the shepherd. Where there are no fences or hedges, some one is needed to watch the flocks. In Germany every village has one shepherd and one flock for the sheep of all its burghers. He and his faithful dog lead them along narrow paths, through unfenced grain-fields, on the village green or Gemeinde Wald (the woodland belonging to the village.) His life is without peril and sympathy. It is his occupation, which affords him a living; but beyond the fleece of pay, he has little concern. Not so with the Arabian and Syrian shepherd. His life is one of adventure and peril. He is the owner of his flock. Occasionally you find a "hireling" who serves for money, or an owner whose relation is one of pecuniary interest. He can tell you the number of his sheep and their value; he may know the market where each was purchased, and the price he would sell it for. He looks upon his sheep as property, convertible into so much money. Beyond this he has no attachment, no sympathy, no concern. But a good shepherd, one who is neither a hireling nor a greedy, fleecing owner, is prompted by better and purer motives.

The figure of the Good Shepherd expresses the relation between Christ and His people.

It is a relation of dependence. This is not mutual. Only the flock is dependent upon the shepherd. He is their protector. The flocks of Asia and Africa are exposed to many dangers.

Wolves prowl after and carry them off, and many an eagle suddenly sweeps down from a cliff and bears a helpless lamb aloft to its young. Beasts of prey are everywhere on the alert for their destruction. David slew a lion and a bear in defence of Jesse's flocks. By long and close practice the shepherd becomes keenly alive to danger and fearless to avert it. And are not the people of God exposed to a thousand perils? "Satan goeth about like a roaring lion, seeking whom he may devour." Masked in an angel's garb, he seeks to deceive and destroy them. Poisonous error assumes the form of truth, and is varnished with the gloss of good. We are helpless, inexpert and inexperienced; have no power to detect or resist danger. But the Lord is our Shepherd, who was tried and tempted as we are, yet without sin; who understands the wiles and artifices of the evil one, and can defend us against them.

He, too, supports the flock. You rarely find the Oriental shepherds in the plains. Jezreel and Samaria, teeming with exuberant life and vegetation, are unvisited by them. Highlands and hill-countries are their places of resort—regions where grass grows sparsely and no grain. The flocks sheltered in the sheep-folds on the edge of Jehoshaphat at Jerusalem, are all pastured on the bleak hills of Judea, where John the Baptist preached and fasted. On the unploughed hills of Bethlehem, where angels watched their flocks when the Saviour was born; on the hills beyond Jordan, where the king of Moab was a sheep-master, and gave one hundred thousand lambs for tribute; the country which Reuben and Gad, with their great multitude of cattle, asked for their portion that they might build cities for their little ones and folds for their flocks; the frowning cliffs of Seir and Sinai, where Jethro and Moses kept their flocks: these still furnish the pasturage for Arabian and Syrian flocks. where veiled maidens and Bedouin patriarchs seek and find pasture.

In countries where the water is so scarce, the flocks would all perish without the guidance of an experienced shepherd. When one well fails they lead them across mountain barriers, at the risk of limb and life to another; and when, after a long journey, they do reach the water, the sheep cannot get at it. The well is too deep. With a long rope attached to a goat-skin the good shepherd draws the water and carefully gives it to his sheep. Sometimes he must roll away the stone from the mouth of the well, as did Jacob and Rachel in Padan-aram.

How beautifully this illustrates the provident care of the Good Shepherd of the Gospel By nature we are traveling through a moral waste, where no bread of heaven is found; through a wilderness where no water of life is. Far up on spiritual elevations, He gives us manna, and brings water from the rock. He leads us on green pastures and by still waters. Nay, He himself "is manna to the hungry soul and to the weary rest."

It is a relation of sympathy. There is heart in it. Psychologists may smile at this, but the human heart is capable of affection for beings below man. The pretty flower-plant which you nurse this winter, — nurse and water it for months, at length comes out into bloom. As you fondle the flower have you not a feeling towards it akin to love? You almost feel like talking to it. You can scarcely persuade yourself that it does not *see* and *feel* your kindness. And are you certain that it does not? It is marvellous how deep and tender the sympathy may become between the lower and the higher being. In the dreary solitude of the desert the Bedouin and his horse are one family. The animal and his master are sharers of the same perils and plenty, of the same want and work. He sleeps with him on the same hard bed, and divides with him his last hard crust of barley bread. He nurses the horse when sick and weeps when he dies.

In those vast solitudes the Arabian shepherd is alone with his flock. For his sheep he lives, for them he is willing to die. Hardship endured for another inspires us with kind regard for him. The Arab has a heart like ours. Eat bread with him in the shadow of his tent and he will die to save your life. This feeling the shepherd has for his flock. It becomes intensified by trial. There is no peril, no privation he will not endure for the sheep, and the enduring of it strengthens the tie which unites them. Every day of his life is a

risk. He leads the way on mountain-ledge and frowning cliff, where the wild goat fears to follow, to gather a handful of grass. Like David, he will fight with beasts, and like Jacob, by day the heat consumes him and by night the cold. Like those of Bethlehem, he reclines on the damp hillside watching the stars, while the sheep safely rest. He endures summer suns and winter frosts, hunger and thirst, peril and pain for his flock. This blends their life into one. Differences of nature disappear; the vast interval between the man and the brute vanishes. And thus between lives so distant, a network of mutual sympathy and love is woven; one is the love of the strong protector, the other the love of the grateful dependent for life. The greater and the less, the higher and the lower, mysteriously mingle their being; they know and feel each other's existence. "The shepherd knows his sheep and is known of them."

So came the Infinite and Eternal One, stooped to our vile abode. So came the Strong One to the weak, the Helper to the helpless. So His sufferings, too, endear us to Him. His poverty, temptations, persecutions, sorrow; the groan of Gethsemane's night, the mangling and bleeding and deserted sorrow on the cross, all form the ingredients of the precious price paid for our redemption, and make us dearer to Him. After such bitter passion, He can be touched with a feeling of our infirmity; for, like a good shepherd, He went before; first trod the way to show us how to travel it.

Robbers may turn shepherds, who keep the sheep for the flesh and the fleece. The hills of Galilee and Judea had many such. On Mount Carmel David and his band drove such away from Nabal's flock. Hirelings too there are, who will flee at the approach of danger and allow the wolf to catch and scatter the sheep. Like Demetrius, the priest at Ephesus; "by this craft they get their living," and that is all they care about it. "Pay before principle" is their motto. The race of hirelings is not yet extinct. You find them in Church and State. Sensation preachers, coveting popularity at the cost of principle, who use the livery of heaven to gratify and glut their vanity, and care more for the flattery of men than for their souls; pestiferous demagogues, always on the hunt for place and plunder by procuring their election to office; purchasable legislators, who sell themselves to the highest bidder, and perjure themselves for a bribe; pay-patriots, who do filthy work for filthier leaders; so-called champions of rights, who, under the guise of reformers, appeal to Heaven with one hand to witness their honesty of purpose, while they plunder the Government treasury with the other; a race of hirelings and robbers such as no country has ever equalled. The trials of the times drifted them to the surface, "like the troubled sea casting up mire and dirt."

No such dishonesty and desertion of principle in the Good Shepherd. No bogus friendships, no trading in principles. Many a Syrian gives his life rather than desert his flock in the hour of danger. No falsehood or flummery in Him. Christ did no hireling's work. His pay was hatred, His reward the thorny crown and the cross.

He might have chosen an easier course; might have made Himself leader and king of the Jews. He might have converted the homage of an hour into the hosannas of a lifetime, had He only become a truckling demagogue. But rather die than do that. "The Good Shepherd giveth his life for the sheep."

"I know My sheep." Not only the whole flock, but every one separately. The Eastern shepherd always walks before the flock, and calls the sheep by name. For every one he has a name. It sounds strangely as you hear him thus calling them. He knows every one that is lame, or blind, or weak, or given to wandering. And no sight so touching as to see a long-bearded Bedouin carry a tender lamb which has fallen by the way in his strong arms. And as you watch him patting its soft coat and speaking so tenderly to it, you think of Jesus, "Who calls the tender lambs and folds them in His arms." And he notices at once if one strays away, and has more concern and trouble for it than all those who remained in the flock. And such joy when he finds it; more than over ninety and nine that were not lost.

He knows his sheep—each one separately and by name. You cannot find

out a man's opinions unless he expresses them. But his feelings, his spirit, his life you discern by a sort of electric instinct. There is a mysterious touch of sympathy and antipathy, by which we discover the like and unlike of ourselves in others' character. If our hearts are pure, we will know the pure, and the impure too. The face is the mirror of the soul. A man's moral character is stamped in his look and mien, tone and motion. "It is marvellous how innocence perceives the approach of evil, which it cannot know by experience; just as a dove which has never seen a falcon, by instinct trembles at its approach; just as a blind man by finer sensibilities perceives the passing of a cloud which he cannot see overshadowing the sun." It is wondrous how the truer and purer we become, the more readily we can tell whether a man be true or false. What we see through a glass darkly Christ sees face to face. One look shows Him that the face of Nathaniel is without guile. One glance discovers to Him what is noble and what wrong in the rich young man. A sudden glimpse reveals to Him the troubled heart of penitent Zaccheus. The soul of Jesus is like the crystal water of the Galilean sea, which alike reflects the pure stars of heaven and the treacherous robbers that bend over its banks; a stainless mirror of truth which reflects good and evil without being affected by them. Yes, Christ knows His sheep; knows each one of you; knows me; knows me by name; if not the name by which men call me, some better and more expressive name; "a new name," by which angels in heaven and sainted friends will call me. He thinks and cares for each one of us separately and personally. He sees every trial I endure, every conflict with evil, every effort for good. In all my afflictions He is afflicted. No sigh escapes my heart, no prayer from my lips which He does not hear and heed. No cloud of peril, pain or disappointment which did not first cast its shadow over His loving soul. Alone on the thorny bed of disease, I hear His soothing, sympathizing voice. On highest alpine peaks, or on the dread mountain of the Law, I hear and feel Him; in the darkest night on mid-ocean, above the roar of waves, tempests and the creaking beams of the tortured, storm-tossed ship, I hear His voice and see the same extended helping hand which raised the sinking Peter. On the other side of the globe, helpless, homeless and alone among savage hordes, as with parched lips and feverish brain, I dream of home and friends, He is with me, His solitary follower; there I hear His voice saying, "Fear not, I am with thee." "If I ascend up into heaven, Thou art there; if I make my bed in hell, (the grave) behold Thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me." Psalm cxxxix. 8–9.

How these simple words about the Good Shepherd bring the Saviour home to us. For this reason I like and do highly esteem the lonely Syrian shepherd as he still roams around Bethlehem and over Judea's hills. I see what he feels towards the helpless and dependent companions of his life; pities their helpless pains; helps them to bear their burdens, and presses the little lambs to His bosom; and I know that even so the Eternal One bends over His children, pities their griefs, bears their sorrows, feeds the hungry, refreshes the thirsty, strengthens the weak, heals the sick, and defends the helpless against the evil one. No one shall pluck them out of His hand.

Such is your Good Shepherd, my Christian reader. A Friend in need and a Friend indeed. Love Him; stray not from His fold; hear and follow His voice; recline on Him when you are weary; flee to Him when in danger; lean on Him when dying.

Jesus my Shepherd is;
'Twas He that loved my soul,
'Twas He that washed me in His blood,
'Twas He that made me whole;
'Twas He that sought the lost,
That found the wandering sheep,
'Twas He that brought me to the fold;
'Tis He that still doth keep.

No more a wandering sheep,
I love to be controlled;
I love my tender Shepherd's voice,
I love the peaceful fold,
No more a wayward child,
I seek no more to roam;
I love my Heavenly Father's voice,
I love, I love His home.

Christmas.

O, time by holy prophets long foretold,
Time waited for by saints in days of old;
O, sweet auspicious morn,
When Christ, the Lord was born!

Again the fixed changes of the year
Have brought the season to the world most dear,
When angels all aflame,
Bringing good tidings came.

Again we think of her, the meek, the mild,
The dove-eyed mother of the holy child,
The chosen and the best,
Among all women blest.

We think about the shepherds, who, dismayed,
Fell on their faces trembling and afraid,
Until they heard the cry,
Glory to God on high!

And we remember those, who from afar,
Followed the changing glory of the star
To where its light was shed.
Upon the sacred head;

And how each trembling, awe-struck worshiper,
Brought gifts of gold, and frankincense, and myrrh,
And spread them on the ground
In reverence profound.

We think what joy it would have been to share
In their high privilege, who came to bear
Sweet spice and costly gem
To Christ in Bethlehem.

And in that thought we half forget that He
Is wheresoe'er we seek Him earnestly;
Still filling every place
With sweet, abounding grace.

And though in garments of the flesh, as then,
No more He walks this sinful earth with men,
The poor, to Him most dear,
Are always with us here.

And He saith, inasmuch as ye shall take,
Good to these little ones for My dear sake,
In that same measure ye
Have brought it unto Me!

Therefore, O men, in prosperous homes who live,
Having all blessings earthly wealth can give,
Remember their sad doom
For whom there is no room—

No room in any home, in any bed;
No soft, white pillow waiting for the head,
And spare from treasures great
To help their low estate.

Mothers, whose sons fill all your homes with light,
Think of the sons who once made home so bright,
Now laid in sleep profound
On some sad battle-ground;

And into darkened dwellings come with cheer,
With pitying hand to wipe the falling tear;
Comfort, for Christ's dear sake,
To childless mothers take!

Children, whose lives are blest with love untold,
Whose gifts are greater than your arms can hold,
Think of the child who stands
To-day with empty hands.

Go fill them up, and you will also fill
Their empty hearts that lie so cold and still.
And brighten longing eyes
With grateful, glad surprise.

May all who love, at this blest season seek
His precious little ones, the poor and weak,
In joyful, sweet accord,
Thus lending to the Lord!

Yea, crucified Redeemer, who didst give
Thy toils, Thy tears, Thy life, that we might live,
Thy Spirit grant that we
May live one day with Thee!

—*Phebe Cary.*

A Merry Christmas.

BY THE EDITOR.

"Heap on more wood! the wind is chill;
But, let it whistle as it will,
We'll keep our Christmas merry still."
[*Sir Walter Scott.*

We wish our readers a joyful Christmas. It is the season of good tidings. A time when older persons feel young again, and join in the innocent enjoyments of childhood. Within the recollection of older persons the observance of Christmas was confined to people of German descent. Their religious services and festive merriment were disapproved of by persons outside of German communions. Since then times have greatly changed. Now Christian people of every nation, and many who are not Christians, vie with each other in celebrating their Christmas festivities. Unfortunately, this festive mirth often degenerates into revelry.

Our Christmas joys have for years past been marred by the rioting, drunkenness and irreligious indulgences, especially in certain communities. Places of sinful concourse are crowded; the streets abound with drunken people, whose boisterous profanity fills one with shuddering horror. Christmas Eve and Christmas night are desecrated with scenes that make the heart sick.

It cannot be denied that with the increasing observance of Christmas, have come an intemperate indulgence in eating and drinking. Not that we object to or consider sinful the moderate, rational enjoyment of relishable things during this season. We ought to get and give one another the best dishes and gifts which our means can afford. But the excessive gratification of the appetite, which so commonly prevails, is sinful. Whilst the poor are freezing and starving around them, many so-called Christians lavishly load their tables and pantries with ten times more than they can enjoy. Parents and children seem to consider it a virtue to eat and drink, not only to repletion, but to the injury of their bodily health and the stupifying of their mental and spiritual powers. Christmas is and ought to be, a season of feasting and not of fasting. But when feasting is carried to immoderate eating and drinking, it becomes heathenish revelry. And indeed this obnoxious, riotous jollity is a remnant of heathen practices, which anciently prevailed about this season of the year. Against these sinful abuses of Christmas, the fathers and pastors of the early Church, as far back as fifteen hundred years ago, severely protested and preached.

Chrysostom, the golden-mouthed preacher, denounced them in the severest terms. At this period fasting was looked upon as a mark of heresy; but intemperate feasting was also forbidden. A sermon was usually preached, and the holy communion administered on this day. People were even invited to celebrate the birth of Christ during five days previous, so as to be the better prepared when the Christmas day came. All servants were to be free from work, in order that they might worship God, and enjoy the day properly. The civil law prohibited all public games and shows, as also on the Lord's day. The Church obliged all its members to attend their places of religious worship.

There was a special reason at this time why Christians should be warned against an abuse of the season. For at this season of the year, the heathen observed their Saturnalia and Calends of January, when all manner of wild and wicked excesses were indulged in. One of the great pastors of that day, Gregory of Nazianzen, warned his people against these abuses: "Let us celebrate this festival not after the way of the world, but in a divine and celestial manner; not minding our own things, but the things of the Lord; not the things that tend to make us sick and infirm, but those things which will heal and cure us. * * * Let us not indulge in rioting and drunkenness which are frequently attended with chambering and wantonness. But let us leave these things to the heathen and their heathenish pomps and festivals."

Notwithstanding the warnings of pastors and pious men of the past, heathenish practices have more or less attended the observance of Christmas down to this present. In Germany, despite its beautiful observance of the season, bacchanalian excesses have cast a cloud over its festive joys. In France, centuries ago, strong complaints were made to its Synods, of the sinful practices of Christmas and New Year. "Companies of both sexes, dressed in fantastic habits, ran about the streets, and entered even the churches, disturbing the devotions of the worshipers." With boisterous cries they demanded money and liquor. The bishop of Angres complains of these licentious practices. Only when the arm of the French Government interfered, did the orderly Christians obtain relief from the annoyance.

Even among the staid and stern religious habits of Scotland, New Year's day used to be disgraced with "Saturnalian rites." Dr. Guthrie says: "In Edinburgh the principal streets were more thronged between twelve and one o'clock on New Year's Day morning than at mid-day in the full tide of business; and as if to make up for the unusually strict and grave, if not stern, demeanor, the people, like a bow too strongly bent and suddenly unbent, sprung into the opposite extreme. Even women relaxed not a little of their usual modesty; and grave citizens became bacchanalians. So soon as the iron church steeple rang out the midnight hour, a tremendous shout rose and rent the air. At that signal the crowd rushed into the wildest excesses, and orgies were begun with little distinction of sex, age or rank, that, traceable to the days of paganism, were a disgrace to "Christianity." "In the

old times in England, the head of the house assembled his family around a bowl of spiced ale, and, drinking their health, handed it round to others, every one as he lifted the bowl, saying in good old Saxon: 'Wass bael' (Wassail) or 'To your health.'

A similar custom to some extent still prevails in Scotland. When the clock struck twelve (on New Year's night), the members of the family drank to each other's health in the *hot pint*, as it was called; following this up with dances and mirth and merry making. Carrying this bowl, replenished with ale and spices, they sallied forth to visit their neighbors, entering each house with uproarious cheers, and exchanging friendly greetings in drink, given and received. As a very common result, ere the New Year had almost begun, conviviality had run into riot, and brutal drunkenness lay in the gutters, or went staggering along the streets. And though the habits of this age are a great improvement on former times, our towns still present many disgraceful spectacles at New Year's time. In walking the streets of Edinburgh, how have I been filled with disgust and sorrow."

Sir Walter Scott gives the following graphic description of an old-time Christmas and New Year's festival in England, in Marmion.

Each age has dimmed the new-born year,
The fittest time for festal cheer:
Even, heathen yet, the savage Dane
At lol' more deep the mead did drain;
High on the beach his galleys drew,
And feasted all his pirate crew;
Then in his low and pine-built hall
Where shields and axes decked the wall,
They gorged upon the half dressed steer;
Caroused in seas of sable beer;
While 'round, in brutal jest were thrown
The half-gnawed rib, and marrow bone;
Or listened all, in grim delight,
While scalds yelled out the joys of fight.
Then forth, in frenzy, would they hie,
While wildly loose their red locks fly,
And, dancing round the blazing pile,
They make such barbarous mirth the while;
As best might to the mind recall
The boisterous joys of Odin's hall.
And well our Christian sires of old
Loved when the year its course had rolled,
And brought blithe Christmas back again,
With all his hospitable train.
Domestic and religious rite
Gave honor to the holy night:
On Christmas eve the bells were rung;
On Christmas eve the mass was sung:
That only night, in all the year,
Saw the stoled priest the chalice rear.
The damsel donned her kirtle sheen;
The hall was dressed with holy green;
Forth to the wood did merry-men go,
To gather in the mistletoe.
Then opened wide the baron's hall
To vassal, tenant, serf, and all;
Power laid his rod of rule aside,
And ceremony doffed her pride.
The heir with roses in his shoes,
That night might village partner choose;
The lord, underogating, share
The vulgar game of "post and pair."
All hailed, with uncontrolled delight,
And general voice the happy night,
That to the cottage, as the crown,
Brought tidings of salvation down.
The fire, with well-dried logs supplied,
Went roaring up the chimney wide;
The huge hall-table's oaken face,
Scrubbed till it shone, the day to grace,
Bore then upon its massive board,
No mark to part the squire and lord.
Then was brought in the lusty brawn,
By old blue-coated serving-man;
Then the grim boar's-head frowned on high,
Crested with bays and rosemary.
Well can the green-garbed ranger tell,
How, when, and where, the monster fell;
What dogs before his death he tore,
And all the baiting of the boar.
The wassel round, in good, brown bowls,
Garnished with ribbons, blithely trowls.
There the huge sirloin reeked; hard by
Plum-porridge stood, and Christmas pie;
Nor failed old Scotland to produce,
At such high-tide, her savory goose.
Then came the merry masquers in,
And carols roared with blithesome din;
If unmelodious was the song
It was a hearty note, and strong.
Who lists may in their mumming see
Traces of ancient mystery;
While shirts supplied the masquerade,
And smutted cheeks the visors made;
But, O! what masquers richly dight,
Can boast of bosoms half so light!
England was merry England, when
Old Christmas brought his sports again.
'Twas Christmas broached the mightiest ale;
'Twas Christmas told the merriest tale;
A Christmas gambol oft could cheer
The poor man's heart through half the year.
Still linger in our northern clime
Some remnants of the good old time;
And still, within our valleys here
We hold the kindred title dear,
Even when, perchance, its far-fetched claim
To southern ear sounds empty name;
For course of blood our proverbs deem,
Is warmer than the mountain stream.
And thus my Christmas still I hold
Where my great-grandsire came of old,
With amber beard, and flaxen hair,
And reverend, apostolic air,
The feast and holy-tide to share,
And mix sobriety with wine,
And honest mirth with thoughts divine;
Small thought was his, in after time,

E'er to be hitched into a rhyme.
The simple sire could only boast
That he was loyal to his cost;
The banished race of kings revered,
And lost his land,—but kept his beard.

Whilst the observance of Christmas has of late years become more general, Christian people should see to it, that it be *religiously* observed. Outside European German congregations, comparatively few people attend religious services at their own church on this day. And in so far our observance of it is partly worldly and heathen. Besides the Christmas dinner and Christmas joys around well filled bags and baskets, parents and children owe it to their Saviour and to themselves, if possible to worship Him in His own house. Mirthfulness and merry-making without worship, is an abuse of the day. We plead for a decent orderly Christmas; so spent that it may afford us both innocent pleasure and furtherance in piety. A day of pleasant home gatherings of all the members of the family; a time of kindly greetings and innocent mirth for old and young; a day for the healing of broken friendships and of broken hearts; a day to bear gifts and soothing blessings to the poor, the sick and the sorrowing. In times like the present it becomes us to moderate our pleasures, so as to have some pleasures to give to those who have none of their own. Thus did our Saviour; nay, more than this He did. He emptied Himself for a season of all His bliss, so that He became a "Man of Sorrows," in order that He might give Himself for our redemption. We plead for a *Christmas* commemorative of the birth of Christ; an observance which will inflict neither sadness, sickness nor sorrow on any one. A day on which we shall gladden the hearts of children and poor people. That only is a truly "Merry Christmas," which pleases God and blesses man. In this way only can our Christmas festivities help to proclaim the original announcement to the shepherds at Bethlehem, which brought glad tidings of great joy, *which shall be to all people.*

A SCOTCHMAN asked an Irishman, "why were half-farthings coined in England?" Pat's answer was, "To give Scotchmen an opportunity of subscribing to charitable institutions."

The Christmas-Tree.

(*From Hebel's Allemanian Poems.*)

TRANSLATED BY C. Z. WEISER.

Pray, canst thou clearly, tell me Reader dear,
Who is this SANTA-CLAUS?—Ah—no, I fear!
Then I'll tell you—and so be happy, too.

He is an Eden-Angel fair, in short;
Of mild blue eyes, and of a tender heart.
God sent Him earthward from the Heavens high,
To bear to children joy and blessings nigh.
He guards their cradles closely, night and day,
And spreads His snowy wings o'er where they lay;
And breathing on them in their trundle-bed,
Their eyes grow bright, their cheeks so plump and red.
When danger's near His hands, they form a shield
For them. He plants with flowers o'er the field.
And when, 'mid snow and rain, comes Christmas-Eve,
He plants a *Christmas-Tree*—a make-believe.
That happy Spring-tide in the chamber beams,
The sight delights Him! He enjoys such scenes.
Whom "SANTA-CLAUS" we name is MOTHER'S LOVE—the same.
Go but from door to door, my reader kind,
To greet and bless each heart, and you'll find
The *Christmas-Tree* a symbol, far and wide,
Of every Mother where she may abide.

CHRISTMAS-TREE, No. I.

Here stands a Tree. Now view it round about.
Its limbs bear *only* sweet-meats, in and out.
'Tis not the best. Her foolish love would dote
Upon her boy. She would in sugar coat,
And sweeten everything—gratify each whim!
Mark what I say. There will a time set in,
She'll strike her hands above her head, so wild,
And cry, "*Are these your thanks? You thankless child!*"
Alas! such thanks may yet that mother get.

CHRISTMAS-TREE, No. II.

And here we see another Tree, next door.
Hick'ry nuts abound; mellow pears before;
And plenty red-cheeked apples from the bin;
A leaden cannon—hope no bullets in!
A golden *rod*, of tender broom-corn, slim
And pliable, and brand-new as a pin.
Mark! such a mother loves her boy, I say;
Such a mother takes the proper way.
Let but your lad grow willful and presume
That he is master here—she" show him soon,
With finger-tip aloft! Then he'll obey,
Or hear "*What's stored behind the clock away?*"
By such a plan, the boy'll become a man.

Christmas-Tree No. III.

And now we enter still another door.
Here children swarm. But look, and look still more!
There's *not a Christmas-Tree* to cheer their hearts!
Come, let us quickly leave such dismal parts!
Say, madam, who so chilled your mother-heart?
Does ne'er compassion pierce it, like a red-hot dart,
That your own children, your own flesh and blood,
Are swept along as by a lawless flood?
To leave them hungry stand by other ones,—
Like wild barbarians, or untamed Huns?
You call this "stuff"—tho' *you* could eat enough!

Christmas-Tree No. IV.

And here's our final home—God save the poor!
A *Christmas-Tree* I see; but bare, I'm sure.
The pricks and thorns abound, with here and there
A wilted apple or a dried-up pear.
She would, but dare not! Still she takes her babe,
Looks sad and weeps when near her bosom laid.
The Angel stirs some tears from that babe's eyes—
And tears are good! Indeed, we may some prize
'Bove honey-bread and sugar-peas. God's near,
And will of such a boy surely rear
A noble man, a hero strong and rife;
And of the little lass, a noble wife,
If discipline but grace soft luxury's place.

Then canst thou clearly tell, my reader kind,
Wherefore it is we Christmas toys do bind
Upon a prickly thorn-tree every year!
"*It is a winter-green,*" say you, I hear;
"*Those jagging thorns, besides, give warnings thick*
Lest boys should the tree too rudely strip."
You told the truth, in part, and told it well.
And now suppose, in time, the whole I'd tell.

Mark! reader kind, the thorn-set *Christmas-Tree*
Is meant a type of Human Life to be,
Thus Hope and Fear dwell ever in the heart.
Hope sweetens Life, and does her goodly part;
And fairer still the Future she adorns;
She draws us on. But Hope still dwells 'mid thorns.

What follows then? I hold, then, *first* of all,
When wormwood in our cup of joys may fall;
When some sharp stinging pain pierce flesh and bone,
We may not fear, nor deem it quite unknown.
Our mother,—now a happy, sainted soul!
In tenderest childhold days foretold the whole
We need but think—"*Another Christmas-Tree!*"
Since Hope and Fear still, side by side, will be.

And *secondly*, I say: It were not well
To have a change. All things that thorns indwell
Seem lovelier far and fairer to our view—
And what is more, they last us longer too.
Just think, if we the honey-bread would take,
And nuts from off the *Christmas-Tree*, and cake,
And stir them in a platter all in one,
And serve it up, and say, "*Eat till you're done!*"
"*Eat it every bit!*"—How would that befit?

I *lastly* say: Great joys in Life demand
That there should be great Prudence, too, at hand;
Lest beds of roses turn to briers and thorn,
And pain and smart then in our hands are borne.
Yea, roses grow 'mid thorns! Please don't forget!
Be sure to mind that fact! Still we would let
You prize your store. Then God will send you more.

Some Memories of Bethlehem.

BY WILLIAM C. PRIME, LL D.

The oriental word Beth, which we find as the first syllable of many names of places, is ordinarily translated "house," and such is its signification, but in oriental usage it had rather the meaning of "place" when thus applied. We are in the habit of saying when traveling on railways, "This is an eating place," "this is a resting place," "this is the place for apples," "this is the place for coffee." Just so the orientals do, and did, and many places received permanent names thus conferred. It is customary in the East for travelers to lay in supplies of bread for many days' use, and on great caravan routes there are always particular places at which such supplies are obtained. This is necessarily so, for the reason that oriental habits of life are not like ours. Mills for public use, or for grinding large quantities of flour, and public bakeries for bread are seldom seen. Each family grinds its own flour. The women or servants work at the rude stone mill or mortar daily, to prepare sufficient meal to be baked for the family use. Hence, caravans cannot

always obtain supplies even in large towns, and on particular routes of travel there are places where mills and bakeries are kept, chiefly for the use of travelers. All Nile voyagers arefamiliar with this custom, for all Nile boats stop for two days at Esneh, the only town for a long distance, at which there are a mill and a bakery. Here the boatmen buy grain, take it to the mill, thence take the flower to the bakery, and bring the resulting bread to the boat, where it constitutes their chief food for several weeks. Doubtless it was in some such way that the old town of Ephrath received the name of "the place of bread," Beth-lehem. We know that it was at one time the starting place of caravans from Syria to Egypt, and it perhaps became so from the fact that bread for the journey could be procured there, and travelers from all parts of Syria north of this would naturally gather there, and form caravans for the desert journey. It was a very large place, but its position among the mountains made it a convenient spot on the great route from Damascus to Memphis. All caravans coming by way of Jerusalem must pass by Bethlehem, whether going north or south.

It is also noteworthy that there was always a good road from Bethlehem to the land of Moab, and all travelers from the east side of the Jordan and Dead Sea found their best route to Egypt by way of Bethlehem. In coming up from the Jordan Valley they would save at least a day's journey by turning to the left to Bethlehem, instead of to the right to Jerusalem. This fact accounts for the relations existing between Bethlehem and Moab, when we first become interested in the history of the former by the story of Ruth, the great-grandmother of David. The close proximity of places familiar to us in Holy Writ is too often left out of view in reading and studying sacred history. It was not a long journey which Elimelech took from Bethlehem to the land of Moab. A good pedestrian would accomplish it in a day, without much exertion. It was more toilsome for Naomi and Ruth on the return journey, for it was up steep hills, down the sides of which the torrents of the wilderness have worn deep and gloomy gorges. And it was but a few miles from Bethlehem to the valley of Elah, where Saul met the Philistines, and David slew Goliath. The Philistines themselves were near neighbors of the Bethlehemites, a mountain ridge separating them.

The location of Bethlehem was on a rocky hill, falling off quite steeply on three sides, the north, east, and south, to the valleys in which were rich corn fields, and whence were abundant harvests. One who now visits the Holy Land can probably have little conception of the fertility of the soil in ancient days. The earth which once covered the hill-sides has been washed away by the storms of centuries, and barren rock is now left where luxuriant harvests were reaped. But the valley to the eastward of Bethlehem is still fruitful and beautiful, and in such a valley Ruth gleaned, and the shepherds watched their flocks by night. The wilderness of Engedi lies near at hand, its barren rocks overhanging the valleys; and David had need to be watchful of lions and bears, while tending to his father's flocks, even close to Bethlehem, as they grazed on the hill-sides during the day, and even when they were folded in the valley at night.

Boaz, owning fields of grain in the valleys, seems to have resided in the city, and Jesse, probably holding the ancestral lands, also lived in town. Such was the ancient, and such is the modern custom in the East. Outlying farm-houses are unknown. The inhabitants live in groups, sometimes in small villages, sometimes in larger towns or cities. Country residences are rare, even near cities. When I first saw Jerusalem in 1856 there was no house outside the walls of the city. When I was there in 1870 many had been built, chiefly by Europeans.

The traveler who makes Jerusalem a resting place, and really establishes a residence there for however short a time, finds himself constantly drawn to two spots more frequently than any others near the Holy City. These are Bethany and Bethlehem. One never wearies of going around the walls of Jerusalem, and climbing the Mount of Olives to sit and look down on the desolation of Zion. It is never tiresome to

go down the Kedron Valley, and around the extremities of Moriah and Zion, to lie down on the ruined walls of Siloam, and hear the sounds of its waters, to explore the tombs at Aceldama, to pick out the fragments of ancient splendor in marble that form the debris on the hill-sides of the city, especially below the temple enclosure. There is ample occupation for weeks and months in and immediately around the city. But I think others will agree with me that Jerusalem is always solemn and sad, and that one goes around it always more or less weighed down and depressed. So it is a relief, and one which in my visits to the Holy City I have found constantly tempting me, to walk over the mountain to Bethany; or pleasanter still, to walk or ride to Bethlehem. It is but a half hour's canter across a rolling country, and always as I approached the birthplace—I found the mental atmosphere changing, and I seemed to enter a region of light, and hope, and peace. There is nothing externally inviting about Bethlehem. It is but a mass of low stone houses, closely packed on a ridge and looking like a fortified town, the great monastery rising high, and frowning over the valley. It probably looked very much the same eighteen hundred years ago, although there was more wealth there then than now, and the monastery was not there. But the feeling which I speak of has nothing to do with external appearances. There is a sort of perpetual Christmas atmosphere at Bethlehem to one who has been brought up in a Christian home, and he goes there, however often he goes, with the gentle and tender feelings of youth, even of childhood. Here he has only the associations of the coming of Christ to be a babe among the children. In Jerusalem he forever thinks of the sorrows of the Man of grief. Seated on the side of Olivet, in the purest sunshine that ever gilds and hallows the old walls, he keeps looking down into Gethsemane, and seeks all the time to follow with his eyes the sorrowful pathway from the judgement hall to the place of crucifixion. Whichever way he turns his gaze, something reminds him of the load of sin that weighs down the soul of man, and of the agony with which that load was carried to Calvary. If he sings, as men are apt to do in low voice when wandering around any old city, he finds himself all the time humming solemn tunes and thinking of old hymns that express deep sorrow.

But at Bethlehem it is very different. He feels like singing the *Magnificat;* or "Hark! the Herald Angels sing," or some of the Christmas carols of his boyhood. It was a bright waking up that I had one morning, after a deep sleep in a very comfortable bed in the monastery. I slept late, and was roused by children's voices, singing in the old church. There was a little window, a hole rather, which opened from my room directly into the body of the church, and the sound came in on my sleep like a sound from another world.

It is the fashion among American travelers to reject all the so-called Holy Places in the Holy Land, and to regard them as unworthy of any attention other than mere curiosity. I don't purpose to discuss the authenticity of the grotto of the Nativity, but as I believe in it, I can't well talk about Bethlehem without talking about it. Frankly, I think it is a great deal easier and would be a great deal better for us if we did believe in some of these places, for by rejecting them we lose some lessons worth having. There is no dispute, however, about a few facts in connection with this grotto. Justin Martyr, writing about a hundred years after the crucifixion, locates the birthplace in this grotto, and the Christians of the East have never doubted it. The present church was built over the cave about two hundred years after Justin. St. Jerome lived many years, translated the Bible into Latin, and died within a few yards of the spot. He believed in it.

It strikes the American mind as odd that a manger, or a stable, should be a cave in a rock. But such is now and probably always was the oriental custom in reference to stables. Caverns large and small abound in the hill-sides of Palestine, and of scores, I think I might say hundreds, which I have explored I never found one accessible to cattle and sheep which did not give evidence of having been used to shelter them.

Barns, carriage-houses, stables are almost unknown in the East. If there was a cave anywhere near Bethlehem it was a stable. Therefore there is nothing improbable in the idea that Christ was born in a grotto or cave in the Bethlehem hillside, and any reader is quite at liberty to believe or disbelieve it. There is no other evidence in its favor, and none against it. I have said that I believe it, and there is a lesson that my faith enables me to receive. The old painters have helped vastly to fix ideas in the minds of children and adults, especially when they painted historical pictures. The Bible illustrator has oftentimes given to millions their lasting conception of a Bible story. When we think of an event in Bible history, we almost always think of it as we have seen it represented in some picture. And so it happened to me, as I doubt not it has to thousands of American children, that I grew up from childhood with an idea that the birthplace was like some barns or stables that I knew, and that the child lay on golden straw, with new-mown hay making the air fragrant around Him, and the mild-eyed oxen looking in wonderment on shepherds and kings. But it was no such place. I cannot imagine a more miserable hole than an oriental stable. I do not think it was much better in ancient times. There is no reason to think so. Dismiss, then, from your minds all ideas derived from pictures, and do not imagine that the birthplace of the Lord of Glory coming down to earth was even a comfortable hut with a roof, or that He was laid in such a manger as the poorest American farmer provides for his cattle. He was born in an Eastern stable, a filthy cave in the hillside of Bethlehem, and He was laid on the rock in the cleanest part of the miserable shelter, the place where the cattle ate, in a land where new-mown hay is a thing almost unknown. From the moment when the King resigned His throne and came down to be with us, He was a homeless wanderer, and entering the world to redeem it, found no place to lay His head. In sorrow and suffering, in deep abasement He began, continued, and ended the work, and then He re-entered the glory out of which He came to the Bethlehem stable.

If you don't believe that Christ was born in this cave (and I repeat that you are left wholly to your own feelings in the matter, and no man of sense will blame you whether you believe or don't), then come with me by a route that I ought to know from frequent travel over it. Through the long corridors of the old monastery, up many steep steps, passing the cells in which I know not how many Franciscan brothers have lived and prayed and died in the long centuries that have passed over the old building, we reach the roof, and come out into the starlight that blesses Bethlehem. All around is gloom and darkness. Over yonder to the northwest is the place where Jacob buried Rachel, and the dust of the beloved is mingled with the dust of kings and prophets and warriors and statesmen, her sons who sleep all around us. Every particle of this dust is sacred. But though Ruth and Rachel lie in the valley, though all the mighty men of Benjamin be buried around us, we do not think of them, for over our heads are the unchanged heavens, and they look down on us as they looked down on the birth-night, and we look up to them as the divine eyes of the young child may have looked up to them out of the cave, when He first opened them on the scenes of human life. Whatever we believe about the place below the monastery roof, above it we are all able to see with our eyes what the Lord saw with His eyes when on earth. And if you can't go to Jerusalem and Bethlehem, you can see in America the same stars that He saw; and if you can't look on the hills over which He bore His weary load as the Man of sorrows, you can look at the heavens above, which bent just so over the manger in Bethlehem, over the garden of the agony, over the sealed tomb at Calvary. And thus Bethlehem need not appear very far away from any American home. It is strange that young people who are fond of looking up at the stars in clear nights, are so seldom taught of this—the pleasantest of all thoughts to be associated with them—that the eyes of the Saviour of men gazed on them in His childhood and youth, and that they looked to Him just as they seem to us. *S. S. Times.*

The Sunday-School Department.

Sunday-School Veterans.

BY THE EDITOR.

The Synods and Classes of the Reformed Church are working earnestly in behalf of the Sunday-school cause. At the annual meetings of the English—the Old Eastern, the Ohio, the Potomac, and the Pittsburgh—Synods, a part and in some instances a whole day is devoted to this object. A committee is appointed the year previous, with instructions to prepare a suitable programme and secure speakers for the occasion. Usually the Sunday-school day is the most interesting of the whole meeting—to the delegates no less than to the people of the place.

Similar conventions are held at many of the annual meetings of the Classes; and not a few of these divide their territory into Sunday-school districts, with a committee to hold conventions in each circuit. During the last few years many such meetings have been held in the East and in the West. Within a few months past large conventions of the kind have been held by the Miami Classis, Ohio, the Maryland Classis, Lebanon, and other Classes, in Pennsylvania.

During the late fall three such conventions were held in the bounds of Lebanon Classis; one at Leesport, Berks County, which continued its sessions for two days. Four ministers and as many laymen delivered addresses on important Sunday-school subjects. At some of the sessions the large church was crowded. The people of the place and neighborhood expressed themselves highly pleased and benefited.

On the 3d and 4th of November, a similar convention was held in Bernville, in the same County, which likewise continued its sessions during two days. At this meeting some eight or ten persons spoke on practical Sunday-school topics. Among these were three ministers—the pastors, D. B. Albright, J. A. Schultz and Prof. D. Schoedler. The other speakers were laymen, school-teachers, superintendents and other Sunday-school workers.

Bernville is an old country village. As its name and the name of its township implies, its early settlers came from the land of Tell, and gave their new home the name of the one they had left, (Bern) in Switzerland. Coming from a Reformed country, they founded congregations of the Church of their fathers, which continue to flourish and bless their descendants in this section of the country to this day. The adjoining township as early as the last century received the name of Heidelberg. Both names indicate the confessional preferences of the early settlers. Although the services are nearly all held in the German language at present, the Sunday-schools are mostly held in the English language, and not a few use both languages.

As the churches in the county are miles apart, the children of a congregation cannot all attend the Sunday-school in their house of worship. These are gathered and organized into schools in County school-houses. Forty and more years ago many of these good people still preferred their parochial to the Sunday-school for their children. Such schools most of the older congregations had. Special provision was made for the support of a good school-master. Some congregations had endowment funds or farms for this purpose. The Reformed Host Church in Heidelberg township still owns a fine farm for the use of the school-master. Not a few other churches in East Pennsylvania have similar school-masters' houses.

These people of the past held that a well-qualified, pious school-master must

work with the pastor. That on week-days the children should be taught the Catechism. That the pastor should have the supervision of their education. Sunday-school teachers, they thought, could not be specially educated for the instruction of their children as these school-masters had been. Some of these teachers might be ignorant in the knowledge of God's Word. They might even poison the minds of their children. They were often irresponsible persons, selected without a previous examination. Can the blind lead the blind? This to them was a very serious matter. By this early training the religious foundation of their children was to be laid, which would, under God, determine their future destiny. This more than any other cause led many people of that day to prefer a school under the control of their pastor and a school-master specially appointed by the congregation, to a new kind of religious schools, and to the (week-day) common schools. Judged from their time and point of view, they are, after all, not so much to blame. Indeed, we doubt whether in that view they were not right.

But in the course of time it happened that but few congregations kept up their schools. Some other organization would have to take their place, or what would become of the children? Well-meaning Sunday-school agents from abroad would visit some sections, with little success. They had a foreign spirit; were not in sympathy with the views and religious customs of the people. Some indeed went flatly in the face of these, and tried to introduce new ways against the wishes of the congregations. They failed to succeed. Although the people could not clearly define in words the difference between their creed and that of the agent, they nevertheless knew and felt it.

A better success were the efforts of certain men educated in these congregations. Men who had been born, baptized, catechized and confirmed in these churches came to the front. Although in advance of the people generally, yet they were well known, trustworthy and trusted. They traveled over the country, organized and superintended Sunday-schools, and performed a blessed work.

Three of these old pioneers were at the Bernville convention. Father J. Ermentrout, of Reading, was one of them. He is seventy-four years of age. He has worked for this cause for a period of fifty years. For years past he has served as teacher in the St. Luke's Mission Sunday-school, of Reading. His zeal for the cause seems to increase with his age, At this convention he related much of his ripe experience and of the trials of the olden time, when the Sunday-school work was yet in its infancy in this section of the country.

Father Benjamin Kerschner was a second veteran. He is a native of this section of the county, and lives near Bernville, and is seventy-two years old. In his time he has organized eighteen Sunday-schools. Of these, thirteen at places where no school had been before. Some of these he started in the face of considerable opposition. They were held—some in private houses, some in county school-houses. For years he worked almost single-handed, that is, with but little help. He had often to conduct three schools in one day, besides attending the regular Church service. This required him on that day to travel seventeen miles afoot. He held one school at eight in the morning. After that he went to Church. At one, he held a second school, and at four, a third. He always taught the Heidelberg Catechism in all his schools. Father Kerschner, for his age, is still vigorous, flourishing in the courts of our God. Without much education, he used such powers as the Lord gave him. And now, although he can no longer work as he once could, in the evening of his days his humble endeavors afford him many a pleasant memory.

A third veteran at this convention, also a citizen of the neighborhood, was Isaac Bartlett, sixty-one years of age. For a period of thirty-two years he has actively worked in the Sunday-school. In this time he has superintended seventeen schools, altogether numbering about 2,600 children. Nearly all of these scholars have become confirmed and communicant members of the Church. He, too, taught the Heidelberg Catechism in all his schools.

There is much fine writing and speak-

ing about progress in Sunday-school work. Much, too, claiming that the present is far in advance of the past. All honor to these three veterans, path-breakers in a new field, cautious and wise guides in a transition period. Before the time of question-books and lesson-leaves and Sunday-school libraries, they held on to the good old Catechism as their guide of instruction. Some of our present workers may be "smarter" in a general sense, but we doubt whether under the same circumstances many of them could have done better than these three Berks County veterans, and few work as hard in the cause as they did.

Sunday School Conventions.

On Thanksgiving day, November 29, the Lebanon district of Lebanon Classis held a Convention in St. John's Reformed (Dr. T. S. Johnston's) Church, in Lebanon, Pa. Twelve Sunday Schools were represented in the Convention with 150 delegates. There were three sessions held during the day. Dr. Geo. Wolff presided. Drs. T. S. Johnston, F. W. Kremer, J. E. Hiester, C. H. Leinbach, G. W. Aughinbaugh, Profs. W. M. Reilly, J. Hemperly, C. Bogger, Revs. C. H. Mutchler and L. G. Kremer, besides a number of Superintendents and other lay workers, took part in the discussions. The topics were of a practical character, bearing on the relation, objects, and methods of the Sunday School and its work. The most of the speakers were men of large and long experience. They spoke of what they had learned from their earnest work, rather than of what they had learned from books.

Two schools represented—that of the First Church, Lebanon, and that of the Hill Church, a few miles from this place, are among the oldest Sunday Schools in this part of the State. The discussions and services of the Convention seemed to cheer the delegates in their good work. They were hospitably entertained by the good people of Lebanon, and returned to their posts of labor inspired with new zeal as well as with quickened efficiency for their work.

On November 29, the East Pennsylvania Classis held its annual Sunday School Convention in the First Reformed (Rev. N. S. Strassburger's) Church, of Allentown, Pa. It was a large assemblage, in whose discussions many of the clergy of the Classis, as well as some of its laymen participated. Elder William R. Lawfer, a prominent Sunday School man of Allentown, was elected Presibent. A large number of Sunday Schools were represented. Provision was made at Kline's Hall for the entertainment of the guests. Here large tables were spread, where the visitors were twice refreshed with the bounties of Allentown hospitality. Besides satisfying the wants of the outward man, this plan of entertainment brought all the members of the convention together in free and pleasant social intercourse. This kind of social enjoyment helps to counteract much of the business formality and routine work, which render some meetings of this kind dull and wearisome. The discussions and proceedings of this Convention were animated and to the point. The next annual meeting of this kind is to be held in Rev. I. K. Loos', (Christ's) Church, Bethlehem, Pa.

Mother-Care of the Child.

Said a mother to me one day: "When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to teach them, to read to them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house many times, I had no time to indulge myself in many things which I should have liked to do. I was so busy adorning their minds and cultivating their hearts' best affections, that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times. I have my reward now. My sons are ministers of the gospel, my grown-up daughter a lovely Christian woman. I have plenty of time to sit down now and rest, plenty of time to keep my house in perfect order, plenty of time to indulge myself in many ways, besides going about my Master's business whenever He has need of me. I have a thousand

beautiful memories of their childhood to comfort me. Now that they have gone out into the world, I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do. I gave them the best I could—myself."

Ah! dear mothers! you who have little children in your arms and about your knees, remember this—the best thing you can do for your children is to give them yourselves. There are countless calls upon your time and strength, heavy burdens of care and labor are laid upon you, perhaps, still I entreat you to put the claims of your little ones first of all. They have a right to your love and sympathy, your constant care and companionship. They instinctively run to you with all their little troubles and joys, unless by your careless indifference to little things which are nothing to you and everything to them, you drive them from you. You mean to do the best you can for them. You mean they shall become Christians by and by. Look about you and see how many other mothers are weeping tears of bitterness and anguish, are besieging the throne of grace day and night for their grown-up, wayward and unconverted children. Do you know why? Because they were too busy to attend to the little ones. Because the enemy had found plenty of time to sow tares in their young hearts, and they sprang up and were bearing bitter fruit before the mother had thought to sow the good seed.

I entreat you to remember that the moment you become conscious that a new life is throbbing under your heart, is the moment to commence your work for that child's salvation. Consecrate it *then* to God. Pray daily for help to be yourself what you wish your child to become. Strive to overcome every fault of temper, everything that is not true, and pure, and Christ-like.

A Newark Sunday-school boy gave his teacher this illustrative definition of "responsibility:" "Boys have two buttons for their 'spenders, so's to keep their pants up. When one button comes off, why, there's a good deal of 'sponsibility on the other button."

The Birth of Christ.

From the Spanish.

BY WILLIAM CULLEN BRYANT.

No trumpet blast profaned
The day on which the Prince of Peace was born;
No bloody streamlet stained
Earth's silver rivers on that sacred morn;
But o'er the peaceful plain
The war-horse drew the peasant's loaded wain.

The soldier had laid by
His sword, and stripped the corslet from his breast.
And hung his helm on high,
The sparrow's winter home and summer nest;
And with the same strong hand
That flung the barbed spear, he tilled the land.

Oh time for which we yearn!
Oh Sabbath of the nations, long foretold!
Season of peace, return!
Like a late summer when the year grows old;
When its sweet sunny days
Steep mead and mountain-side in golden haze.

For now two rival kings
Flaunt o'er our bleeding land their hostile flags,
And every morning brings
The hovering vulture from the mountain crags
To where the battle plain
Is strewn with dead, the youth and flower of Spain.

Christ is not come while yet
O'er half the earth the threat of battle lowers,
And our own fields are wet,
Beneath the battle-cloud, with crimson showers—
The life-blood of the slain,
Poured out where thousands die that one may reign.

Yet soon, o'er half the earth,
In every temple, crowds shall kneel again
To celebrate His birth
Who brought the message of good will to men;
And bursts of joyous song
Shall shake the roof above the prostrate throng.

Christ is not come while there
The men of blood whose crimes affront the skies,
Kneel down in act of prayer,
Amid the joyous strains, and, when they rise,
Go forth with sword and flame,
To waste the land in His most holy Name.

Oh when the day shall break
O'er realms unlearned in warfare's cruel arts,
And all their millions wake
To tasks of peaceful hands and loving hearts,
On such a blessed morn
Well may the nations say that Christ is born.

SCRIPTURE LESSONS.

JANUARY 6. LESSON I. 1878.

The Epiphany. St. Luke iii. 15–22.

THE BAPTISM OF CHRIST.

15. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;
16. John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:
17. Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.
18. And many other things in his exhortation preached he unto the people.
19. But Herod the tetrarch, being reproved by him for Herodias, his brother Philip's wife, and for all the evils which Herod had done,
20. Added yet this above all, that he shut up John in prison.
21. Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,
22. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

QUESTIONS.

Who was John the Baptist? Why is he called *The Baptist?* What was his mission? Matt. iii. 3: Luke iii. 4. Where did he preach? Matt. iii. 1; Luke iii. 3. What did he preach? Matt. iii. 2; Luke iii. 3. Did many go to hear him? Matt. iii. 5, 6; Mark i. 5.

Verse 15. What did the people think of John? What is meant by *the Christ?* Why did they suppose he might be the Messiah?

16. What was John's answer? On what other occasion did he give the same answer? John i. 19-27. Whom does he mean by *one mightier than I?* What is signified by *unloosing the latchet of the shoes?* Mention another striking expression of John's humility. John iii. 30. With what did John baptize? What was the object of his baptism? With what should Jesus baptize the people? What does this mean, and how has it been fulfilled?

17. Tell what you know about threshing in John's time; and explain the terms, *fan, floor, garner.* Who are here meant by *the wheat?* By *the chaff?* Does the coming of Christ separate the righteous and the wicked? Did it accomplish this at once? When will it be finally accomplished? Matt. xxv. 31, 32.

18–20. What more is said of John's preaching? Who was Herod? What did he do to John? Why? Where is this more particularly related? Matt. xiv. 3–5; Mark vi. 17–20.

21. What is related here? Where do we have a fuller account of the baptism of Jesus? Matt. iii. 13-17. What did John himself say concerning it? John i. 32-34. What did Jesus do at His baptism? Was it His custom to pray before every important event in His life? Give instances. Luke v. 16; vi. 12; ix. 29; xi. 1; xxii. 41. What ought this to teach us? What took place at His baptism?

22. What else took place? How is this related by Matthew and Mark? Matt. iii. 16, 17; Mark i. 10, 11. Who is the Holy Spirit? Whose voice came from heaven?

Was Jesus baptized because He was a sinner? Why, then, was He baptized? See *Comments.* What object, in particular, did His Baptism serve? It was His consecration to His office and work as the Messiah; He being now thirty years of age, (ver. 23), and about to enter upon His public ministry.

CATECHISM.

I. Lord's Day.

QUESTION 1. What is thy only comfort in life and death?

ANSWER. That I, with body and soul, both in life and death, am not my own, but belong unto my faithful Saviour Jesus Christ, who, with His precious blood, hath fully satisfied for all my sins, and delivered me from all the power of the devil; and so preserves me that without the will of my heavenly Father, not a hair can fall from my head; yea, that all things must be subservient to my salvation; and therefore, by His Holy Spirit, He also assures me of eternal life, and makes me sincerely willing and ready henceforth to live unto Him.

2. How many things are necessary for thee to know, that thou, enjoying this comfort, mayest live and die happy?

Three; the first, how great my sins and miseries are; the second, how I may be delivered from all my sins and miseries; the third, how I shall express my gratitude to God for such deliverance.

COMMENTS.—The lives of John and Jesus are closely related to each other in their commencement; they come together again, in intimate connection, when the public ministry of Jesus is about to begin. John the Baptist (so called because baptizing was one of the leading features of his ministry) was the immediate forerunner of Christ. He was the last, and the greatest, of the Old Testament prophets; for it was given to him to announce, not only a coming, but also a present, Saviour. It was his to "prepare the way of the Lord," as no other prophet had done; to preach and say, "Repent, for the kingdom of heaven is *at hand;*" actually to point to the living, personal, present Saviour, and to say, "Behold, the Lamb of God!" He was an extraordinary man. Extraordinary in outward appearance and mode of life; dwelling in the wilderness, clothed in raiment of camel's hair, with a leathern girdle about his loins, living on locusts and wild honey. Extraordinary, also, in inward character; with a stern superiority to all the attractions of an evil world; with a solemn, overpowering sense of duty; bending all his energies to the accomplishment of the one great work of his life. We see the moral greatness of the man, for example, in his fearless rebuke of Herod's sin (Mark vi. 18) and in his willingness to pass out of sight in the presence of Him whose coming he announced. He again and again refused the Messianic honors which were almost thrust upon him (Luke iii. 15, 16; John i. 19-27; iii. 28), and, when Jesus entered upon His work, he pointed to Him, and saying, "He must increase, but I must decrease," he bowed his head and disappeared, without complaint or regret, before the One who was mightier than he. No man's life is better fitted to teach us the lessons of duty, and of humility, than the life of this great man, John the Baptist.

It may be observed here, that the relation between John and Jesus, while in one sense historical and past, is, in another sense, present and continuous. John must still precede Jesus, and by the preaching of repentance and the discipline of the Law, prepare the way for His entrance into our hearts. There is a deep sense, it is true, in which the Gospel is older than the law, and goes before the law; and yet, as regards our practical experience in coming personally to Christ, there is an important sense in which the law must go before the Gospel. John before Jesus, to prepare His way. We must all hear and obey the stern Baptistic cry, "Repent, for the kingdom of heaven is at hand," before Christ can properly take up His abode in our hearts. The way is still, through struggling to peace, through repentance to grace. The law is a "schoolmaster to bring us unto Christ." (Gal. iii. 24).

The person and the preaching of John evidently produced a profound impression. The whole country was roused. All classes of people flocked to see him and hear him. We read (Matt. iii. 5, 6), that "Jerusalem and all Judea, and all the region round about Jordan," went out to him, "and were baptized of him in Jordan, confessing their sins." The time of which our Lesson speaks, would seem to have been the time when John's popularity was at its height, when the attendance on his preaching was largest, and the greatest number of baptisms were taking place.

The subject of our present Lesson is the Baptism of Jesus; which, together with the adoration of the magi, the first miracle, etc., is one of the *Epiphanies* of Christ. This important event is related, more or less fully, by the three first Evangelists (Matt. iii. 13-17; Mark i. 9-11; Luke iii. 21-23). It is also incidentally referred to in the Gospel of St. John (John i. 31-33). Thus the fact is abundantly attested that Jesus submitted to be baptized by John the Baptist. Now, the baptism of John was a very different thing, of course, from Christian baptism, which came into existence only afterwards as the result of Christ's perfected work. We see this difference in such passages as Acts xviii. 25-27; xix. 1-6. John's baptism was a "baptism of repentance, for the remission of sins" (Luke iii. 3). Those who received it thereby acknowledged themselves to be guilty and worthy of punishment. They "were baptized of him in Jordan, *confessing their sins*" (Matt. iii. 6). This circumstance, however, makes it difficult, at first view, to understand why it was that Jesus re-

ceived baptism from John. For in Him there was no sin. John felt this. Hence he at first refused to baptize Jesus; he said: "I have need to be baptized of Thee, and comest Thou to me?" (Matt. iii. 14).

Two things are plain. On the one hand, the baptism of Jesus did not imply as it did in the case of the rest who were baptized, any personal impurity or guilt on His part. But, on the other hand, neither was it in His case, a mere empty form, a mere compliance with an existing usage, without having any special meaning or force for Himself.

In general, we may say, the Baptism of Jesus resulted from the organic relation which He sustained to the human race, as its Head. It followed from the fact of His having identified Himself, nay, it was itself, in one sense, a part of the process of His identification, with a world of sinners. John's view of the case would have been the correct one, if Jesus had appeared simply as an individual, and without any special connection with the rest of mankind. The fact is, however, that He stood in the most intimate, central relation to humanity. Himself not a sinner, it nevertheless belonged to the very idea of His connection with the race, that He stood in the sinner's place, and took upon Himself all the sinner's liabilities and penalties. Hence, while this Baptism belonged not to Him, considered as an individual, yet, when we regard Him as the head and second Adam of our race, it was certainly a proper part of His lot. Just as death, the consequence of sin, belonged not to Him as an individual, because He was sinless, and yet He had to endure it, because He had humbled Himself and identified Himself with our fallen world.

More particularly, the Baptism of Christ possessed the important significance of being His special, formal and solemn consecration to His office and work as the Messiah. We are to understand that our Saviour arrived at the consciousness of His great mission in the world, by a gradual process. Now, on the one hand, His Baptism marks the culmination of this process, and His own free and voluntary assumption of the office of Messiah. On the other hand, it was His solemn ordination to that office, from above, by an act of divine consecration, by the anointing of the Holy Ghost. That this was the significance which our Saviour's baptism possessed for Him, is indicated by the circumstances of the event: the descent of the Holy Ghost; the attesting voice from on high; as well as from the age of Jesus, who was at this time about thirty years of age, the age at which the Levites began their ministry and the rabbis their teaching. (Numb. iv. 3, 47).

Thus, the Baptism of Christ, far from being a meaningless form, or an inconsistent transaction, is an important fact among the facts of our Saviour's life. It is a part of the process of our salvation. As in all the other facts of His life, there is redemptive power in it. It is not without reason that the Church teaches us to pray, in the Litany, "By Thy *Baptism*, Fasting and Temptation, Good Lord, deliver us!"

15. *The Christ; i. e.*, the Messiah. The two words are the same in meaning, the former being Greek, the latter Hebrew. It is evidence of the profound impression produced by the character and preaching of John, that there was a general disposition among the people to take him for the Messiah. And it is evidence of John's true greatness, that he took no advantage of this popular feeling; that, having it in his power, by a single word, to rally thousands of adherents to himself, and gain great honor and glory for himself, he steadily refused to speak that word.

16. John distinguishes, in the strongest manner, between himself and Jesus, and between his ministry and that of Jesus. *The latchet of whose shoes, &c.* The shoes of the Hebrews were sandals; *i. e.*, simply soles, attached to the feet by thongs, and generally untied and removed on entering the house. John's expression is one of great humility, inasmuch as the work of unloosing the sandals belonged to the meanest slaves. *Baptize with the Holy Ghost and with fire.* John's baptism was a baptism unto repentance; that of Christ should be a baptism unto renewal, which John's could not effect, but only represent. A more proper reading would be, "*in* the Holy Ghost," as the Holy Ghost is the element in which Christ should baptize His people. John speaks of a two fold

baptism with the *Holy Ghost* and with *fire*. This is often explained as having reference to two classes of persons; the baptism of the Holy Ghost for believers, that of fire (*i. e.*, the fire of the last judgment) for the unconverted. It is quite possible, however, that but one kind of baptism is meant, instead of two, and that the *fire*, instead of meaning the fire of everlasting punishment, refers to what afterwards took place, on the day of Pentecost, when the Holy Spirit descended upon the disciples in tongues of fire. Acts ii. 3.

17. An image drawn from the ancient mode of threshing. The *floor* was a circular spot of hard ground, from fifty to one hundred feet in diameter, on which the sheaves of wheat were gathered together and threshed either by being trodden with oxen, or crushed with a threshing sledge. The *purging* of the floor was effected by the separation of the chaff from the wheat. The *fan* was probably a broad shovel for throwing up the grain against the wind, which blew the chaff away. John, in this comparison, alludes to the separation between the righteous and the wicked, which the coming of Christ should eventually accomplish. This will take place at the last judgment. John had no means of knowing when it would be; he evidently supposed it to be near at hand.

19, 20. *Herod the tetrarch.* This was Herod Antipas, son of Herod the Great. He was "tetrarch of Galilee" (Luke iii. 1). The term *tetrarch* denotes the sovereign or governor of the fourth part of a country. For a fuller account of what is here related, see Matt. xiv. 3–5; Mark vi. 17–20. The place of John's confinement was the castle of Machærus, a fortress on the eastern shore of the Dead Sea. Here the revenge of Herodias finally accomplished his death, in the manner related Matt. xiv. 1–12.

21. This does not mean that the baptism of Jesus, and His praying, and the opening of the heavens, all took place in the presence of a great crowd; it only means that, at the time when multitudes were flocking to John for baptism, Jesus came, among others. His baptism was private. Ooserve, that Jesus *prayed* at His baptism. It is peculiar to Luke that he often mentions the circumstance of Jesus' praying, on all great and solemn occasions of His life; *e. g.*, at His Baptism; before the Sermon on the Mount (Luke v. 16); before the Ordination of the twelve (vi. 12); before appointing the Lord's Prayer (ix. 29); at the Transfiguration (xi. 1); and on the night of His Passion (xxii. 41). So ought we to pray, with special earnestness, before every important step in our lives. For another occasion on which the heavens were opened, see Acts vii. 56.

22. As to the opening of the heavens, the descent of the Holy Ghost, the voice, &c., it is doubtless best, in instructing children, to leave the history in the simple and realistic form in which it stands in the Gospel, without much attempt to explain these miraculous occurrences. It is perhaps well to point out that it is not said that the Holy Spirit used a real, living dove; but He manifested Himself in a visible shape and this was "*like* a dove." An outward sign there certainly was. Matthew and Mark say Jesus *saw* the Spirit descending like a dove (Matt. iii. 16; Mark i. 10). John, likewise, says; "I *saw* the Spirit descending, &c." (John i. 32). So, there was a real voice, though it may have been intelligible only to Jesus and John.

The Baptism of Jesus gives us a glimpse of the Trinity; the Son is baptized, the Father bears witness to the Son, and the Holy Spirit descends upon Him in visible form.

Lessons. 1. Humility. Example of the great John the Baptist, giving way and giving up before Christ. "One mightier than I," &c.

2. Courage. His fearless rebuke of Herod, his king.

3. Judgment. Separation of the wheat and the chaff.

4. Prayer. Jesus prayed at His baptism. The duty of praying, for example, before confirmation, before going to the Lord's Supper, before choosing a vocation, &c.

5. The Baptism of Christ as an instance, and a part, of His taking upon Himself the sinner's lot.

6. The baptism of Christ, His consecration to His office as Messiah.

7. The Holy Trinity manifested at the baptism of Christ.

JANUARY 13. LESSON II. 1878.

First Sunday after the Epiphany St. Luke iv. 1–13.

THE TEMPTATION OF CHRIST.

1. And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,
2. Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.
3. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.
4. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.
5. And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time.
6. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it.
7. If thou therefore wilt worship me, all shall be thine.
8. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
9. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:
10. For it is written, He shall give his angels charge over thee, to keep thee:
11. And in *their* hands they shall bear thee up, lest as any time thou dash thy foot against a stone.
12. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.
13. And when the devil had ended all the temptation, he departed from him for a season.

QUESTIONS.

What is the subject of this Lesson? Which of the other evangelists relate the same history? Matt. iv. 1–11; Mark i. 12, 13. What is temptation? Who tempted Christ? What was his object in doing so?

Verse 1. When did this take place? What is said of the condition of Jesus? Who led Him into the wilderness? What is a *wilderness?* Was He led into the wilderness *in order to be* tempted? Matt. iv. 1. Why was it necessary for Jesus to be tempted? In what sort of a place was the first Adam tempted? Gen. iii. 1–6. What changed earth from a garden to a wilderness?

2. How long did the Temptation last? Who was the Tempter? Who is the Devil? What is said of our Saviour during these days? What is fasting? Why is it well for Christians sometimes to fast? Where does our Saviour give directions concerning it? Matt. vi. 16-18. What was the example of the Apostles? 2 Cor. vi. 5; xi. 27. What was the condition of Jesus after His fast?

3. State the first temptation. Why was this a very strong temptation? Could Jesus have done what the Devil wished? Why was it not lawful for Him to do so?

4. What did Jesus answer? Where is this written? Deut. viii. 3. Is the word of God a good weapon with which to fight the Devil? Where is the word of God called a sword? Eph. vi. 17?

5-7. Did the Devil leave Jesus after his first repulse? What does this teach us? State the second temptation. What is St. Matthew's order here? See Matt. iv. 8–10. Did Satan tell the truth when he said the kingdoms of the world were his? What does our Saviour call him in John viii. 44? Is there such a thing as worshipping the Devil? What does he promise men now, if they will worship him? How was it a temptation to Christ, to make Himself a King? What would He have escaped? Suffering and death. What would have been the consequence? There would have been no salvation. When were the people going to force Him to be a King? John vi. 15.

8. How did Jesus repel this temptation? When does our Saviour use this expression again? Matt. xvi. 23. What Scripture does He quote this time? Deut. vi. 13.

9-11. Did the Devil make still another attempt? What was his third temptation? What is a *pinnacle?* What Scripture did the Devil quote? Ps. xci. 11, 12. Whose example do bad men follow when they quote Scripture for sinful purposes?

12. How did Jesus repel this attempt? Where are these words written? What is it to tempt God? How would this act have been tempting God? May we wilfully put ourselves in danger, and expect God to help us?

13. What did the Devil then do? Who had conquered? Did he leave Jesus forever? How did he tempt Him even on the cross? Matt. xxviii. 41–44.

Of what advantage to us is the Temptation of Christ? Heb. ii. 18. How does the Devil tempt us? What ought we to do when he comes to us? Jas. iv. 7; Ephes. iv. 27.

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1. Come, Kingdom of our God,
Sweet reign of life and love,
Shed peace, and hope, and joy abroad,
And wisdom from above.

2. Over our spirits first
Extend Thy healing reign;
Then raise and quench the sacred thirst
That never pains again.

COMMENTS. — The history of the Temptation is related by the first three Evangelists (See Matt. iv. 1–11; Mark i. 12, 13), but at greatest length by Matthew and Luke. The Temptation of Christ, immediately following His Baptism, and immediately preceding His public ministry, was one of the most important and striking events in His life. It was His first conflict with, and victory over, the Devil; a type of the struggle which was to culminate upon the cross; an early intimation and pledge of the full and final victory which our Saviour was to gain. It was, in a manner, a fighting over beforehand of the battle of His life.

Some light is thrown upon this mysterious event, when we consider the Temptation of the Second Adam in its relation to the temptation of the first Adam. An interesting and instructive parallel exists between these two. Observe the following points: 1. The temptation of Adam was a necessary part of his development. He was innocent before. But it was necessary that he should be more than simply innocent; namely, that he should attain to positive and confirmed holiness. For this, he had to be tried, tested or tempted. He had to *choose* the good, and reject the evil. So, the temptation of the Second Adam was a necessary part of His development. He was sinless, but His sinlessness had to be tried by temptation. The time came for Him, when having arrived at a consciousness of His mission He had to *choose* it for Himself, against all the allurements of a seducing world. 2. The first Adam stood or fell, not for himself alone, but for all mankind, then included in him. His fall was ours. The Second Adam, likewise, was tempted as the Head of the race, and His victory is our victory. 3. The temptation in both cases proceeded from Satan, who, in the one instance, destroyed the happiness of mankind, in the other, aimed to prevent the restoration of it. 4 The first Adam was tempted in Paradise; the Second Adam, in a wilderness. 5. The first Adam was tempted and fell; the Second Adam was tempted and conquered the tempter.

The Temptation of Christ was an indispensable part of that process by which He thoroughly dentified Himself with us, and became our Saviour. It was necessary that He should be "in all points tempted like as we are, yet without sin" (Heb. iv. 15), in order that He might be" able to succor them that are tempted" (Heb. ii. 18). His temptation was a *real* temptation, and not one in appearance only. We may not be able to understand just how temptation reached Him, but we must believe that this struggle in the wilderness was one of terrible reality. Had the struggle been a phantom, the victory would have been a phantom too.

As regards the particular form which the temptation assumed, and the external circumstances out of which it grew, it is evident that it was occasioned largely by the perverted and distorted expectations respecting the Messiah that were prevalent at that time. In other words, the temptation was, in substance, to the effect that our Saviour should abandon the path of suffering, shame and death, which was His only true one as the Redeemer of mankind, and accommodate His course to the popular expectations as to what the Messiah should be. For the Jews were expecting and longing for a sort of temporal or political Saviour; they were burning to welcome a king who should clothe himself with royal splendor and honor and power, and who should deliver them from the yoke of the Roman bondage. Now, as our Saviour approached His public ministry, this question of the popular views with respect to the character and work of the Messiah, was one which would naturally lie very near to Him and press upon His thoughts. And considering that our Saviour was endowed with all natural, human susceptibilities, possessing that shrinking from humiliation and pain which is natural to us all; it is easy to see that, when He was brought to face this absolute antagonism between what He came to be and do, and what the world expected Him to be and do, the situation was for Him one pregnant with the possibilities of unutterable temptation, conflict and struggle. Such seems to have been the essence of this temptation, in which our Saviour was tempted to use His miracle power for His own needs, or for purposes of display, in which He was promised royal

honor and power, &c. His victory over the temptation was substantially this, that, against all the allurements of the world, He deliberately chose the Messiahship of shame, suffering and death by which alone He could save mankind.

There are many questions relating to our Saviour's Temptation, which are important in commentaries, but are not important, or not proper, in a Sunday-School Lesson. Whatever maturer investigation and reflection may lead us to think concerning the *manner* in which the temptation was accomplished (whether it was inward only, or both inward and outward—whether our Saviour was literally set on the pinnacle, &c.), it is doubtless best, in teaching a Sunday-School class, to put it in that simple form of outward occurrence, in which God has seen fit to have it recorded in the Gospels.

1. *Full of the Holy Ghost.* This was immediately after the baptism of Jesus, when the Holy Spirit had descended upon Him. Ch. iii. 22. *Led by the Spirit.* His going into the wilderness was not a matter of indifference or of arbitrary choice. He was *led* thither. His temptation, also, was specially designed. Matthew says, He was led into the wilderness *to be tempted of the Devil.* Matt. iv. 1. *Wilderness.* Supposed by some, on the strength of a tradition, to have been the wilderness of Quarantania, between Jerusalem and Jericho. This is described as a very desolate region, abounding in caves. St. Mark says our Saviour was "with the wild beasts." Mark i. 13. It is significant that, just when our Saviour was about to go out into the world, He was led into the wilderness. Thus, even now, it is in solitude that God prepares men to be among men, and to exercise an influence upon them; and it is through conflict and struggle that He causes them to emerge to higher stages in the development of character and life.

2. *Forty days.* Luke and Mark imply that the temptation lasted during the whole period of forty days. Matthew speaks as if it took place at the close of the forty days' fast. No doubt, the entire forty days was for our Saviour a period of temptation, while in the narrower sense, the particular, threefold temptation of which the Evangelists speak, may have taken place at the close of this period. We are here reminded of the forty days' fast of Moses and Elijah. Exod. xxxiv. 28; 1 Kings xix. 8. Luke's words, "He did eat nothing," forbid our understanding this fast otherwise than as an entire abstinence from food. Our Saviour endured the worst pains of hunger, and thus He has learned to sympathize with those who are pinched by want and who have not enough to eat. We here have our Saviour's example in favor of *fasting.* He recognized it also by giving directions concerning the practice of it. Matt. vi. 16–18. The apostles fasted frequently. 2 Cor. vi. 5; xi. 27. Fasting may be of great service to the Christian, as a means of mortification, helping to "keep under the body" and to free the spirit for prayer and for the contemplation of unseen things. The Church's forty days' fast of Lent is a result, and a memorial, of our Saviour's forty days' fasting in the wilderness.

3, 4. *The first temptation.* The tempter appears in the form of a person, the Devil; the same who tempted Eve. In Paradise, he appeared in the form of a serpent; under what aspect he appeared here, we do not know. Our Saviour's condition, after His long fast, must have been lamentable indeed. The Tempter chose his time well, as he always does. In this temptation, he not only appealed very powerfully to our Saviour's sensation of hunger, but he tempted Him to prostitute His power of working miracles to other purposes than those for which they were intended. Our Saviour, faint as He was, conquers this temptation. Though He had the power, He would not gratify His own most pressing needs, in any other way than was right. More broadly, He would not use His miracle power, in any such false way as the world wished. In repelling this temptation, He uses, as a weapon, the Word of God, which is called (Eph. vi. 17), "the sword of the Spirit." He quotes from Deut. viii. 3, and refers to that higher life, which He possessed, and which every child of God possesses, and which mere earthly bread is not sufficient to nourish.

5–8. *The second temptation.* St. Matthew mentions this temptation as the third. The Devil, after his first defeat,

returns to the assault. This is his practice. Let us learn, that, after having driven him off once, we must not be off our guard, but expect him to come back again. This time, he promises Christ all the kingdoms of the world, and the power and glory of them, if He would worship him. Satan says all these had been delivered unto him. In saying this, he lied. He is called the father of lying, John viii. 44. There is a sense in which he is the "prince of this world" (John xii. 31), but it was a falsehood to say that the world was his property and he had power to give it away. Our Saviour this time decidedly and solemnly denounces and rejects him, calling him by name, and saying, "Get thee behind me, Satan!" He again conquers him with the sword of God's Word, quoting from Deut. vi. 13.

9–12. *The third temptation.* The Devil attempts to use our Saviour's own weapons. He quotes from the Scriptures. Shakspeare says: "The Devil can cite Scripture for his purpose." So, after his example, bad men may, and do, quote God's word for sinful purposes. From the pinnacle of the temple, Josephus relates that one might cast a look that would make him dizzy into an incalculable depth below. This temptation was to the effect, that our Saviour should work a miracle of display; that He should cast Himself from this height, and be saved from injury, according to God's Word, and thus gain for Himself popular applause and extraordinary success. This third, and last temptation, Jesus overcomes, by the same weapon as before, and the victory is won.

13. The Temptation was over; the victory had been won; the Devil left Jesus. But it was only *for a season.* In a certain sense, our Saviour's entire life was one of temptation. The Devil came back again and again. On one occasion he tempted Christ, much in the same way as here, through Peter. Matt. xvi. 21–23. Even on the cross, he tempted Him. Matt. xxvii. 40. But here in the wilderness, the first great battle was fought, and the first great victory won, typifying the battle and the victory of His entire life.

Matthew and Mark add this significant feature, that, after the Devil left Jesus, "angels came and ministered unto Him." Matt. iv. 11; Mark i. 13.

Lessons. Among the many lessons taught by this history, may be mentioned the following:

1. We are taught to distinguish between *temptation* and *sin.* Our Saviour was fearfully tempted; yet there was no sin in Him. Christians may be tempted in a very horrible way; but in this itself there is no sin, unless they *yield* to the temptation.

2. That it is through temptation, and by inward conflict and struggle, that God's children become what they are meant to be.

3. How the Devil operates; how after being once beaten, he returns to the attack; and how, when he finally leaves us, it is only for a season.

4. The importance of being familiar with God's Word, in order to combat the Devil.

5. That, if we resist the Devil, he will flee from us. Jas. iv. 7.

6. That Jesus Christ, and He alone, has conquered the Devil, and He alone is able to help us in the hour of temptation.

The Russian peasants have a curious tradition about Christmas. It is that an old woman, the Babouska, was at work in her house when the wise men from the East passed on their way to find the Christ-child. "Come with us," they said. "We have seen His star in the East, and go to worship Him." "I will come, but not now," she answered; "I have my house to set in order; when that is done I will follow and find Him." But when her work was done, the three kings had passed on their way across the desert, and the star shone no more in the darkened heavens. She never saw the Christ-child, but she is living and searching for Him still. For His sake she takes care of all little children. It is she who, in Russian and Italian houses, is believed to fill the stockings and dress the tree on Christmas morning. The children are awakened by the cry of "Behold the Babouska!" and spring up, hoping to see her before she vanishes out of the window. She fancies, the tradition goes, that in each poor little one whom she warms and feeds she may find the Christ-child, but is doomed to eternal disappointment.

JANUARY 20. LESSON III. 1878.

Second Sunday after the Epiphany. St. Luke iv. 33–37.

THE CASTING OUT OF AN UNCLEAN SPIRIT.

33. ¶ And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,
34. Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.
35. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.
36. And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.
37. And the fame of him went out into every place of the country round about.

QUESTIONS.

What is the subject of this Lesson? In what city was this miracle performed? Verse 31. Where was it situated? From what place had Jesus come to Capernaum? Ver. 16; Matt. iv. 13. Which of the other Evangelists reports this miracle? Mark i. 21–26.

Verse 33. What is a *synagogue?* Whom did Jesus meet in the synagogue? What is meant by one having *a spirit of an unclean devil?* Were there many such in our Saviour's time? Did He heal many? Matt. iv. 24; Mark i. 34. What did this man do?

34. What did he say? Are these the words of the man or the devil? Why does he say, Let *us* alone? Did the devil know Christ? Was this generally the case? Ver. 41; Matt. viii. 28, 29. What is said of the devils in Jas. ii. 19?

35. Was Jesus willing that the devil should confess Him? See, also, ver. 41. What did He say? What did the devil do?

36, 37. What impression did this miracle make on the people? How did it represent our Saviour's entire work? What did He come to do? 1 Jno. iii. 8.

Is it certain that there are such cases now? May we be under the power of the devil? What brings us under his power? Who alone can deliver us? What, then, ought we to do?

CATECHISM.

III. Lord's Day.

6. Did God then create man so wicked and perverse?

By no means, but God created man good, and after His own image, in righteousness and true holiness, that He might rightly know God His Creator, heartily love Him, and live with Him in eternal happiness, to glorify Him and praise Him.

7. Whence, then, proceeds this depravity of human nature?

From the fall and disobedience of our first parents, Adam and Eve, in Paradise; hence our nature is become so corrupt, that we are all conceived and born in sin.

8. Are we then so corrupt that we are wholly incapable of doing any good, and inclined to all wickedness?

Indeed we are, except we are regenerated by the Spirit of God.

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1. All praise to Thee, O Lord
   Who by Thy mighty power
   Didst manifest Thy glory forth
   In Cana's marriage hour.

2. Thou speakest: it is done:
   Obedient to Thy word,
   The water redd'ning into wine
   Proclaims the present Lord.

3. Blest were the eyes which saw
   That wondrous mystery,
   The great beginning of Thy works,
   That kindled faith in Thee.

4. And blessed they who know
   Thine unseen Presence true,
   When in the Kingdom of Thy grace
   Thou makest all things new.

5. For by Thy loving hand
   Thy people still are fed;
   Thou art the Cup of blessing, Lord,
   And Thou the heavenly Bread.

6. Oh, may that grace be ours,
   In Thee for aye to live,
   And drink of those refreshing streams
   Which Thou alone canst give.

7. So, led from strength to strength,
   Grant us, O Lord, to see
   The marriage Supper of the Lamb,
   Thy great Epiphany.

COMMENTS. Our Saviour, at the time of performing this miracle, was at Capernaum, to which city He had come from Nazareth, where He had been violently rejected. See verses 16–30. Capernaum was a city on the western shore of the Sea of Galilee. The site of it is not now certainly known. Capernaum figures conspicuously in the history of our Saviour and His disciples. There was a synagogue here, built by the centurion whose servant Jesus healed (Luke vii. 1–5); in which synagogue Jesus frequently taught (John vi. 59; Mark i. 21; Luke iv. 31, 33). Capernaum was in a certain sense the residence of our Lord and His apostles. It is said (Matt. iv. 13) that He "dwelt" there. Many of His miracles were wrought, and many of His gracious words spoken, at Capernaum.

In our present Lesson, we behold our Saviour casting out a devil. Having Himself, at the commencement of his ministry, gained a great victory over the Devil (as we saw in our last lesson), He now carries the power of that victory into Satan's seats and strongholds everywhere. Strong with the strength of His own victory over the Devil, He now comes to deliver those who, in helpless misery, were held in his grasp.

Of those persons whom our Saviour healed, one class is distinguished as "those possessed with devils." The New Testament applies different names to this condition: "possessed with devils" (Matt. iv. 24; viii. 28); "having devils" (Luke viii. 28; having "unclean spirits" (Acts viii. 7; Luke iv. 33); "vexed with unclean spirits" (Luke vi. 18; Acts v. 16). In any general enumeration of our Saviour's works of healing, the casting out of devils is included (Matt. iv, 24; Mark i. 34). To "cast out devils" was a part of the power with which He clothed His disciples, when He sent them forth (Matt. x. 8).

The question of what is to be understood by this condition of being "possessed with devils," is one which has been extensively debated. There is no room for a full discussion of the subject here. It is evidently a mistake to suppose, as has sometimes been done, that those of whom the Evangelists speak as "having devils," were simply persons laboring under some natural physical or mental malady; that they were persons afflicted, for example, with epilepsy or some form of mania. While, without doubt, some kind of bodily malady went along with this condition, and served as a basis for it, the evil itself was something different. The Gospels enumerate the cases of those possessed with devils among the cases of those afflicted with ordinary diseases, yet always in such a way as to mark the difference and leave no room to confound them. The truth in the case, stated in the most general terms, seems to be this. The condition of being possessed with devils was a natural result of what the Scriptures teach respecting Satan and His kingdom and their relation to our world. The word of God teaches the existence of a personal devil; who tempted the first Adam in Paradise; who tempted the second Adam in the wilderness; who fought the process of salvation at every point from the beginning. It also teaches that he has his subordinate ministers; other evil spirits are with him,—"The Devil and his angels" (Matt. xxv. 41). Now, however it may be now, it seems to have been the case in our Saviour's day, that, especially where sinful practices had prepared the way, one or more of these evil spirits might enter into a man, take "possession" of him, dwell in him and domineer over him; so that it was no longer the man himself who spoke or acted, but the devil within him. Sometimes many devils entered into one person. See Luke viii. 30. This was truly a horrible condition to be in; but, horrible as it was, there seem to have been many persons afflicted in this way, in our Saviour's time. It is easy to understand why there should have been more at that time than at any other, for at no other time was the Kingdom of Satan more active than when opposing Christ in His redeeming work. Every great crisis, or turning point, or forward movement, in the history of salvation, has been attended by increased activity and bitterness on Satan's part.

If it be objected to the above explanation, that we do not see any traces of such a condition now, which in the circumstances it would be natural to expect, we have to reply: 1. It is not certain that the state of being possessed with devils is unknown now. There may

be cases of it which we call by other names. 2. The great increase of such cases, in our Saviour's time, admits, as we have seen, of a reasonable explanation; 3. We do not know how far the very existence of the Gospel and the means of grace, in our midst, are a bulwark to protect us against the incursions of Satan, which else would burst in upon us like a flood.

33. Not the man himself. but the devil within him, cried out. He felt that One stronger than he was present, who had the power and the will to cast him out.

34. The devil speaks in the plural number, Let *us* alone. He speaks, as it were, in the name of the whole demon-world, knowing that Christ came to destroy them all. This devil knew Christ and called Him by name. This was generally the case. For a parallel case, see Matt. viii. 28, 29. See, also, Luke iv. 41. "The devils also believe and tremble" (Jas. ii. 19). Men had not yet learned to know Christ, but, both from the world above (as at the Baptism) and from the world beneath (as here) He is acknowledged to be the Son of God.

35. Our Saviour would not allow this testimony. For the motive of it was bad; it was intended to do harm. "It was intended to bring the truth itself into suspicion and discredit, when it was borne witness to by the spirit of lies; and thus these confessions to Christ may have been intended only to anticipate and mar His great purpose and plan, even as we see Mark iii. 22 following hard on Mark iii. 11." Accordingly our Saviour would not allow the devil to speak, as He cast him out.

Let us learn: 1. The fearful power the Devil may gain over men.

2. To avoid whatever would give the Devil a grasp upon our souls.

3. That the Devil is strong, but Christ is stronger, and casts him out.

4. To believe in Christ, not with the false faith of the devils, but with the true faith of a child of God.

WHO ARE THE MEEK?—A missionary in Jamaica once asked a little negro in a missionary school, "Who are the meek?" The child answered, "Those who give soft answers to rough questions."

Lessons in Giving.

It is not always the most talented boys in our classes, nor those most likely to be rich, who are marked to be the greatest givers. I know a man of no remarkable brilliancy of prepossessing appearance, who has been a day laborer all his life, never earning more than five dollars a day. More than forty years ago, in his boyhood, he heard an address from a returned missionary. The appeal greatly moved him. He was conscious that he had not the talent likely to make him sucessful as a missionary. He was poor also. But he secretly consecrated the earnings of his life to the spread of the gospel. For forty years he has lived economically, worked faithfully at his trade, and though a member of a church which includes men worth hundreds of thousands of dollars, his contributions to charitable causes have often led the list. He has been known to give $1,100 in a single year, when his whole income could not have been more than $1,500. And we know few Christians who seem to have richer experience than he of communion with God. We cannot tell what incident or what lesson it may be that shall turn hidden wealth into the Lord's treasury. But by His own teaching our Lord shows that He meant to have the subject of giving often before men's minds.

Faithful teaching of this generation ought to revolutionize the present habits of Christian giving. There are noble gifts at certain times, and from some men, but the streams are intermittent and fitful, and the vast machinery of societies and pleaders, with their peculiar expedients, ought not to be needed. A good brother lately compared some of the churches to an old-fashioned pump, to which you have to carry about half as much water as you expect to get, and pour it down the tube. Then you pump long and hard, and the moment you cease, you hear the water gurgling back again, and in an hour the pump is dry enough to hold powder. It is the faithful teaching of the children in this matter that is to lift the church above the possibility of the contempt of business men of the world —*S S. Times.*

JANUARY 27. LESSON IV. 1878.

Third Sunday after the Epiphany. St. Luke v. 12–15.

THE CLEANSING OF A LEPER.

12. ¶ And it came to pass, when he was in a certain city, behold a man full of leprosy; who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13. And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14. And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15. But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

QUESTIONS.

Verse 12. In what other places do we find this history recorded? Matt. viiii. 1-4; Mark i. 40-45. What is *leprosy?* In what countries is it found? Where do we find regulations concerning it? In Leviticus xiii., xiv. Give Old Testament instances of lepers. Exod. iv. 6; Numb. xii. 10; 2 Kings v. 1, 27. Give another instance of our Saviour's healing lepers. Luke xvii. 11-19. See, also, Matt. xi. 5. Of what was leprosy a symbol? Of sin. Why? What is meant by *full of leprosy?* What did this leper do? Did this show that he had some kind of faith in Christ? Could Jesus work miracles where there was no faith? Matt. xiii. 58: Mark vi. 5, 6.

13. What did Jesus do? How does Mark report it? Mark i. 41. Why was it remarkable that He should *touch* a leper? What does this teach us as to our intercourse with sinners? Ought we to be afraid to come near sinners? What ought we to be afraid of? For what purpose ought we to come near those who are polluted with sin? What was the effect of Jesus' touch?

14, 15. What directions did our Saviour give him? Why should he tell no man? Did our Saviour often give this command? Matt. ix. 30; xii. 16; xvi. 20; Mark iii. 12; v. 43; vii. 36; viii. 26, 30, etc. Why should he show himself to the priest? What had God commanded with regard to this? Lev. xiv. 2-4, 10, 21, etc. Did our Saviour's precautions prevent His fame from spreading?

Of what is this cleansing of the leper a symbol? How does Jesus cleanse us from sin? What must we do in order to be cleansed?

CATECHISM.

IV. Lord"s Day.

9. Doth not God then do injustice to man by requiring from him, in His law, that which he cannot perform?

Not at all: for God made man capable of performing it; but man, by the instigation of the devil, and his own wilful disobedience, deprived himself and all his posterity of those divine gifts.

10. Will God suffer such disobedience and rebellion to go unpunished?

By no means, but is terribly displeased with our original as well as actual sins; and will punish them in His just judgment temporally and eternally, as He hath declared, "Cursed is every one that continueth not in all things which are written in the book of the law, to do them."

11. Is not God then also merciful?

God is indeed merciful, but also just; therefore His justice requires that sin, which is committed against the most high majesty of God, be also punished with extreme, that is, with everlasting punishment, both of body and soul.

---

1. Down from the mountain Jesus came,
   And stretching forth His hand,
   "Be clean," He said: the Leper then
   Was cleansed at His command.

2. Our nature was defiled by sin,
   But God from heaven came down;
   Stretched forth His hand, our nature touched,
   And joined it to His own.

3. O God, made manifest in flesh,
   We render thanks to Thee;
   O great Physician, Thou hast cleansed
   A world from leprosy.

4. The Gentile Captain comes in faith;
   Thou blessest his appeal;
   Far off as Man, but near as God,
   Thou dost his servant heal.

5. Fever and plague serve in Thy camp,
   They are Thy soldiers, Lord,
   And when to Health Thou sayest, "Come,"
   It cometh at Thy word.

6. Stretch forth Thy hand, and heal us, Lord,
   In body and in soul;
   From sickness and from taint of sin,
   Cleanse us, and make us whole.

COMMENTS.—St. Luke relates the miracle of the cleansing of the Leper in connection with the calling of the Apostles. St. Matthew reports it as having taken place immediately upon our Saviour's having "come down from the mountain," on which He had delivered His sermon. Matt. viii. 1. If we follow St. Matthew, who is thought in this case, to have preserved more strictly the order in which the events succeeded each other, in point of time, we shall see here an illustration, as regards the Saviour's preaching, of what is said in one place, (Mark xvi. 20), with reference to the Apostles' preaching, that the Lord confirmed their word with signs following. Our Saviour's Sermon on the Mount was confirmed by the miracles which He wrought immediately upon His descent from it.

The miracle which forms our present Lesson, consists in the cleansing of a Leper. This is not the only instance in which Jesus healed persons afflicted with this disease. On one occasion, He healed ten at one time. Luke xvii. 11–19. Compare Matt. xi. 5.

Leprosy seems to have been not uncommon in our Saviour's day, and is frequently mentioned, both in the Old Testament, and in the New Testament history. It was a disease peculiar to Eastern countries; found in Egypt, Arabia, Palestine, and Syria, though it has penetrated into countries farther to the west. A disease, loathsome and terrible in the extreme; slow, but irresistible in its ravages; incurable to all human skill; "nothing short of a living death, a poisoning of the springs, a corrupting of all the humors of life; a dissolution little by little of the whole body, so that one limb after another actually decayed and fell away." The ghastly hideousness of this disease, the loathing with which it must have been accompanied, both in the sufferer and in the beholder, distinguished it as a scourge terrible above all others. The Jews, viewing it in the main as a special infliction of God's punishment, called it "The finger of God" and "The stroke."

We have instances of leprosy, in the Old Testament, in the case of Moses, (Exod. iv. 6); of Miriam, (Numb. xii. 10); of Naaman, (2 Kings v. 1); of Gehazi, (2 Kings v. 27); of Uzziah, (2 Chron. xxxvi. 21). In Leviticus xiii. and xiv., we have the divine ordinances respecting the treatment ef leprosy and lepers. By these regulations, the leper was pronounced unclean, and was excluded from intercourse with other persons. Lepers were permitted to associate with other lepers, but not with those free from leprosy. They had their separate abodes, for the most part outside the city walls. The leper went about with his clothes rent, his head bare, a covering upon his upper lip, and cried, "Unclean, unclean!" (Levit. xiii. 45).

These ordinances touching lepers, possessed a far deeper significance than might at first view appear. The exclusion of lepers from the rest of the people, was not, as has sometimes been thought, merely a sanitary regulation, to prevent the spread of the plague. For, while leprosy might be transmitted from father to son, it does not appear to have been, in the ordinary sense of the word, contagious. This is shown by the circumstance that, where the law of Moses was not in force, no separation of lepers was felt to be necessary. There was nothing in Naaman's leprosy, for example, which hindered his commanding the armies of Syria. It is shown also by the fact that, even among the Jews themselves, the ordinances in relation to leprosy were not binding upon the stranger and the sojourner, but only upon the Jews themselves. Hence we must find a deeper reason for God's dealing with leprosy as He did. The truth seems to be, that God selected this disease as the special symbol and representative of sin. While every disease is a result of sin, and a symbol of sin, God, doubtless with reference to its exceedingly loathsome and terrible nature, singled out this particular disease, that it might be the sign and symbol of sin, the outward token of the inward uncleanness and depravity of our nature. And He made such ordinances respecting it, and dealt with it in such a way, as might serve to show the people whom He was training, how He abhorred sin. He bore testimony against leprosy, that He might in this way bear testimony against that from which it and all other diseases grew. Thus, leprosy, by God's appointment stood for sin; which it was well fitted to do, in respect of its un-

cleanness, its terrible effects, its slow work of destruction, its being incurable by any human remedy. And God's treatment of leprosy is equally well fitted to express His abhorrence and intolerance of sin.

This is the deeper meaning of the Old Testament ordinances in relation to leprosy. And, in view of this, it is easy to see that, while all our Saviour's miracles of healing prefigured and represented His healing of men's souls, none represented this so forcibly as His healing of lepers. No disease represented sin so vividly as leprosy; no healing so vividly represented salvation, as the cleansing of a leper.

12. *Full of leprosy.* That, is covered with it from head to foot. Taking leprosy as the token of sin, this man represents our human nature; represents each one of us as we are by nature. We are "full of leprosy." 1. Our nature is *diseased.* Not sound, good and pure, but corrupt and sinful. In consequence of the fall we are "conceived and born in *sin.*" 2. It is our *nature* that is diseased. The disease lies, not in the circumference but in the center. Like leprosy, sin is deeply seated. It is a poisoning of the very springs of our life. Nothing but a *new nature* will answer our need.

"*If Thou wilt,*" *etc.* The leper possessed a simple and humble, even though imperfect, faith. He had heard of Christ, and, in his own way, believed in Him; which prepared the way for his cleansing; for faith in some form, and in some degree, was always necessary, in the case of our Saviour's miracles.

13. The touch of our Saviour is the more remarkable because by touching a leper He might have been considered Levitically unclean. The touch of the leper carried no defilement to our Saviour. He, the Pure One, touched impurity and made it pure. Let us not be afraid of contact with the worst kind of sinners, if, by coming in contact with them, we may do them good. But let us at the same time be on our guard against the infection of sin. In hating the sin, but loving the sinner, we imitate the example of God.

14. This injunction of secresy followed many of our Saviour's miracles. For a list of other instances, see *Questions.* Our Saviour's motive in making it, most probably was, "that His stiller ministry might not be hindered or disturbed by the inopportune flowing to Him of multitudes, who should be drawn to Him merely by the hope of sharing the same worldly benefits, as we see was the case on this very occasion (Mark 1: 45), nor yet by the premature violence of His enemies, roused to a more active and keener hate by the great things which were published of Him."

The command that he should show himself to the priest, was in accordance with the Levitical law. Levit. xiv. 2–4. *For a testimony unto them.* That is, a testimony against them; against their unbelief; in refusing to accept Christ, notwithstanding His doing such mighty works.

Lessons.—1. That Jesus rejoices to find even a weak and imperfect faith. He does not break the bruised reed, nor quench the smoking flax.

2. To ask the Lord for what we need, The leper *besought* Jesus

3. Not to stand aloof from outcast or vicious persons, if we may do them good. Jesus *touched* the leper

4. The real leprosy is the leprosy of *sin.*

5. The only Physician who can heal us of this leprosy is Jesus Christ. He has already *touched* us. He began our healing in our Baptism. He will complete it, if, in penitence and faith, we use the means of grace which He has appointed, and live as He has commanded.

When the little immortal is laid in your arms, consecrate it anew to God, and remember that you are responsible for the priceless gem which He has entrusted to your care. Step by step lead the little feet to Jesus, keeping vigilant watch and guard against sin, by night and by day, keeping home a very heaven of delight and love to them, and you will surely have your reward. You will never have to mourn over wayward sons and daughters, you will keep them for God, for grand work in the world, for an eternity of blessedness. O mothers! *take care of the little ones.*—*N. Y. Evangelist.*

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PROSPECTUS FOR 1878

THE GUARDIAN:

A MONTHLY MAGAZINE

Devoted to the Social, Literary and Religious Interests of Young Men and Ladies, and to the Sunday-School Cause.

Rev. B. BAUSMAN, D. D., Editor.

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"LIFE, LIGHT, LOVE."

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SUNDAY SCHOOL CAUSE AND THE SOCIAL, LITERARY, AND RELIGIOUS INTERESTS

OF

YOUNG MEN AND LADIES.

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PHILADELPHIA:
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907 *Arch Street, Philadelphia.*

The Guardian.

VOL. XXIX. FEBRUARY, 1878. NO. 2.

The beginning of the year is the time to pay backstanding dues to the GUARDIAN, and get new subscribers. Show and recommend it to your neighbor. Renew the clubs in the Sunday-schools. Save the numbers. By the end of the year they will make a volume of nearly four hundred pages.

We invite our friends to send us facts or incidents suited for the paragraphic pages of the GUARDIAN. Many a good thought occurs to a pastor or Sunday-school teacher, which might afford benefit and pleasure to others. Please note it on a postal card, and send it promptly.

Life is sweet. Our nature instinctively clings to it. And yet hundreds annually end it by their own hands. Self-murder is alarmingly on the increase. Doubtless much of it is owing to erroneous views of the crime of suicide. Although committed against one's self, it is none the less an act of murder. May not the silence of the pulpit and the press be partly to blame for its prevalence? A few months ago Rev. C Cort, of Maquoketa, Iowa, was called upon to officiate at the funeral of a suicide. The sermon which he preached on the occasion was published, with a copy of which we have been kindly furnished. It is a timely production. We feel confident that its general circulation would accomplish much good. It discusses the subject from a strictly Christian stand-point, and by historical illustrations vigorously enforces the true view, and condemns the mawkish sentimentalism and the unchristian laxity which too often regards it as a trivial offence. It is high time that public sentiment should be toned up to a more correct standard on this subject. Many of the leading philosophers, poets and orators of the old heathen nations advocated and practiced suicide. Among such nations now suicide is fearfully prevalent. Chinese, Persian, Hindoo and Turkish people and officials seek escape from the shame or misery of life by self-destruction. The same holds good respecting French Infidels and Atheists. Where there is no faith in God there can be no hope when troubles come in like a flood. When the Philippian jailer was about to kill himself in the city where Brutus and Cassius had committed suicide, Paul cried out: "Do thyself no harm." But what else should the poor jailer do to escape distress and ruin? Paul told him: "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." This is the only refuge for the distressed soul, the only remedy for the misery of man.

Is it proper for correspondents of periodicals to use the first person plural in speaking of themselves? It is very often done, and it seems to us sometimes improperly done. It strikes us that as a rule it ought to be used only editorially. The life and spirit of a paper or magazine acquires a certain kind of personality. The person or persons who are editorially responsible for its contents are the mouth-piece, or pen-piece, if you choose, of this peculiar life. In this sense the editorial *we* and *our* have come to be used and seem to be in place. But in what sense are these words used by contributors? Their use would certainly seem out of place by a lad in writing a few paragraphs for the Sunday-school Department of the GUARDIAN.

We have heard ministers make announcements somewhat in this form: "This church will be closed next Sabbath as *we* expect to be absent," or if in stating his text he would say: "*We* invite your attention," &c. What can

be the sense of *we* in this connection? Or rather, does it not seem to be nonsense? Some doubtless think that *we* sounds less egotistic than *I*. But does it not seem more humble to count one's self as one person, than as more than one? We write this less as an attempt to answer the question with certainty, than to ask others to help us to do it.

Why do Christian people worship God differently at funerals from other times? Among the mourners the men keep their hats on in the house of God, and the whole congregation, except the officiating minister, remain seated during prayer. The Moslem and the Jew keep on their hats at prayer and in their sacred places. But in all ages the Christian man has been expected to uncover his head in Church and during worship. We have often noticed people who would consider it very irreverent to remain seated during worship on ordinary occasions, remain seated at funerals. Why?

Within the memory of many still living a large class of people were prejudiced against Colleges and Theological Seminaries. Even some preachers boasted in their services that they had never rubbed their backs against the walls of a College, which fact their hearers could easily know without being told. This kind of people derided an educated ministry perhaps to cover their own glaring lack of education.

This prejudice was as prevalent among the New England Puritans as among some of the Germans and Scotch-Irish. A certain writer speaking of the earlier trials of Andover Seminary says: "The idea of making ministers in this way, was so new and so ludicrous, that it was a matter of general laugh among the many who are not particularly partial to ministers. If 'ridicule be the test of truth,' then Andover must stand on truth itself; for it was ridiculed beyond all reasonable measure. It was called the 'parson mill,' and it was supposed that its design was to take up any blockhead who came along and coin him into a minister. I have been told, though I never saw it, that a picture was published which would not have been unworthy of Nast himself. It was a large mill, with a crank, turned by one of the professors. It evidently worked hard, for the man at the crank was in a terrible perspiration, as he strained every nerve and muscle of his body. At the hopper another professor was throwing in pumpkins, large and small, ripe and green, as fast as he could pitch them in. At the other end there came out—pitched out and sprawling every way—young ministers, dressed in black, with a single manuscript sermon in the hand of each. I repeat it, that I never saw the picture, but should like to even now. I describe it as described to me. There was also sober hostility to the Seminary, and as much scolding and storming about it, as there was ridicule."

Distinct enunciation in speaking and reading is a fine accomplishment. Henry Clay used to say that much of his success as a public speaker he derived from a regular, fixed habit in his youth of going by himself in the fields or forests and reading to and addressing an imaginary audience. In this way he acquired his distinct and apt use of language. We deem the habit of reading aloud, either in company or by one's self, an excellent means of improvement. Doubtless blunders arise from a habitual carelessness in utterance. A Western paper says: "A sad, sweet smile went wandering around a pious congregation in this city last Sunday morning, when the good pastor, with tender and solemn intonation, read, 'Do men gather thorps of grains, or thigs of fistles?' And he couldn't for the life of him imagine what they were smiling at." One of our Philadelphia divines is reported to have closed a very impressive discourse by warning his hearers against bartering their immortal life for a "pot of message."

Beware of the club-room. As a rule it has become a dangerous resort for young men. In some communities it is considered a ladder for social elevation. A number of wealthy and intelligent men, and sometimes men that are neither, form a social circle or club. They rent rooms, furnish and make them attractive. Books, newspapers, cards and liquors are provided

with unstinted expense. Some books which are poisonous to the soul as the liquor is to both soul and body. Young men consider it a great compliment to be admitted into such a circle of prominent men. Here they spend their evenings and nights which ought to be spent at home. Married men prefer such company to that of their wives and children. At midnight or towards morning they go home, some of them drunk. Some of these club-rooms are open on Sunday. We feel certain that some clubs teach young men their first lessons in gambling and drunkenness. Is the club-room a suitable place for young men? Shun it. Its air is poisonous. Its influence is against purity of heart and of habit.

The best of social circles is at one's home. Half the money spent for the club-room will procure good books, papers, magazines, music and other means of social improvement and pleasure, which will have all the good of the club without its evils. Gather the young people of your congregations and older ones too, once a month or oftener in the Sunday-school room of your church. Let each bring such reading matter along as he or she possesses. Some can sing, others perform on the organ, others may be good readers. Thus in profitable and varied social enjoyments an occasional evening can be spent for the good of all without injury to any.

Thirty years ago the physician of a certain country village of Pennsylvania became a zealous apostle of infidelity. He had a number of infidel books which he freely circulated in the community. He persuaded young men to read them, and was very active in destroying their faith in Christ. In the course of time he gathered quite a number of disciples around him. As a skillful physician his profession was a help to him in gaining influence over some minds. Two years ago one of his followers died. He was a man of considerable means, about fifty years of age. Of course his infidel teacher was his physician. When the doctor saw that his end was at hand he admonished his patient to die as he had lived —a rejector of Christ and an enemy to God. "Hold on to the end," the doctor urged. "Yes, doctor," the dying man faintly gasped, "there is just my trouble. You give me nothing to hold on to." At the sick man's request a minister was quickly sent for, and in a very short time the poor soul was swept into the eternal world. Beware of infidel associates, for yourself and for your children. If it can be avoided, employ no physician who is a known infidel. Admitted into the privacy of your home, he has opportunities for his ruinous work which others do not possess. He may gain the confidence of your children, and put books into their hands which will train them for perdition.

Put up the bars. Emphasize the boundary between right and wrong, between light and darkness, between Christ and Belial. God has put a deep gulf between Lazarus and the rich man. That gulf exists in this world already. Woe to him who tries to bridge it over. Not with a censorious, uncharitable spirit, but in accordance with the nature and the demands of the Gospel, we must keep the lines between Christ and the world distinctly drawn. Now, in these times of prevalent corruption, of wickedness in high and in low places; now, more than ever, God's people must show their colors. We need not only clearness and decision in doctrine and creed, but in living practice. This must speak with no uncertain sound. Under the guise of a spurious charity the bars of God's pastures have been put down. Worldly-minded people and those who are the known servants of Satan, in the garb of a Christian profession, are mixing with Christ's flock. They are toning down the standard of practical morals. The strait gate has been widened; the narrow way has been broadened. And false teachers tell us this is rightly making the Church of Christ more human and more humane. One of the old Church fathers held that it was possible even for the devil to repent, believe, and be saved. He put down the bars low enough. We exhort the readers of the GUARDIAN, pastors, parents, and Sunday-school teachers—put up the bars.

A Berlin Ebenezer.

(*From the German.*)

BY THE EDITOR.

Julius Rodenberg is an author of some note in Germany, although little known in this country. On the second day of Christmas, 1876, he was present at the Christmas festival of the Ebenezer Asylum, a Home for blind and crippled people, in Berlin. He reports in a German newspaper, that he had read short appeals in behalf of this Asylum in the papers: "Now an appeal for contributions, then a notice for a course of lectures to be delivered for its benefit, and lastly an invitation to its Christmas festival." The last he concluded to comply with.

It happened to be a mild winter day. The heavens were blue, the setting sun shed a red glare over the roofs of the houses, in the distance the streets were covered with a thin blue haze. In Berlin the second day of Christmas has the character of a holi-day rather than of a holy-day. Everybody, old and young, seems bent on some pleasure. Waves of promenaders rolled across on my way to the Asylum. People in festive dress and festive mood, on their way to places of amusement. These tides of Berlin pleasure-seekers, however, all tended towards the suburbs of the city. As Rodenberg wended his way towards the centre of Berlin, her narrow streets became more quiet. At length he reaches the "Elizabethan Strasse" He musingly strolled along, in search of the Asylum. At length through the twilight of evening he faintly discovered above the low windows of an old house, the word "Ebenezer." The old building looked perhaps less inviting from standing aside of a fine three story house. One saw no light save what little stole through the cracks of the closed shutters.

"I entered a narrow, dark hall, without knowing whither it might lead. My footsteps summoned an old woman to my help, somewhere near me. 'Will I be permitted to attend the Christmas festival?' I asked.

"'Yes,' she replied, and with that thumped on a door close by, which I had not seen. The door opened, and a flood of light and heat streamed upon me. My eyes fell on a mass of many-colored, dazzling objects—in colors of green, red, silver and gold. An old man, with long gray hair, sleekly combed, invited me to enter. Near the door stood a large, round table, where I was offered a chair. And now I am seated among the cripples.

"Aside of me two blind men are sitting on a leathern sofa. Behind me stands a man seventy years old, with club feet. Before me three old women are cowering, so distorted and bent together that you can scarcely distinguish their forms. To my left is a hump-backed little mother with a little boy on her lap, who with weary looks leans his very large overgrown head on her arm. All around me cripples are moving, whom one would call monsters if seen on the street—old men, young men, old women, young women, girls and boys. What deformities! How this festive light is reflected on these grief-impressed faces, on these unshapely brows, broad, thick lips, and cheeks yellow as wax.

"It is a long, low room, with a projecting wall and many corners, In the background is a table spread with gifts, and bearing lighted pine branches for Christmas trees. The close air is fragrant with the odor of pine. On the branches glitter all manner of gifts, gilded and silvered. On the table before the tree a small fountain is playing. It is an ingenious structure, which a former mechanic made, who was crippled at his work, and now is an inmate of this asylum. A tin vessel, hung up against the wall supplies the fountain with water. And a cripple stands on a chair and pours water into the tin vessel. And when he stops the fountain stops.

"With the permission of the gray-haired door-keeper I walk to the other end of the room to see the Christmas gifts. On a card hanging from the ceiling is the inscription:

"'But as for me and my house, we will serve the Lord.' (Josh. 24: 15.)

"Aside of the table stands a worthy matron with silvery hair and a snow-white apron. She looks well, but is an

invalid. In spite of this she makes herself useful as the cook and housekeeper of the asylum. The weak one helps the weaker, the afflicted one helps those more afflicted. Once the wife of a wealthy baker. In 1866 he failed; then died. The widow, forsaken, poor, and sick found a refuge among these cripples.

"Near by us in a corner sits a dark form bent together. All about her is dark; but the face is pale, bearing the marks of destitution and grief. With an air of deepest shame and sorrow she bows her face. At her side sits a fresh young girl, neatly clad. She is the daughter of the unfortunate woman, who among the older theatre goers of Berlin was known by the name of 'die schöne Adele.' (The beautiful Adele). But from her brilliant youth Adele Böhm sank deeper and ever deeper into sin. One day she was found lying in the mud of the street. Her daughter, a virtuous child, tore herself away from her fallen mother. Young as she was she earned her bread by working in a steel-pen manufactory. Not until her mother, as a stricken penitent, promising amendment, had found refuge in this Ebenezer, would her daughter come near her. And now on this second Christmas-eve, they are peacefully sitting here side by side.

"Meanwhile more visitors entered, until the room was densely packed. It was a small, select gathering of considerate, charitable people, men and women whose kind gifts and prayerful hearts sought to comfort these unfortunate people. An elderly lady with her daughter; a few young men with their wives; my neighbor, the messenger of a Berlin banker, whose chief, through many gifts and by his presence to-day, befriend the cripples——these and others were present. As new-comers arrived there was a faint thump against the door, then a slight opening, they pressed inside and sought standing room in some corner. A swarm of children from the neighborhood press in and fill up the little vacant spaces. And now the low, cramped room is literally packed. The tallow candles on the Christmas tree burn brightly. The small fountain threatens to give out. With much heat and light the assemblage restlessly sways to and fro. At length I hear in half-audible whispers through the room: '*The directress.*'

"The directress is a lady in middle life, with a well-set vigorous form, a head indicating intelligence, a smiling face, wearing large spectacles. Without a pedantic or sentimental air, she impresses you as a woman of good practical sense. Her brow indicates an energetic nature. She moves about among her people with the coolness and decision of a little general. But every command is given with her peculiar smile. The eyes of the cripples follow her in every step of her movements; and even the blind *listen* sharply to her footsteps.

"She wears a loose, dark dress, which gives her a somewhat solemn exterior, as her glasses impart a sort of masculine appearance to her face. Her voice has a clear sonorous sound. With a few words she restores order and quiet in the room Stools and benches are placed before the old-fashioned piano. The children are grouped around in proper order, each with a small candle in the hand. The fountain begins to play more lively. In the background a small choir of singers is formed. The directress kindly greets the visitors or guests and bids them welcome. Approaching me she extends her hand with artless cordiality. I give her my name, to which she replies:

"'You have come into a hut of poverty.'

"I answer: 'For that very reason have I come.'

"'Then you are welcome,' she continued, as she again grasped my hand.

"The religious services are opened with a hymn which the choir, aided by the whole congregation, sings. The directress has stepped into the midst of the people—right among the cripples, the poor, the frail, who crowd around her as to their only help. She begins: 'We will sing the hymn, Wir feiern heut das grosse Fest, to the tune, Vom Himmel hoch da komm ich her.' Not all the people have books, and the blind could not use them if they had. She gives out each tune before it is sung, with her strong, clear voice. After the singing of the hymn, she says: 'Now our blind Anna will read a passage of

Scripture for us.' A large copy of the New Testament is handed to the blind woman, which she lays upon her lap, She is a girl with red cheeks, but of a sad countenance, seventeen or eighteen years of age. At her side sits another blind girl, back of her a blind woman, aside of her a blind man. She begins to read by laying the fingers of both hands on the page of an open book. She reads with the tips of her fingers as these move over the large raised letters of the page. Her mental work moves and animates the muscles of her face, but the blind stare of her eyes remains inexpressive. Her reading is like playing on the piano, showing a certain, almost infallible accuracy of touch. At the end of each sentence she pauses a moment, until she has her hands on the following one. Thus she reads the story of the wise men from the East, of the Star which led them. and of the angel of the Lord which appeared to Joseph in a dream.

"At the close of the Scripture reading the directress takes the book, pats the blind girl on her cheeks, and praises her for reading so well. Then the group of the four blind persons arise from their seats. The blind man, with an earnest mien, draws a tuning fork out of his pocket, with which he gives the key, which the other three faintly repeat. Then the blind group sings a quartette with clear, pure, and pleasing voices, which seems to touch and move the hearts of all present. The faces of the singers, seeing no one, but as seen by the audience, seems to be transfigured. Something like a heavenly smile plays on faces usually so inexpressive, as they sweetly sing their hymn of thanksgiving to the Friend and Comforter of the blind and the lame.

Jesus, the Soul's Rest.

From the German: "Jesus, meiner Seelen Ruh."

BY S. R. FISHER, D.D.

Jesus, Thou my soul's true rest,
And of treasures too the best;
All in all Thou art to me,
And my all shall ever be.

Does the world with joy behold,
Cherished treasures, silver, gold?
Jesus and His precious blood,
Are worth more than earthly good.

Do my wily, bitter foes,
Violently me oppose?
Jesus saves, whate'er annoys;
Devil, hell, and death destroys.

Am I sick, and is there none,
Who to my relief can come?
Jesus will physician be,
And afford relief to me.

Am I naked, poor and bare,
And my store extremely spare?
Jesus helps at proper time,
And relieves all want of mine.

Must I in my misery go
To a place I do not know?
Jesus will for me provide
And be ever at my side.

Must I hate and scorn withstand,
God against and His command?
Jesus gives me strength and grace,
All such scorn with boldness face.

Has the bee its honey flower,
And the sugar sweetness' power?
My dear Jesus is to me
Sweeter thousand times than they.

Therefore, Jesus, will I Thee
Ever love devotedly.
Thou, dear Jesus, Thou alone,
Shall my soul forever own.

Jesus, Thou the ear takes in;
Jesus, Thou by eye art seen;
Jesus, Thou the tongue defends,
And to Thee the hand extends.

Jesus, be my meat and drink!
May I ever of Thee think!
Jesus, be my all in all,
Jesus, hear me when I call.

Finally, Thou highest good;
Jesus let Thy precious blood,
Thy sore wounds and bitter pain,
Be my stay in death's domain.

The Ayrshire Plowman.

BY THE EDITOR.

"Burns is to me the noblest poet of our race. He was the first poet I read, and he will be the last. One day one of our preachers came to stay all night, and noticing, as we sat by the fire, that I was intent upon a book, he said, 'I will read to thee, if thee likes, some poems by Robert Burns. I have a copy with me.' So he got the book and began to read. It was the first I had heard of Burns, and by dawn next morning, I was reading for myself. I was hanging over the book when the Friend came down, and then he told me he was going farther to visit such and such a one. The

wonder and delight over what I heard are as fresh still as if it were yesterday. I had heard nothing up to that moment, it seemed to me, that had any right to be called poetry; and I listened as long as the old man would read. I noticed he left the book on the table; so I rose at gray meetings, would be back at such a time, and, if I liked, would leave the book with me. Thee may be sure I gratefully accepted his offer. I read Burns every moment I had to spare; and this was one great result to me of my communion with him; I found that the things out of which poems came were not, as I had always imagined, somewhere away off in a world and life lying outside the edge of our New Hampshire sky; they were right here about my feet, and among the people I knew. The common things of our common life I found were full of poetry. It was a new and perfect revelation."

[*John G. Whittier.*

Whittier and Burns have much in common. Both the sons of poverty, spent their boyhood and youth on the farm, had little schooling, and breathe the same simple life in their poems. On the other hand, Whittier is a sober, moral man, pure in his habits, speech and style of writing, which Burns was not.

Burns was the son of a pious Scotch peasant. In Europe this term has a somewhat different meaning from our word farmer in America. The American mostly owns the farm he tills. The large fields and roomy barn remind one of plenty. Whereas, the European peasant usually lives on a small farm, rarely containing fifty acres, which at least in Ireland and Scotland rarely is his own. With untiring industry and frugal habits he can make a living, but very seldom any more than that. Unlike farmers in America, these European peasants rarely lay anything by. They simply live from hand to mouth, and are glad to get their daily bread. To many a peasant the death of a cow or a horse is a very serious streak of bad luck. And, in Ireland at least, the failure of a crop produces famine.

Burns says: "I was born a very poor man's son. For the first six or seven years of my life, my father was gardener to a worthy gentleman of small estate in the neighborhood of Ayr." His father was a man of the strictest honesty, and of somewhat stern religious habits and views. Although poor, he possessed no little rugged intelligence. For Scotland, then as now, had a school in every parish, in which the poorest children could acquire a knowledge of the branches of a common, ordinary education. He was a strict Presbyterian, and tried to raise his children not only according to his favorite creed, but in the nurture and admonition of the Lord. His gifted son says of him: "I have met with few who understood men, their manners and their ways equal to him, but stubborn ungainly integrity, and headlong ungovernable irascibility, are disqualifying circumstances; consequently I was born a very poor man's son."

The father wished to keep his children at home, in order to train them aright. As a poor gardener he could not have done this. His kind employer helped to start him as the renter of a small farm, of seven acres. This farm lay a few miles from the town of Ayr, along the road leading to the "Alloway Kirk," and the (river) "bonnie Doon."

With a mind full of fancies and facts out of the Life of Burns, I strolled along this way one day. It was a road which the poet's boyish feet had often traveled. As a youth he gambolled through these fields, and in manhood years he indulged in less noble pranks hereabouts. On the right hand side of the road I entered a one story cottage. It was neatly whitewashed, and had a thatched or straw roof. If I remember correctly, it had but two rooms. It is called Burns' cottage. At one end of the room is a small recess for a bed. In this recess Robert Burns was born. This cottage now used as an ale-house, was the farm-house of old William Burns' seven acre farm, one hundred and twenty years ago. A part of the farm he laid out in a garden, the other part he used for grazing a few cows, etc. His spare days he employed in his master's garden. This cottage was built for him, he being its architect. In this humble home, an early teacher of his, Rev. W. Adair, was sometimes entertained.

Here lived honest William Burns. He was above the common stature then, and bent with labor. His scanty locks were mixed with gray hairs. He was

a devout man, and in the habit of having his family join in prayer. Doubtless the beautiful scene portrayed in Burns' Cotter's Saturday Night, is intended to picture William Burns' family. On Saturday evening they eat a cheerful supper; porridge, "chief o' Scottish food;" the soup their only cow does afford, which at the time is snugly chewing her cud in the stable near by. As an extra bit, the mother gives the boys a slice of cheese. After supper parents and children form "a circle wide" in the little room, "with serious face." The father reverently lays aside his well-worn hat, and leaves bare the iron gray thin hair on his head; takes from the shelf the old big Bible, which his father had used before him. He reads a psalm for a hymn of praise, and says: "Let us worship God!" The psalm is sung to an old familiar tune—Dundee, Martyrs or Elgin.

"Compar'd with these, Italian trills are tame."

Thereupon he reads the passage in the old Bible.

"Then kneeling down to Heaven's Eternal King,
The *saint*, the *father*, and the *husband* prays:
Hope 'springs exulting on triumphaut wing,'
That thus they all shall meet in future days."

Through the kindness of William Burns' employer, he was aided in renting a larger farm of seventy acres. But he never attained to more than a scanty living. And at his death he left his family naught but a good name, which indeed was of more value than great riches.

Amid the simple surroundings of such a scanty peasant home, Robert Burns was born and trained. From a child he was taught to pray,—a blessing which he poorly improved in later life. He says: "At those years I was by no means a favorite with anybody. I was a good deal noted for a retentive memory, a stubborn, sturdy something in my disposition, and an enthusiastic idiot piety. I say idiot piety, because I was then but a child. Though it cost the schoolmaster some thrashings, I made an excellent English s holar; and by the time time I was ten or eleven years of age, I was a critic in substantives, verbs and participles." In these early years an old woman, living in the family, often entertained the boy by the hour with all manner of ghost and fairy stories. These so impressed him that of a dark night he ever thereafter felt somewhat nervous in "suspicious places"

He and a younger brother went to school when such was at hand. His first school days he spent at Alloway. The few books the father had were soon read, and some re-read. Occasionally a volume of poetry and of history was loaned them by some friend or teacher.

The teacher at the Alloway school says that at that time the younger brother seemed more talented than Robert. Neither of them had any ear for music. Robert none at all, and "his voice was untunable." He had good teachers in English; his father having special concern for this part of his education. Besides English he studied some French, but was ignorant of Greek and Latin. His knowledge of Classic Authors he got from translations. His school terms were at best neither many nor long, and were often interrupted by his father's need of him on the farm. It was, however, not long until Robert Burns became known in his neighborhood as a talented youth, and intelligent beyond his years. Ayr was a considerable town, where he found associates. These, at first, were young people, of better families than his. He was a poor peasant's son, they the sons of the refined and wealthy. They had a kind regard for their poorly dressed, awkward associate, and overlooked his large farmer hands and clothing, which often "left both ends of his body exposed to all the inclemencies of the seasons." Burns himself, however, was always keenly sensitive on the question of the comparative inferiority of his descent. He seemed to be jealous of those socially above him, for this feeling is seen in many of his poems. He vainly longed to ascend above the level of his common birth. He had an ambition to rise, whilst his father's situation entailed on him "perpetual labor." As he now and then saw his wealthier comrades leave for India or other fields

of hopeful enterprise, he felt greatly depressed at his own gloomy prospects.

Notwithstanding his aspirations he continued a helpful son to his father. Despite his hard work and the repeated and kindly aid of a few friends, good William Burns succeeded poorly with his farming. Even on his large farm at Mount Oliphant, he was reduced to great straits. The family led a dreary and toilsome life, and had no society outside of its own bounds. The people around them claimed to be of a higher class, and paid no more attention to the Burns family than if they belonged to the Hottentots The two boys had no associates. Their father tried his best to amuse and entertain them, as they went after their work, with apt and interesting conversation. But this was often better suited for men than boys. He borrowed books for them. And as their penmanship was rather poor, he sent them week about for a summer quarter to writing school. And a summer later he started Robert to a Grammar school at Ayr. But after a week's study he was called home to help at harvesting. After this was over he was sent two weeks more. Subsequently he went to school one summer-quarter, which ended the school days of the Ayrshire plowboy.

Meanwhile the affairs of the farm became worse. The land was poor, insufficient to pay the rent. They lost several cattle by accident and disease. The father was broken down, and stooping from hard work, with a wife and five children to support. Robert as the older brother, at thirteen helped to thrash the grain; at sixteen he was the chief laborer on the farm. The two boys resolved to stand by their parents. To make ends meet the family practiced the strictest economy. They worked hard, and lived on meagre fare. For several years butchers' meat was rarely bought. The two boys did all the work, and tried to cheer their parents. Meanwhile now and then a creditor of William Burns would send him harsh, threatening letters, which used to set the whole family a weeping. Gilbert Burns thinks that the trials of this period affected his brother's spirits through life.

Later another farm was rented, which led to the father's bankruptcy. The good man entered into rest just as this sad point was about being reached; or as Robert Burns puts it: "My father was just saved from the horrors of a jail by a consumption, which after two years' promises, kindly stepped in, and carried him away to *where the wicked cease from troubling, and the weary are at rest.*"

William Burns must have been a devoutly pious man. A lovely scene does his home group present around their family altar at evening worship. Surely such a man must have been regularly in his place at church, of a Sunday. And as the custom in Scotland is, he must have taken his children with him. And when the chapter was read, and the text announced by the pastor of Alloway church, parents and children, each having a Bible, would quickly turn to the passage in the good Book and read it. One of this group at home, and in church the boy Robert Burns formed. He was taught to pray, and taught his catechism too. After a while, however, when a youth, his father's godly ways were too dull for him. Instead of going to church of a Sunday, he strolled along the banks and braes of bonnie Doon, listening to the songs of the birds, and loitering under the trees, perhaps already given to poetic dreams. This, however harmless in other days, was not the way to observe the Lord's day in Scotland. Evidently he regarded his father's ways too narrow for him. He says: "My social disposition, when not checked by some modification of spirited pride, was like our Catechism definition of infinitude, *without bounds or limits.*"

In theory he always admired and approved of his father's piety; in practice he rejected it. Some of his poetic pictures of happy home life are exquisitely beautiful. And the best of them are taken from the home of his parents. May not John Anderson represent the happy life of this pious couple?

John Anderson my Jo, John,
  When we were first acquent;
Your locks were like the raven,
  Your bonnie brow was brent (smooth),
But now your brow is bald, John,
  Your locks are like the snow,
But blessings on your frosty pow,
  John Anderson my Jo.

John Anderson my Jo, John,
We climbed the hill thegither;
And many a merry day, John,
We've had wi' ane anither;
Now we must totter down, John,
But hand and hand we'll go,
And sleep thegither at the foot,
John Anderson my Jo.

Burns in his desponding moods was often weary of life. At twenty-three years of age, six or seven years before he was known outside of his home, he wrote the following to his father:

"My principal, and indeed my only pleasurable employment is looking backwards and forwards in a moral and religious way. I am heartily tired of life, and if I do not very much deceive myself, I could contentedly and gladly resign it. It is for this reason I am more pleased with the 15th, 16th and 17th verses of the 7th chapter of Revelation, than with any ten times as many verses in the whole Bible, and would not exchange the noble enthusiasm with which they inspire me for all that this world has to offer. As for this world, I despair of ever making a figure in it. I foresee that poverty and obscurity probably await me; and I am in some measure prepared, and daily preparing to meet them."

It is a pity that he could not adhere to the resolutions of his better moments. It is said that the reading of the closing passage of the above cited verses: "And God shall wipe away all tears from their eyes," invariably set him to weeping. To one with such fine sensibilities, such a keen perception of the right, and so powerless to resist the wrong; who whilst his genius soared as on eagle-wings, had to delve and dig for his bread, and content himself with uncultured rough workmen for associates—to such an one the peaceful happy state of the saints around the throne of God—where they shall hunger no more, neither thirst any more—must have been indescribably inviting. But what a sad contrast is such a wish with his closing life!

Many of our readers have had, or now have a recollection of the sense of the rough, clumsy, unrefined make-up of a hard working farmer's boy. Aside of city-bred and college-taught tidiness, his large hands and gawky graceless limbs are to him a great annoyance. Burns says: "I was perhaps the most ungainly, awkward boy in the parish." At seventeen, with the hope of mending matters, or as he says, of giving his manners a brush, he went to a country dancing school. His father, a strict Presbyterian, considered it a great sin to dance. His son's conduct deeply wounded him. Robert thinks he thereby incurred his father's life-long displeasure, having thereupon taken a sort of dislike to him. He even holds that this supposed dislike was one cause of his dissipation in after years. Surely a poor excuse for drunken and licentious habits! His brother Gilbert says that no such aversion or dislike existed in the mind of his father; only that at the time he felt himself greatly wronged.

The Old Clock.

O, the old, old clock, of the household stock,
Was the brightest thing and neatest;
Its hands, though old, had a touch of gold,
And its chimes rang still the sweetest.
'Twas a monitor, too, though its words were few,
Yet they lived, though nations altered;
And its voice still strong, warned old and young,
When the voice of friendship faltered.
"Tick, tick," it said—"quick, quick to bed,
For ten I've given warning:
Up, up, and go, or else, you know,
You'll never rise soon in the morning."

A friendly voice was that old, old clock,
As it stood in the corner smiling,
And blessed the time with a merry chime,
The winter hours beguiling;
But a cross old voice was that tiresome clock,
As it called the daybreak boldly,
When the dawn looked gray on the misty way
And the early air blew coldly;
"Tick, tick," it said—"quick out of bed,
For five I've given warning;
You'll never have health, you'll never get wealth,
Unless you're up soon in the morning."

Still hourly the clock goes round and round,
With a tone that ceases never;
While tears are shed for bright days fled,
And the old friends lost forever;
Its heart beats on, though hearts are gone
That warmer beat and younger;
Its hands still move, though hands we love
Are clasped on earth no longer!
"Tick, tick"—it said—"to the churchyard bed,
The grave hath given warning;
Up, up, and rise, and look to the skies,
And prepare for the heavenly morning."

—*Selected.*

Sayings of a Good Man.

BY THE EDITOR.

Dr. J. W. Alexander.

Do brains run in the blood? Sometimes. Does character? Yes and No. Sometimes parents of character have children without it, and the reverse. How much of this they inherit by birth, and how much from defective training and evil surroundings it is not easy to determine. Now and then one finds old families which have had a continuous line of honorable descendants for a century or two. Such an one is the Alexander family. In 1736, Archibald Alexander, of Scotch descent, emigrated from Ireland to Pennsylvania. Two years later he removed to Virginia. He was a man of education. In his thinly settled neighborhood he gave lessons to young people in different departments of science. He was the grandfather of Dr. Archibald Alexander, for many years Professor and President of the Theological Seminary at Princeton, N. J.: and the great-grandfather of Dr. J. W. Alexander and Dr. J. Addison Alexander, both men of great learning and worth.

We know few memoirs which are so instructive and pleasing to read as those of Dr. J. W. Alexander. The volumes contain many of his letters, written in a familiar, frank style to intimate friends. In these he opens the meek and beautiful life of his childlike soul to the reader. It is interesting to see what subjects are uppermost in the mind and life of such a man. In reading these memoirs, as our custom is, we made a record of striking passages for future reference and use. Some of these we propose to lay before our readers. For even in their detached form, they furnish rich food for thought.

"Prayer-meetings are like Jeremiah's figs. Where gifts are rare, and graces are small, the edification and certainly the comfort are accordingly."

"When I compare professor (a professor of religion), with professor, what a difference between those who were taught early and those who were not. The father of Origen used to uncover the bosom of his sleeping boy and, kissing him say: It is a temple of the Holy Ghost."

"Riches begets ceremony as surely as dung begets weeds."

"Complaining of a want of lay-workers, which left nearly all the church work to be done by the pastors, he said: "We are an army in which the battle is fought by the commissioned officers."

Our preaching is too little like earnest talking. One of the great problems of the age is to carry the Gospel to the thousands in cities who will not enter any church. When shall we come down from our stilts and be in earnest with a perishing world?"

"All our missionary gifts will fall short, unless people come to give their ownselves first unto the Lord."

Speaking of a certain decision of the General Assembly of the Presbyterian Church, which pronounced baptism administered by the Roman Catholic Church invalid, he said: "I can not feel easy under this deliverance. Our erring sister is naughty enough, but I choke a little about 'Antichrist,' and the 'Son of Perdition.'"

"How many of our cares and anxieties are very vain in the light of coming things."

"Cheap literature blasts religious reading."

"Protracted meetings are to be used, but not as crack measures to get up exitements."

"We who teach others need a peculiar discipline."

"I wonder whether our meanest sermons are not our best."

"Our endeavors to do at a blow, what Providence does by degrees, is disastrous to those whom we would benefit."

"I am almost tempted at this late day to prepare myself to preach without notes. The day a man who reads his sermons, puts on spectacles, he is shorn of half his strength." (Dr. G. Spring.)

Old Dr. Miller of Princeton said: "When the semi-centenary of my ministry came round, I was glad to let it pass in silence, as I was ashamed of my ministerial performances."

In his old age, Dr. Emmons said: "I shall soon be on the other side, but how ashamed I shall feel to be there."

"We doubt whether any sanctified saint, fitted by God's grace for heaven,

will feel ashamed after he enters there. The shame will be on this side.

"Mary Magdalene was not a profligate, but a lady of leisure and wealth."

"How refreshing to find a man who is in earnest about something."

Pastor Fliedner, the celebrated founder of the large institutions for the training of Deaconesses in Germany, said: "Your American Church is a good father but a poor mother; it lacks the mother-love to the poor, sick and prisoners."

When engaged in the duties of a Professorship, he was not in the pastoral work, he said: "I miss my old women, and especially my weekly Catechumens, my sick rooms and my rapid walks."

"Once it was our (the Presbyterian), doctrine that baptized children are members of the Church, but New England has conquered."

He speaks of a highly respectable student at Princeton, who boarded himself, and in his poverty could afford to eat meat but once in three weeks. "A few private Christians might relieve him by doing without pies and puddings on their own table for one month."

"The funniest things that ever come to my tongue are in seasons of deep affliction."

"I abominate modern mourning, above all that of females."

"I have never heard my father preach any autobiography, self-statistic, or census of success."

"It is remarkable how much of the Bible is history; and how much of this history is biography."

We must introduce "into our sermons more biography and detailed pictures of character; hold the mirror up to nature."

When visiting Europe, Dr. A. on landing at Liverpool, had to pay duty on the manuscripts of some of his own sermons, which he had with him to use when called on to preach while abroad.

At St. Paul's Cathedral, in London, he heard the boy choristers sing like angels, who afterwards during the sermon cut up all manner of pranks in their stalls.

When he and his congregation had entered their fine new church in New York, the building was soon crowded with the people of fashion and the wealthy. This annoyed instead of pleasing him. He wrote to a friend: "I fear the total exclusion of the poor."

"I wish I could turn out about twenty pews of rich folks and fill them with the poor."

"Poor unlettered saints have more comfort of their faith than we. Would we were more like children."

"I feel a growing desire for plainer, simpler and more instructive preaching"

"I think (Baptist) Noel's preaching the right thing; just talking over the word."

"Worship is overshadowed by sermons."

"Our whole system of modern means works slowly, and seems often to work backwards."

"I am dreading beyond expression the rise of a fanatical breeze in my church. I dread everything in revivalism, which is not common to it with the stated, continued, persistent presentation of the Gospel."

"I fear I entertain rather than impress my hearers."

"No man can be anybody else. We can all be teachers."

"Sometimes I am almost as glad to observe a ripening as I once was to observe a conversion."

"Many things are made true to us from Scripture for which we can cite no passage."

"My mind works incessantly on such themes as these: The abounding misery; the unreached masses; the waste of church energy on the rich; its small operation on the poor; emigrant wretchedness; our boy population; our hopeless prostitutes; our 4000 grog shops (in New York); the absence of the poor from Presbyterian churches; the farce of our church alms."

In the days of the controversy between old and new school Presbyterianism, he wrote: "Our battle is too momentous to leave much time to spend on niceties of old and new school."

"Greater men have lived in England than any of her writers." (Carlyle.)

When children are baptized in a church in Scotland, "the fathers all stand in a row (before the pastor); the mothers sit in some neighboring pew, and the children are kept behind the pulpit

or in a room close by, until they are wanted."

"In all Catholic Churches (in Prussia), the children are gathered every morning before school hours. At Coblentz I heard 1000 children sing German hymns (at such a service). This will tell powerfully on the next generation."

"The Papists grow zealous in proportion as the Protestants have become erroneous and indifferent, and are regaining their hold on the young."

"German Popery is always different from that of France and Italy. It breathes a spirit of profound tenderness."

"I saw twenty times as much drunkenness in Edinburgh in one day as in the wine countries (of Germany and France) in ten weeks."

"In Paris 50,000 persons are maintained by charity."

Of female education in America he says: "I find no girls decently educated except at home or in the country. French is of no more use to women than Cherokee, except for the name of it."

"The most that doctors do with success seems to be opening an alley for nature to have fair play and elbow room to carry their disorders out of doors."

"Our Church Judicatories are more churchly than religious." The truth of this sentiment many of our readers have learned from experience.

And of large organizations like that of the General Assembly of the Presbyterian Church, he says. "I have long looked in vain for any scriptural or rational foundation for supreme courts, having half a continent for their scope."

It is an annoying fact that the children of Christians help to recruit the ranks of crime. That the sons of good parents, despite their pious training, often become castaways. Simply to ascribe their apostacy to the general depravity of our race can scarcely be regarded as sound reasoning.

We believe with Dr. Alexander, that to remedy the evil, we must emphasize the difference between the church and the world. A false culture levels the boundary, and has obliterated the walls of Jerusalem. Such a lax practice has never made heroes and martyrs.

Dr. Alexander says: "Joseph Cook says, there is in our age too much luxurious soft hammock-worn Christianity."

He further says: "As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the profligate children of pious persons and even ministers. The door at which those influences enter, which countervail parental instruction and example, I am persuaded, is, *yielding to the ways of good society*. By dress, books and *amusements*, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a *kind but determined opposition* to the fashions of the world, breasting the waves like the Eddystone lighthouse. And I have found nothing yet which requires more courage and independence than to rise a little, but *decidedly* above the *par* of the religious world around us. Surely the way in which we commonly go on is not the way of self-denial and sacrifice and cross-bearing which the New-Testament talks of. Then is the offence of the cross ceased. Our slender influence on the circle of our friends is often to be traced to our leaving so little difference between us."

Out of Work.

An Ower True Tale.

BY W. C. CAMERON.

Out of work! out of work!
  Where shall I go?
Wandering the city through,
Seeking some work to do,
  Backward and fro!
Knowing not where to gain
Work for my hand or brain,
  Want pressing sore!
Cheerless in soul and mind,
Where shall I labor find?
Is there no friend so kind
  As work to bestow.
  To keep Death from my door?
Garments thread-bare and scant,
Sorrow, disease, and want,
  Are all that I know—
  Where, where can I go?

Out of work! out of work!
  Laden with care;
Grief as a heavy cloud,
Covering me with a shroud,
  A prey to despair!
Searching the city through,

Seeking some work to do,
  To give us our bread!
Treading with weary feet
Through every lane and street,
Deeming I'll surely meet
  Some honest fare,
  By which we'll be fed!
For oh! it is cheerless, sad,
Driving me almost mad
  And with wild despair,
Getting no work to do!

Out of work! out of work!
  With three dear little ones,
  What shall I do?
Are there none found to give
Work that will us relieve
  For the sake of my little ones?
What shall I say to them
When hunger assaileth them
  And they ask for bread?
Full is my cup of woe,
How can I answer "No!"
  When they cry to be fed?
Kind Heaven hear my prayer,
Help me in my despair,
  Send labor to do,
  And raiment and bread!

Out of work! out of work!
  Where shall I go?
  For work I am strong!
When will this dreary night
Give place to morning—
  The lark's matin song?
When shall my willing hand
Find labor to command—
  Want to o'erthrow—
  Sorrow and wrong?
Are prayers all useless—vain?
Must *we* but suffer pain,
  And misery know?
  Where, where shall I go?
Seeking for work to do,
Wand'ring the city through,
Searching for work to do—
  Where, where can I go?

The Feast of Purim.

From Dr. Macduff's "Brighter than the Sun."

It was the only Jewish feast at which I was present in Jerusalem. I can never forget it. It took place, amid a great noise, in a synagogue near "The Wailing-Wall,"—a well-known spot in the city, of which you may have heard, where the Jews go every Friday to weep over the ruins of their old Temple.

The feast itself, let me tell you, first of all, was not deemed one of the three great ones; nor was it among those appointed by Moses. It dates long after, from the time the Jews were living in exile. Its design was to call to mind the successful pleading of Queen Esther, with her royal husband, for the Israelites who were doomed to death—also the story of wicked Haman, who had got the king to agree to so cruel and wholesale a murder. I remember well that evening hearing "The Book of Esther" read. The reader stood on a desk or raised platform, in the centre of this poor dingy building, with its bare white walls. There were a goodly number of boys present, with sticks and clubs in their hands. It was soon evident what use they were going to make of these, for every time the hated name of Haman occurred, they hissed, and howled, and scraped with their feet; they beat the seats and floors, and anything in front of them, as if they were flogging the cruel and hard-hearted man; while old and young clapped their hands in approval, and joined in a loud blessing when the name of Mordecai was mentioned.

I afterwards bought, near the Jaffa Gate, an old parchment roll, very tattered and soiled, of "The Book of Queen Esther," to keep me in mind of the feast—at which doubtless it must have often been read; also one of the sweet sugar-cakes with bright colors upon it, which, in accordance with ancient custom, are yearly baked for the same occasion. The Feast of Purim, I should, moreover, tell you, always was, and still is, a favorite one with the people. It was kept as a sort of holiday, with loud clanging music and dancing; sometimes in the merry way of our own Gunpowder Plot fifty years ago.

The Glory to be Revealed.

(*E. S. W. in The London Christian.*)

ROM. 8: 18.

Ah! little I reck, when the journey is o'er,
Of the burdens and griefs I so dreaded and bore;
They'll all be forgot as I enter the door.

With that light on my face, and that song in my ears,
How shall I regard my past troubles and fears,
While my harp wakes the music I've longed for, for years!

With my Lord full in sight, and myself without stain,
How blissful the notes, how triumphant the strain,
As my tongue sounds His praises again and again!

. . . . . .

Then why should I tremble when tossed on the wave?
The fiercest of storms cannot give me a grave,
While Jesus is present to comfort and save.

Though raging the ocean, the skies are serene;
Though clouds darkly gather, the sun shines between;
And bright o'er the billows "the City" is seen!

Oh! weakest of cowards! Was ever a saint
So feeble as I am, so quick of complaint,
So easily downcast, so ready to faint?

My hope is in God! Then, my heart be at rest;
The waves swell in wrath; but each glittering crest
Is bright with the glory encircling His breast.

He reigns! And He loves me! No longer I moan,
Rememb'ring the music and light rouud the Throne—
So soon to be mine when the journey is done!

Augustine and Anselm.

A way back in the fourth century, there was a little fellow running about the crooked streets of Tagaste in Africa. I imagine he was a bright but mischievous lad, up to prank after prank. But he had a mother worth having. Her name was Monica; and in her treatment of Augustine, she had something of that patience God has with us all. Augustine grew up only to try his mother very much. A young man, he strayed off in wild courses of sin. But Monica's prayers patiently followed him. At last Augustine went to Milan. A great preacher was there, Ambrose, and he interested Augustine a great deal. He resolved to come back from his wanderings to God, but where should he find Him? One day, he went all alone into a garden. In his distress he threw himself on the ground. He asked God to help him. Suddenly, he heard a voice, and it seemed to say, "Tolle! lege!"

It is the Latin for the words, "take, read." But what was Augustine to read? He asked the advice of a friend, Alype. The Bible was put before Augustine, and he chanced to open it at the place, "Let us walk honestly as in the day; not in rioting and drunkenness . . But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof." Right there the wanderer touched the feet of Christ, weary and astray no longer. He had found forgiveness and hope at last.

Now, he was just as earnest in the doing of good as he had been in the doing of evil. And how glad his dear mother, Monica, was to see it. She had not wasted a single breath in useless prayer. The people in Hippo, Africa, insisted that Augustine should be their minister, and then he was made bishop, and the oversight of many churches was given him. Such a busy man as he was, and such a great thinker and writer!

He wrote mostly on religious subjects. I think of him in his long black robes, sitting in his plain little room, making his pen fly like a shuttle. His writings have had a great circulation, and have had a vast influence in the shaping of Christian opinion.

Augustine lived to be an old man. He died at Hippo, where he was made bishop, in the year 430, at the age of seventy-six. Those long black robes that had been moving about so busily were seen at last no more in street or pulpit, for the old pastor lay dying. It was a sad day for Hippo in more ways than one. A wild army of barbarians, called Vandals, had pitched their tents about Hippo, thirsting for its life. Augustine cared not for the great, rough mob outside the city walls. His soul was safe under the wings of God's care, and no one could harm him. The story runs that the dying old man asked to have some one of the Psalms so full of penitence written on the wall. There he lay, looking, reading, praying. The end came, and the beautiful Psalms were the rounds of a ladder, taking his weary feet up into the presence of God. He must have been glad to be home at last with the Saviour and his dear Monica.

Anselm lived later than Augustine; but he loved Augustine, and loved and studied his writings. His cradle was rocked at Aosta, in Piedmont. 1033,—that is when he was born. I think of him as a boy of quiet, amiable disposition. Like Augustine, he was blessed

with an excellent pious mother. Her name was Ermenberga. Anselm's home was among the mountains. They rose far above him with summits of blue, like the domes and pinnacles of a sapphire city.

Anselm used to watch the mountains when a boy, and dream about them. One of his fancies was, that just above the blue mountain tops was Heaven, and there God was on a throne of great majesty. In his sleep, too, he had a dream. Up, up, up, higher and higher it seemed to him that he went, till above the mountains he found God, and there God gave him bread from heaven.

Once it was very fashionable for people to be monks, to shave the top of their heads, and to go away into great religious houses honeycombed with cells. Some of the monks did well, and some didn't. The houses were hives, sometimes with many workers, and then what lazy, bad bees would swarm there!

So Anselm fell in with the fashion and became a monk. I believe he was an excellent monk. I should call him a large lump of the "salt of the earth." The monks made him their head, and a very bright and busy head they had. He was as industrious as Augustine, guiding the monks, teaching the youth, overlooking the queer old manuscripts handed down by previous generations, and writing works on Christian doctrine.

"He was of a very loving turn of mind. A story is told of his care of a poor old man, Herewald. Anselm tenderly nursed him. He was so weakened by old age and disease that he could not move any member of his body except his tongue, but Anselm would press out the juice from the pulpy grapes and so nourish the old man. By and by Anselm went to England. There they made him a very high officer in the church,—the archbishop of Canterbury. The kings in England and the officials in the church didn't always agree, and Anselm was obliged to leave England; but the king called him back, and the archbishop was at Canterbury again. The year 1109 came. In the archbishop's house an old man lay dying. I wonder if he thought then of the blue mountains about his Piedmont home. Perhaps he lay there thinking of his dream in sleep when a little boy. Up, up, he climbs again, weary as a child, higher still, away above the mountains, into the beautiful home of God where his sainted mother is. People may have gathered about the archbishop and called to him, but he had climbed the blue mountains, and, like Moses, never came down again. Anselm was dead.

"If I should single out his special work, I should say it was in treating of Christ's love for sinners and Christ's work for sinners. Anselm loved Augustine, and though the two were unlike, Anselm has been called the Augustine of his age. They both did a good work, and in the doing of it lived to be of the same age, seventy-six.—*S. S. Times.*

Sound Doctrine.—Rev. H. Clay Trumbull, D.D., in a paper read at the National Council of the Congregational churches held in Detroit, said: "Each church must hold itself responsible for the teaching given in its Sunday-school; and this of course involves the duty of choosing its teachers and of training them for and in their work. The superintendent of the school should be a recognized church officer in charge of the school-management, subject, of course, to church oversight. His assisting teachers, selected by himself as 'faithful men (and women) who shall be able to teach others also,' should be approved by the church; and they as well as he, should be formally and publicly inducted into station. Those who are already teachers, and those who are candidates for this position, should have the advantage of thorough instruction in both the matter and manner of teaching, that they may become 'apt to teach,' and may speak 'the things which become sound doctrine.'"

Japanese Heidelberg Catechism.—The Heidelberg Catechism has been translated into Japanese. An edition of 1000 copies will be printed. The theological school of the American Presbyterian and the Reformed Churches in Japan, have been united into one. The combined school will be placed at Tokio, where it is contemplated to errect a suitable building without delay.

The Sunday-School Department.

Our True Little Friends.

BY THE EDITOR.

Thackeray once said that he never saw a boy without wanting instantly to give him a sovereign. I sympathize with this feeling. Often, amid a group of prattling innocents, have I wished for a pint of gold dollars, to give each one a bit of transient happiness. How pure and happy these little beings are! One never tires looking at them. I know of no recreation so invigorating as to watch the skipping, frisking, merry-making of children. They are pressed down by no care. They are still ignorant of evil. They think everybody as pure and honest as themselves. Their minds have not yet been poisoned by suspicion. Alas, for these children when they discover the first sin! We all have some vague recollection of the first lie we heard. How it shocked our tender hearts. After that the world looked darker; it was as if a star had fallen from our heavens; we began to suspect people of being bad.

Children are faithful friends. The world is false and treacherous. People are often friends, because they seek a benefit. Friendship is made a tool for gain. The friendship of a child is unselfish. It gives to you its heart, its whole little being. It will not deceive you. Older hearts may forsake or forget you; its heart remains true to you. The cares of the world weigh heavily upon you. Trial has taught you the vanity and emptiness of all human aims and wishes. In vain you seek relief with those once counted friends. Only in the hearts of children do you find unalloyed comfort. Their hearts will cleave to you, though the heavens fall.

Pastors are human. Their labors wear and tear them down. The conscientious care of souls is crushing. So feel I in common with others. I hear of the waywardness of some church members. I see the indifference of those from whom I expected better things. I preach on Sunday morning, but when the sermon is ended, I am tempted with doubts. How few have received the word with profit! How much falls among thorns and by the way-side! "Who hath believed our report, and to whom is the arm of the Lord revealed?" The spirit droops.

In the afternoon I go among the children. I visit the Sunday-school. Help them to sing and pray; listen, and look at them saying their lessons. Sometimes say a few words to them. Then feel better. Before that I was like a ship's crew that had lost its bearing; now have found it again. I have inhaled the dewy breath of childhood. Their cheery melodies are to my heart like showers upon the parched grass. There I find quite another world; not empty-hearted, but confiding and real. To me it is heaven on earth begun. And when some of these faithful little friends go to heaven, I feel that the earth is better for their having lived here a few years. And when I think of their angels in heaven, clothed in white garments, my burdens seem lighter, and I wonder that people do not all try to become as little children.

"O, though oft depressed and lonely,
All my fears are cast aside,
If I but remember only,
Such as these have lived and died."

Children are good hearers. True, some of them go to sleep during the sermon. But no wonder. Some of the older people would go to sleep too, if some one would preach Chinese to them. And the heavy learning of many sermons is no better suited for children than that. Why do our sermons make no more account of the children in our

congregations? I sometimes speak a few minutes to the children, in a style suited to them. This is by no means out of place in a sermon. It will not hurt the older folks. I did so on a late Sunday. Scores of little faces brightened up, as if to say: "How kind that he says something to us little folks too, when he preaches to older people." Children hear and read well.

"A blessing on their merry hearts,
Such readers I would choose,
Because they seldom criticise,
And never write reviews."

In my early ministry I entered upon the pastorate of a certain charge with a heavy heart. There were many reasons for serious misgivings, despite the encouraging words of friendly members. Some months after entering upon my new field, a Sunday-school picnic was held in a grove. It was a large gathering. I felt poorly at home among the jubilant crowd. Seated on a platform, and oppressed with a sense of coming responsibilities and trials, I mutely watched the innocent mirth of the little ones. While thus musing a child, unnoticed by me, climbed on the bench, then half in stealth took me round the neck and kissed me. God sent the dear little thing to bless and cheer me in this way. More than any one or all the older people there did she encourage me. Others might be sincere or otherwise, might care for me personally, or simply for work which they expected me to perform, but she was sincere, and would have given me the last nut or slice of orange she had. She has since grown up to be a young lady, and was never told how she cheered and blessed the overburdened heart of the new pastor.

Children pray well. They are not ashamed to pray, as older people sometimes are. They think it is all right that a child should pray. Some time ago a little friend of mine fell asleep, and was put to bed by his nurse without saying his usual little evening prayer. About midnight he awoke, and asked his mother to let him kneel down aside of his little trundle bed, to say his prayer. This showed a tenderness of conscience which an angel might envy.

A mother once told me that her little daughter, without being urged to do it, every evening, after she had prayed for her parents, brothers and sisters, would pray God to bless me, her pastor, mentioning my name. Few incidents in my ministry have touched me so affectingly as the reports of little children praying for me. I would at any time give an hour of the best rest the night affords, to hear the sincere, trustful prayer of such a child. In the duty of earnest, devout prayer, we can learn much from pious children.

The best way for pastors to gain the hearts of the parents, is to gain the hearts of their children. Charles Dickens, standing aside of his boy at the grave of Thackeray, wept tears such as had rarely fallen from his eyes. Speaking of this afterwards, he said:

"There was a great charm in Thackeray's most genuine and unaffected love for little children. He loved to hold them by his knee, and rest his hand on their dark or golden hair. He had a peculiar delight in boys, and an excellent way with them. I thought of this when I looked down into his grave, for I looked down into it over the shoulder of a boy to whom he had been kind."

It costs very little to give happiness to children. A toy, a little book, a smile, a kind word, or a gentle hand laid on the head, will give them joy. They are the purest and the happiest beings of human kind. As the smallest stars are nearest the sun, so little children are nearest to God and nearest to heaven. Our Saviour says: "In heaven their angels do always behold the face of my Father which is in heaven."

The *Sunday-school World* says that several of its readers lately inquired why its Lesson Committee did not select passages adapted for Church festivals like Christmas and Easter. The reply is that many requests of this kind had been made but could not be granted, lest their work "might be open to the charge of denominational bias." It is reported that two Baptist ministers, are on the Committee which arranges and selects the International Lessons. Not to offend these all matter favoring infant Baptism, and Baptism by sprinkling must be excluded. These two claims, which the Reformed Church

deems of great importance, are ignored. Is it wise to suppress two such vital principles of her denominational life in the religious teaching of her children? We hear much about ecclesiastical disintegration—of a want of vital cohesion on the part of Church members. After all we need not be so much surprised at this where a Church omits a doctrine so vital to religious instruction and training of its children. Wrong teaching on the covenant relation of a baptized child is in our Reformed Church a very serious heresy. In the Presbyterian, Dutch Reformed, and Methodist Churches there is much complaining about the growing neglect of infant baptism. Is it a wonder when this doctrine is excluded from the religious teaching of the young?

Be short and to the point. In an infant Sunday-school no prayer or speech ought to be more than one or two minutes. But to pray and speak well in so short a time is no easy matter. Think beforehand what you are to say and pray. With larger scholars, too, pointed brevity is a great virtue. Some speakers and teachers, when they find a good thought, hang and hammer on to it until they have battered it to dust. When one has something to say worth hearing and having, it is best simply to say it and be done with it. Or, as Josh Billings says: "When you strike ile, stop borin; menny a man haz bored clean thru and let it all run out at the bottom."

A well-governed Sunday-school is a pleasant sight. To a great extent the maxim is true here, too: "Like priest like people." As is the leader so are the led; as is the teacher, so are the scholars. Those govern best who speak little, but always to the point, and who always do what they say. Long exhortations and complaints avail little. The following rules from an exchange present good points: 1. Do right. 2. Never threaten. 3. When you consent, do so cordially. 4. When you punish, never punish in anger; schools where there is the most punishing, are the poorest. 5. NEVER SCOLD; I want to emphasize this rule as it is a very important one; how many homes are broken up by scolding; how many children are driven from home; how many fathers are driven from home by unkind words. Kind words will never die, always remember that. 6. Find fault seldom, consent often. 7. Be honest; show your visitors what your scholars can do, don't drill them on a certain subject, which you parade before them.

We have entered crowded Sunday-schools, unventilated and filled with breath too often breathed, whose atmosphere was sickening. In the most basements the ceilings are low and the means of ventilation poor. We have our fears that bad ventilation has sent many a one to an early grave. Sunday-school rooms and churches ought to be ventilated before and after service. Impure air in churches often spoils the effect of a good sermon. It blunts the mind of the preacher and his hearers. An old-fashioned minister was preaching in a tight, unventilated church, in which by some means a window was left partly open. A good deacon during the sermon closed it. The minister stopped, and, turning to the deacon, said in solemn tones, "If I were preaching in a jug, I believe you would put the cork in."

Christ at twelve Years of Age.

The age of twelve years was a critical age for a Jewish boy. It was the age at which, according to Jewish legend, Moses had left the house of Pharaoh's daughter; and Samuel had heard the voice which summoned him to the prophetic office; and Solomon had given the judgment which first revealed his possession of wisdom; and Josiah had first dreamed of his great reform. At this age a boy of whatever rank was obliged, by the injunction of the Rabbis and the custom of his nation, to learn a trade for his own support. At this age he was so far emancipated from parental authority that his parents could no longer sell him as a slave. At this age he became a *ben hat-tôrah*, or "son of the Law." Up to this age he was called *katon*, or "little;" henceforth he was *gadôl*, or "grown, up," and was treated more as a man; henceforth, too,

he began to wear the *tephillin*, or "phylacteries," and was presented by his father in the synagogue on a Sabbath, which was called from this circumstance the *shabbath tephillin*. Nay, more, according to one Rabbinical treatise, the *Sepher Gilgulim*, up to this age a boy only possessed the *nephesh*, or animal life; but henceforth he began to acquire the *ruach*, or spirit, which, if his life were virtuous, would develop, at the age of twenty, into the *nishema*, or reasonable soul.

This period, too—the completion of the twelfth year—formed a decisive epoch in a Jewish boy's education. According to Juda Ben Tema, at *five* he was to study the Scriptures (Mikra), at ten the Mishna, at thirteen the Talmud; at eighteen he was to marry, at twenty to acquire riches, at thirty strength, at forty prudence, and so on to the end. Nor must we forget, in considering this narrative, that the Hebrew race, and, indeed, Orientals generally, develop with a precocity unknown among ourselves, and that boys of this age (as we learn from Josephus), could and did fight in battle, and that, to the great detriment of the race, it is, to this day, regarded as a marriageable age among the Jews of Palestine and Asia Minor.

—(*Farrar.*)

Mothers.

"I shall never forget," said Kant, in his old age, "that it was my mother who caused to fructify the good which is in my soul." Cuvier, it is said, attributes to his mother all the pleasures of his studies and the glory of his discoveries. "I used to draw under her superintendence, and read aloud books of history and general literature. It is thus that she developed in me that love of reading and that curiosity for all things which were the spring of my life." Byron's mother, a woman, full of caprice and pride, whose narrow mind was only expanded by vanity, hatred and revenge, who pitilessly made a jest of the natural infirmity of her child, engrafted in his heart her corrosive passions, and made his life a curse to himself and to others, despite his genius. Lamartine, over whose cradle was shed the light of a tender mother's love, under her tuition developed that genius (a spark of which is said to be implanted in every soul) until it resembles incense, the perfumes of which are diffused over the earth; but which burns only for heaven. It has been said "Good teachers make good scholars, but it is only mothers that form men." Rather should it be said—It is only mothers (or women with mother hearts) who possess the power of inspiring that love of virtue and knowledge which, when once established in the soul, enables a man to "mould his own material, quarry his own nature, and make his own character" what it should; for this is a work that no one can do for him.—*Home Journal.*

The Sexton.

A great deal can be done for quietness in churches by the sexton. The most perfect sexton I ever knew was an apostle of silence. His eye and ear and hand were everywhere, and his genius for forestalling and suppressing confusion was wonderful. Before service he always exchanged his boots for slippers. He glided about the aisles as noiselessly as a ghost. He made doorkeeping a fine art. Doors and windows were so fixed that they would never be heard. He took care that no sound should come from the furnace or gas-fixtures after service began. The fact was that this was not a mere instinct of propriety or crafty measure of success in his office; it was a constant answer of his believing and humble heart to the solemn sentence. "The Lord is in His holy temple." What a contrast to the clumsy, fussy, heavy-shod brother, in charge of the stoves of a rural sanctuary I remember, who was sure to start up two or three times in the service, sometimes in the midst of prayers, some times when the preacher was doing his best to get or hold the attention of his hearers, march round from his seat to the fire, swing open a stridulous stove-door, punch the sticks with a poker, and toss in an additional supply of fuel, giving us another shrill screech from the hinges as a *finale*.—*Bishop Huntington.*

SCRIPTURE LESSONS.

(PREPARED BY C. Z. W).

FEBRUARY 3. LESSON V. 1878.

Fourth Sunday after Epiphany. Luke viii. 26–39.

Theme.—CHRIST IN GADARA.

26. ¶ And they arrived at the country of the Gadarenes, which is over against Galilee.
27. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.
28. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.
29. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters: and he brake the bands, and was driven of the devil into the wilderness).
30. And Jesus asked him, saying, What is thy name? And he said Legion: because many devils were entered into him.
31. And they besought him that he would not command them to go out into the deep.
32. And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.
33. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.
34. When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.
35. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed and in his right mind: and they were afraid.
36. They also which saw *it* told them by what means he that was possessed of the devils was healed.
37. ¶ Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.
38. Now the man, out of whom the devils were departed, besought him that he might be with them; but Jesus sent him away, saying,
39. Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

Parallel Sections.—Matt. viii. 28-34: Mark v. 1–20.

QUESTIONS.

What is the subject of this lesson?

Ver. 26. Into what country had Jesus and His disciples come? What other name is given to this region? Why this difference?

V. 27. What character confronted them? Had he been the only demoniac there? Why were these miserable ones driven thither? What do we understand by a *demoniac?* Can you describe this man?

V. 28. What did the demon mean to say by his greeting-question? Did the demon acknowledge Christ's sovereignty? What did the demon deprecate? What does this prayer imply?

V. 29. Did Christ command the demon to depart? What words did he use? Did the demon obey immediately? Why did Christ delay enforcing His authority?

V. 30. What question did Jesus ask the man? Why so? Who answered? What does the name "Legion" mean in this connection?

V. 31. Against what did the demon further pray? Why?

V. 32. How large a herd of swine were feeding near? Why would the demons enter those?

V. 33. What was the end of the herd? Had Christ *commanded* the demons to enter the swine? Who probably kept the herd? Was it lawful for them to be so employed? Was their loss a punishment, then? Why did Christ permit this exhibition of destruction?

Vs. 34-5. How were the people affected? Where did they find the man?

V. 37. What did the Gadarenes ask now? Did He depart?

V. 38. What did the man ask? Did Jesus grant his prayer? Why not?

V. 39. What did He command him to do? Did he obey Christ? What general truths do we learn from this lesson?

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1. Fierce raged the storm of wind,
The surging waves ran high,
Failed Thy disciples' hearts with fear,
Though Thou, their Lord, wast nigh.

2. But at the stern rebuke
Of Thy Almighty word,
The wind was hushed, the billows ceased,
And owned Thee God and Lord.

NOTES.—Christ and His disciples had just been on the lake, and were taken in a storm. He stilled the tempest, and the ship was brought to land. Here the conqueror of winds and waves proves also the master over demons.

Verse 26. The region is called "the country of the Gadarenes," etc. The limits of the cities, Gadara, Gerasa, etc., were so faintly defined, that their surroundings interlaced. Hence Matthew styles the neighborhood after the one, whilst Mark and Luke name it after the other. Gadara was the metropolis of Perea, a region beyond Jordan. Our Lord seldom crossed the bounds of Israel; indeed, only in case Jesus had strayed thither. Matt. xv. 24.

Verse 27. The phrases, "had devils," "possessed with devils," "unclean spirits," "demoniacs,"—are all one in meaning. They signify an unfortunate individual, under the power of one or more demons. There are *two* spoken of, in this connection, by St. Matthew. There may have been even more roaming in this territory. Mark and Luke give special attention only to the chief character. In this region the tombs were caves, formed by nature or art in rocks and cliffs, apart from cities and villages. All such haunts were deemed unclean because of the dead entombed there. And in such unclean places demons held their victims.

This demoniac is graphically portrayed for us by the three sacred writers. His extraordinary strength, his propensity to divest himself of all clothing, his inclination towards self-torture, his fearful cries, and his roaming nature, rendered the place dangerous to travellers.

Verse 28. The demon's question is a phrase by which he would declare that there is nothing common between Christ and himself, that there is no fellowship between the kingdom of light and that of darkness.

He acknowledges Christ's sovereignty, however, in his petition and conduct. It appears, too, from what St. Matthew relates especially, that a still greater torment awaits the demons See also Rev. xx. 10; 1 Cor. vi. 3; Jude 6.

Verse 29. St. Mark gives us the very words of exorcism which Jesus made use of in His work of deliverance. The evil spirit did not at once obey, a fact which shows us how deeply-seated the demon had been in the man. Had our Lord proceeded violently in this case, the man's life might have been sacrificed in consequence of spasms and paroxysms, unless another miracle had been wrought.

Verse 30. Like a good and wise physician, Christ soothed and calmed the poor victim by questions and tender words. He asked him his name, doubtless, to collect his mind and assure confidence. The demon still asserted his supremacy over his victim, and answers for the latter. "Legion" means *many*, and may refer to the host of demons indwelling him, or to the many-sided destruction which had been effected in the man's nature. Luke viii. 2; Matt. xii. 45.

Verse 31. Evil spirits, it would seem, long after some shelter, and are averse to wandering. They are shy of abysses and subterranean places, and anxious to dwell in man, or even in animals, sooner than be exiled or banished from every haunt wherein some destruction may be effected.

Verse 32. Swine were deemed unclean animals by the Jews. It is not at all unnatural, that unclean spirits should desire to dwell in unclean animals, no more than that they should prefer to roam in unclean places, or to inhabit unclean men. Had they besought the Lord to enter a flock of sheep, the narrative would seem improbable. It is, besides, just as possible for demons to enter animal nature, as it is for them to enter human nature.

Verse 33. The keepers were, perhaps, Jews, who engaged in this employment contrary to the law. Their loss was a visitation then. But the loss of two thousand swine is thrown into the shade entirely, by the fact that a man had been delivered and restored, in the eye of every right-minded reader. It was doubtless an object-lesson, whereby to show the end of evil, *i. e.*, *death.* (Matt. xxi. 19).

Verses 34–6. The work of deliverance and destruction overwhelmed the multitude with awe, like to that which struck them, when He silenced the tempest. Verse 25.

Verse 37. The Gadarenes were angry

because of their loss, and afraid a still greater calamity might befall them through the presence of Jesus, whom they doubtless regarded as some heathen wonder-worker. They had no conception of His true character, nor any admiration for the miracle wrought in the man. This fated people were like unto many in our land who would banish Gospel, Church, Christ and Christian civilization, were it in their power. The human soul can become like unto a diseased eye, which hates the light. Jesus took them at their word, heard their evil prayer, and departed from among them. Unhappy Gadarenes!

Verses 38–9. The grateful man, however, clung close to Jesus, and would be a disciple. Our Lord doubtless saw in him an unfit subject for an evangelist. His weakened nature was not calculated for such a work. He bade him go to his household, from which he had absented himself so long and often, during his affliction, and practice his religion there. He was fitter for that circle, rather than for a larger one. There He bade him tell aloud and joyfully what had been done for him, lest he might again incline towards a melancholy, which might lead him back to a state akin to that in which the demon found him before.

Jesus did not accept the services of every one that volunteered. He *called* His ministers. Still, all may *follow* Him, and proclaim the Gospel, if not in the pulpit, then in the family, and their daily walk.

General Remarks.—This is an instructive, rather than a pleasing lesson. Important truths are taught us. 1. The existence of demons, or evil spirits. Whether they are fallen angels, or souls of lost mortals, we know not. 2. They exist in a disembodied state, in which they are ill at ease. 3. They incline towards habitations of some kind. 4. They manifest a partiality for human nature. 5. They spurn not an animal nature. 6. Their occupancy works ruin and death. 7. Christ is master over demons even. Demoniacs are not to be regarded as *diseased* persons, merely, for several reasons: 1. They are distinguished by the Evangelist as a separate class. Matt. iv. 24; viii. 16; Mark i. 34. 2. To exorcise demons is one of the four prerogatives of Christian Apostleship. Matt. x. 7–8. 3. Our Lord addresses the demon as a character distinct from the man. Mark i. 24. Nor need we consider demoniacs sinners above all other men. They are, indeed, to be distinguished from those willing princes in wickedness, such as Ananias (Acts v. 3), and Judas (John xiii. 2). We do best by estimating them as the most unfortunate of men, who by some grievous fault of their own drew upon themselves such subjection to evil spirits. They were conscious of their thraldom, and yearned for deliverance, two conditions of soul which are necessary to redemption. And herein, too, they differed from the willing servant of Satan. Hence they could still be subjects of Christ's healing and redeeming power.

The Extended Hand.

A mother once said with tearful eyes, "There is one reminiscence of my early motherhood which I can never recall without bitter regret, trifling as the circumstance may seem to others. It happened when my first child was with me. At five years old she used to go to church with me, and usually sat very quietly by my side. Occasionally, however, she would grow fidgety and restless, and then it was her habit to slip her little hand into mine and hold it, fancying it helped her to be quiet. On one or two of the last Sabbaths that we sat together, not wishing to change my position at all, I pretended not to see the little hand that was laid coaxingly on my lap, and I can still hear her low sigh of disappointment as she removed it. Not many weeks after, God took my little one's hand and led her away into the better country. And ever since I have felt as if I must say to mothers, 'Always see your children's hands when they reach out towards you.'"

A little boy attended church on Sunday, with his father. The minister was quite earnest in his preaching, and the free use of gestures. "Papa," said the little boy, "is he jawing you? If he is, I will take down the ladder with which he gets up in the pulpit."

FEBRUARY 10. LESSON VI. 1878.

Fifth Sunday after Epiphany. Luke ix. 28-36.

Theme.—THE TRANSFIGURATION OF CHRIST.

28. ¶ And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.
29. And as he prayed, the fashion of his countenance was altered, and his raim nt *was* white *and* glistering.
30. And, behold, there talked with him two men, which were Moses and Elias:
31. Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.
32. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.
33. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.
34. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.
35. And there came a voice out of the cloud, saying, This is my beloved Son: hear him.
36. And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

Parallel Sections.—Matt. xvii. 1-9; Mark ix. 2-9; Exodus xxiv. 1-2 and 15-18; chap. xxxiv. 1-3 and 34-5.

QUESTIONS.

What is the subject of this lesson? How does this lesson contrast with the former? What spirit should we ever strive to entertain? Wherefore?

Verse 28. Why do we read of the *eight* days, in Luke, and of *six* only in Matthew and Mark? On what mountain did the Transfiguration of Christ occur? Can you tell what is peculiar in the history of mountains, in this respect? Who accompanied Christ on the mountain? Did these again accompany Him apart from the other Apostles? Wh ther? Why were these three especially favored?

29. What occurred on the mountain in Christ's person? How was the Transfiguration effected? What other name would express this change in Christ?

30. What two men came from the heavenly world? Why these two? What do we know about the departure of these out of this life? What might these facts teach us?

31. What was the subject of conversation between Christ and Moses and Elias? What occasion had there been for this?

32. How do we account for their sleeping? Did they on any other equally solemn occasion fall asleep? What was the probable na ure of their sleep? How were they then made aware of what had occurred?

33. What suggested to Peter the idea of building tabernacles? Was there a tabernacle built then? By whom?

34. What change now occurred? Of what was this cloud a symbol? Had it been so viewed before? Whom did this cloud enclose? Whom did it exclude? How?

35. Whose voice was this? What did the Father say? Had He spoken thus before? What clause is added here? What does it mean? How did all these circumstances affect the disciples? Why were they afraid?

36. What command did Jesus give them in reference to this scene? Why?

What general lessons does this transaction teach us. with reference to Christ? To His kingdom? To all the saints?

CATECHISM.

VI. Lord's Day.

16. Why must He be very man, and also perfectly righteous?

Because the justice of God requires that the same human nature. which had sinned, should likewise make satisfaction for sin; and one, who is himself a sinner, cannot satisfy for others.

17. Why must He in one person be also very God?

That He might by the power of His Godhead, sustain in His human nature, the burden of God's wrath; and might obtain for and restore to us, righteousness and life.

18. Who then is that Mediator, who is in one person both very God, and a real righteous man?

Our Lord Jesus Christ; "who of God is made unto us wisdom and righteousness, and sanctification, and redemption."

19. Whence knowest thou this?

From the Holy Gospel, which God Himself revealed first in Paradise; and afterwards published by the Patriarchs and Prophets, and was pleased to represent it by the shadows of sacrifices, and the other ceremonies of the law; and lastly has accomplished it by His only begotten Son.

NOTES.—This lesson forms a contrast with the preceding one. On last Lord's Day we behold the disturbance, degradation and destruction which the Evil One effected in the demoniac of Gadara; whilst we may now witness the harmony, elevation and sublimation of God's Spirit in the Transfiguration of Jesus. Need we hesitate in choosing between these spiritual forces? The one is a savor of death unto death—the other, of life unto life.

Verse 28. *About an eight days after*, Matt. (xvii. 1), and Mark (x. 2), speak of *six* days. These reckon only the *intermediate* days, whilst Luke counts in the day preceding, as well as the day of the event. It would be a period of eight days with these included, and but six without them.

A high mountain. It was a mountain in Galilee; but whether Mount *Tabor*, or *Hermon* is not certain. The old Tradition favors the former. *To pray.* Christ remained in immediate fellowship and communion with His Father through living, actual prayer. He often sought a mountain retreat for prayer. Some of the cardinal facts in His history occurred in mountain heights—Temptation—Death—Ascension. In the Old Covenant altars were built and sacrifices were brought on mountains. The Temple was built on a mountain. Heathens sought such peaks for their idol-service. The highest mountain-range in India is called *Himalaya*, from the German for Heaven—*Himmel.* By all people, then, mountains seem to be regarded as gateways to Heaven.

Peter, James, John. The same three witnessed His agony in the garden—chap. xxvi. 37. Two or three witnesses were required to prove a fact under the law. These three constituted an inner, favorite circle in the Apostolic college, because of their peculiar adaptation in temperament, disposition, gifts and callings. They were equal to more, and destined for more—hence their extraordinary experience and training.

Verse 29. *The fashion of His countenance—raiment.* A remarkable change occurred in the person of Christ, which manifested itself in His face and garment. This was in consequence of the glory of heaven surrounding, enveloping and pervading Him and the two heavenly messengers. The fulness of the Godhead which dwelt in them now unfolded and exhibited itself like a flower coming into full bloom. It was His Divinity—enlightening His Humanity, exhibiting the risen and glorified Messiah as in a photograph. Let us call this transaction the *Illumination* of Jesus, rather.

Verse 30. *Moses and Elias.* Moses, the Lawgiver under the Old Covenant, and Elias (another form for Elijah), the representative Prophet, appear here, for the purpose of laying their offices and missions at the feet of Jesus. He is now the fulfillment and embodiment of Law and Prophecy. It had been a constant tradition among the Jews, that both these ancient, representative worthies would return in the day of the Messiah.

Elijah had been translated, not having seen death under the ordinary form, (2 Kings ii. 2), and Moses, though dying, had probably been raised again, (Deuteronomy xxxiv. 5–7). As we shall not all die, but shall all be changed, (1 Cor. xv. 51), we have here a striking picture of the glorified saints, in the Resurrection, whether raised or translated.

Verse 31. *And spake of His Decease.* As messengers from the heavenly world, they had something to impart, which pertained to the necessity, nature and circumstances of His death. Doubtless, the effect and glory of such a tragic end were dwelt upon—the victory over sin, death and hell, the salvation of a lost world. As Christ was human, as well as divine, we must presuppose a growth in wisdom and knowledge, from time to time, by means of such experiences as His Baptism, Temptation, Transfiguration, etc.

Verse 32. *Were heavy with sleep.* A similar experience occurred to these three disciples whilst witnessing Christ's fearful sufferings, (Matt. xxvi. 40). Great physical, mental or spiritual commotions, whether of joy or sorrow, enervate and overcome us. It was doubtless a trance with them, or ecstatic state, in which they saw and heard, without discerning clearly what transpired. Jesus subsequently explained all the features of the sacred affair to

them, as they did to their brethren and the evangelists, after His ascension.

Verse 33. *Let us make three tabernacles.* When Moses and Elias were about to depart, Peter was anxious to detain them, that he might always enjoy their company. He still hoped for a glorious temporal kingdom on earth. In his intoxication of joy and fear, (Matt. ix. 6), he supposed that this grand transaction was more than a symbolical scene. This was, as he imagined, the realization of the long-promised kingdom of Christ, in which the glorified Redeemer should rule in the midst of His saints. As he believed it to be a permanent order, he would build abodes for Jesus and His heavenly associates, whilst he, with James and John, would gladly serve them evermore, in so holy and blessed a state.

Verse 34. The scene now changes. A cloud *surrounded* (rather, than "over shadowed") Jesus, with Moses and Elias, shutting them in, and Peter James and John without. This cloud was, as long before, the symbol of the Divine Presence. It was known as the SCHECHINAH, on the mountain of Sinai, (Ex. xx. 21), in the Tabernacle in the Wilderness, and in the Temple. (Ex. xl. 34; 1 Kings viii. 10). Here it was a Tabernacle, but not one made of hands, as Peter proposed.

Verse 35. *This is my beloved Son.* A like voice had been heard at His Baptism in Jordan, (Matt. iii. 17). But an additional clause is given in this instance—"Hear Him." Compare Deuteronomy xviii. 15. This may be the installation formula, by which Jesus was inducted into His office, as Supreme Lawgiver over Heaven and Earth. Satan had offered a similar position, (Matt. iv. 8), on a certain sinful condition. Now He has legitimately attained to the supreme headship by the way of the cross. By virtue of such plenary investment He could make use of the commission given to His Apostles, (Matt. xxviii. 18–20). And great fear fell upon the disciples, because they were separated from their Lord, (Matt. xvii. 6–8). They were dismayed by the supernatural voice, and dazzled by the glory of the cloud. Compare Daniel viii. 17, and Acts ix. 4. It was likely by night, (see verse 37), which added to the solemnity of the scene. The word of Jesus imparted life and courage again, (Daniel viii. 18).

Verse 36. *And they kept it close.* They were forbidden to tell about the transfiguration. Why? 1. As the scene was symbolical of the abolition of the Old Covenant, a proclamation of it would unnecessarily irritate the Jews.

2. As the transaction was likewise typical of the glory of Christ's consummated history, it would only be properly discerned by themselves, after the light of His Resurrection and Ascension had been cast upon it.

3. Still less, therefore, could the other Apostles and brethren bear it so early.

GENERAL REMARKS.—The transfiguration of Christ is an instructive lesson for the Church and Christians.

1. It was doubtless a schooling process for Jesus Himself, like all former experiences of this order, by which He attained to a fuller development of self-consciousness.

2. It serves as a representation of Christ's consummated kingdom of glory.

3. It proves, in a demonstrative way, the immortality of the saints in glory.

Bible Terms.

Readers of the Bible will be interested in the following explanation of expressions frequently met with in the Holy Scriptures. They are believed to be entirely correct: A day's journey was $33\frac{1}{3}$ miles. A Sabbath day's journey was about one English mile. Ezekiel's reed was 11 feet nearly. A cubit is 22 inches nearly. A finger's breadth is equal to one inch. A shekel was about 50 cents. A shekel of gold was $8.09. A talent of silver was $1,518.32. A talent of gold was $23,309. A piece of silver, or a penny, was 13 cents. A farthing was 3 cents. A gerah was 2 cents. A mite was $1\frac{1}{2}$ cents. A homer contained 76 gallons and 5 pints. An ephah, or bath, contained 7 gallons and 4 pints. A hin was 1 gallon and 2 pints. A firkin was 7 pints. An omer was 6 pints. A cab was 3 pints. A log was $\frac{1}{2}$ pint.

FEBRUARY 17. LESSON VII. 1878.

Septuagesima Sunday. Luke ix. 57-62.

Theme.—FOLLOWING CHRIST.

57. ¶ And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.
58. And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.
59. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.
60. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.
61. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.
62. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Parallel Section.—Matt. viii. 19-22.

QUESTIONS.

What is this Sunday called? Why? Its name means *seventy days before Easter*. What four principal *Temperaments* are represented in this section of Scripture (51-62)? What do these signify? How did the blessed temperament of Jesus differ from all these? Can He then be the Saviour of *all* men?

Whither was Christ going? Why? Whom did He send before? Why? Did this village provide an entertainment? Why not? What did James and John propose? How did Christ answer?

Verse 57. What did a certain one offer? Who was he? Had he been in earnest, do you think? Had he properly considered this step?

58. Can you repeat Christ's answer? What did He mean to impress by these words?

59. What did He command another to do? Why ask this one, and hesitate to accept the former, among His followers? What was his answer? Had his father been very aged, or already dead?

60. Of what *two* kinds of death may we speak? What is *natural* death? *Spiritual* death? What then does this phrase mean, in this connection?

61. On what condition did this man offer to follow Christ? What does his request properly mean? Is it likely that he would have returned with the same mind, had Christ permitted him to return home? Is this attachment still in the way of many?

62. What was Christ's answer? What character perished by looking back? What two things did this man lack?

What is it to follow Christ? What three conditions enter into a successful following of Christ? These three things signify what?

CATECHISM.

VII. Lord's Day.

20. Are all men, then, as they perished in Adam, saved by Christ?

No, only those who are ingrafted into Him, and receive all His benefits by a true faith.

21. What is true faith?

True faith is not only a certain knowledge, whereby I hold for truth all that God has revealed to us in His word, but also an assured confidence, which the Holy Ghost works by the gospel in my heart; that not only to others, but to me also, remission of sin, everlasting righteousness, and salvation, are freely given by God, merely of grace, only for the sake of Christ's merits.

22. What is then necessary for a Christian to believe?

All things promised us in the gospel, which the articles of our Catholic, undoubted Christian faith, briefly teach us.

23. What are these articles?

I. I believe in God, the Father Almighty, maker of heaven and earth:
II. And in Jesus Christ, His only begotten Son, our Lord:
III. Who was conceived by the Holy Ghost, born of the Virgin Mary:
IV. Suffered under Pontius Pilate: was crucified, dead and buried: He descended into hell:
V. The third day He rose from the dead:
VI. He ascended into heaven, and sitteth at the right hand of God the Father Almighty:
VII. From thence He shall come to judge the quick and the dead
VIII. I believe in the Holy Ghost:
IX. I believe in the Holy Catholic Church, the communion of saints:
X. The forgiveness of sins:
XI. The resurrection of the body:
XII. And the life everlasting. Amen.

1. Awake, my soul, stretch every nerve,
And press with vigor on!
A heavenly race demands thy zeal,
And an immortal crown.

2. A cloud of witnesses around
Holds thee in full survey;
Forget the steps already trod,
And onward urge thy way.

General Remarks.—This portion of Scripture has ever been considered noteworthy by learned commentators, on account of the representatives of the four principal Temperaments which it presents, viz.: 1. The *Choleric* (51–56), or irascible; 2. The *Sanguine* (57–58), or hasty; 3. The *Melancholy* (59–60), or sorrowful; 4. The *Phlegmatic* (61–62), or tardy. In all and each, there is good and evil mixed. The temperament of our Lord embraceed the good elements of all these orders of disposition, without embodying any of their faults. He is the perfection and flower of humanity, in this as well as in all other respects. Hence He is competent to save all men, and as a universal Saviour to challenge the human race in the words—*Follow me.*

The time had now come, when Jesus was no longer to keep aloof from Judea and Jerusalem, as He had hitherto done. He had tarried in the region of Galilee, lest the Jews should lay hold on Him before His time had come, (John vii. 1). Now, however, He chose to go up to Jerusalem. His messengers, James and John, were sent before to prepare lodging-places. The Samaritans, who hated the Jews, were not hospitably inclined towards them and their Master, because they found that they were going to Jerusalem to keep the Feast of Tabernacles, (John vii. 2). The Samaritans were an order of Jew and heathen, (1 Kings xvii. 34). His disciples were angry, and sought to execute vengeance after the manner of Elias, (2 Kings i. 9–12). Our Lord curbed their anger by reminding them of the love, mercy and salvation of the Gospel which He came to proclaim.

Comments.—*Verse* 57. *A certain man.* He was a Scribe. See Matt. viii. 19–22. It is likely that this meeting occurred when Christ was at Capernaum, as Matthew represents it. Luke is not so much concerned about the time, place, or connection, as for the fact itself. This man no doubt meant it well, but had not properly considered the self-denial which such a following of Christ involved. Jesus would have him to know well and truly all that such a life imposes. See Luke xiv. 28–33.

Verse 58. *Foxes—birds.* Our Lord would impress upon him the nature of the restless, mendicant life of a Christian evangelist. Jesus humiliated Himself beneath the beast of the field and fowl of the air. His infant head lay in a manger not His own; and His weary head lay on a cross which was *ours!* Jesus would by no means drive the Scribe from Himself; but would have him to know the way before he entered upon it. This done, then He would gladly hail him. See 2 Sam. xv. 21. Jesus would have no one deceived. See Matthew x. 37–8.

Verse 59. *Follow me.* Whilst the former volunteered, this one is called, or commanded, to be His disciple. Jesus knows what is in every man. (John ii. 24–5). Only in view of this power to discover spirits can we reconcile the apparent contradictory commands of our Lord. Where there was danger of presumption, He counsels reflection. But where, on the other hand, a temperament was inclined to melancholy, shut up in itself, and that needed to be drawn out and encouraged, as was the case with this subject, His word and hand go out towards the soul.

Bury my father. His father may have been old and apparently near death's door. Perhaps he had died just then. We incline towards the former belief. It was a maxim among the Jews, that if a man had any duty to perform to the *dead*, he was, for that time, free from the observance of any other precept or task. On this account, as well as because of the dictates of humanity, we favor the thought that the father had been very aged.

Verse 60. *Let the dead bury their dead.* There are the *natural* dead, and the *spiritual* dead. Natural death is the separation of soul and body; spiritual death, the separation of the soul from God. The Jews considered a man already *dead*, who had departed from the covenant. The strange phrase had, therefore, no difficulty for them. It was a proverb. Our Lord meant to say—Let the care of burial rest upon those who have not as yet experienced the awakening and vivifying grace in themselves; but go thou, and proclaim abroad the Gospel-word of life, which emanates from the kingdom of God about to be founded on earth.

Verse 61. *Lord, I will follow Thee.* Here is another volunteer. He differs from the first, in the fact, that he is not at once ready. His words, plainly rendered, read: *Permit me merely to set in order my affairs at home.* See the case of Elisha and Elijah, 1 Kings xix. 19–20. The prophet granted his brother's prayer; but our Lord did not grant this man his request, because He well knew his strong attachment to earth and earthly store, and also, that a procrastination would in his case stifle his present good intention. That which we look upon as a valid excuse from duty, is the very right hand or foot, that ought to be cut off, or the eye that should be plucked out, generally, lest we perish outright.

Verse 62. *No man, etc.* Again read, 1 Kings xix. 19, etc. He cannot keep a straight furrow, who holds the plough and looks back. His work is not well done, because his mind and eye is not concentrated. See also Genesis xix. 26; Luke xvii. 32; 2 Peter ii. 20–22. The man lacked two things: 1. Decision; 2. Resolution. These our Lord would call into life and action, and hence refused him his request. It is hard to say, whether any of the three obeyed promptly or not. Revelation is silent.

From the several cases, we learn that Christians must follow Christ by a whole-hearted *dedication to His Gospel.* This act must be performed with *reflection*—with *cheerfulness*, and with *decision.* These three conditions constitute a whole-hearted discipleship.

Doctor Johnson.

No man, said one who knew him, loved the poor like Dr. Johnson. His own personal expenses did not reach £100 a year, but his house in Bolt Court, after the receipt of the pension, became a home for as many helpless as he could support and aid. In the garret was Robert Levet, who had been a waiter in a French coffee house, and had become a surgeon to the poor. He was unable to help himself, when Johnson became his friend and gave him a share of his home, with freedom to exercise his art freely in aid of the poor. Levet was Johnson's companion at breakfast, lived with him for thirty years, and died under his sheltering care, never allowed to think of himself as a poor dependent, never so regarded by true-hearted Samuel Johnson. Not one of these companions was allowed to feel dependence; most of them had soured tempers, and they quarrelled with one another, but each felt the whole sweetness of Johnson's nature. When he was asked why he bore with them so quietly, his answer was: "If I did not shelter them no one else would and they would be lost for want." There was another pensioner in his household—the cat. He observed that she liked oysters, and he would go out himself and buy them for her, lest if servants were put to the trouble they should grudge the cat her enjoyments, dislike her and use her ill. When Johnson took his walk in Fleet street he found his way into sad homes of distress which had been made known to him by Levet, or found by his own kind eyes. He visited the sick and the sad, helped them and interceded for them with his friends. He always had small change in his pockets for the beggars; and if told that they would only spend it for gin, thought it not wonderful that they should be driven even in that way to take bitterness of life out of their mouths. He was slow to blame those who were tried by adversity. He himself had been tried sorely, and had risen above every degrading influence; but he knew what trial meant, and he wrote from his heart at the close of his life of Savage, "Those are no proper judges of his conduct who have slumbered away their time on the down of plenty; nor will any wise man presume to say, Had I been in Savage's condition, I should have lived or written better than Savage." When Johnson was himself sometimes in want of a dinner, after his first coming to London, he would slip pennies into the hands of ragged children asleep at night on the door sills, so that when they awoke in the morning they might find the possibility of a breakfast. One night he found a wretched and lost woman so lying, worn by sickness; carried her on his back to his own home; and then found her an honest place of life. Thus it was that Samuel Johnson had learnt Christ. —*Selected.*

FEBRUARY 24. LESSON VIII. 1878.

Sexagesima Sunday. Luke x. 38–42.

Theme.—MARTHA AND MARY.

38. ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.
39. And she had a sister called Mary, which also sat at Jesus' feet, and heard his words.
40. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.
41. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:
42. But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

Relative Sections.—Luke xix. 29; John xi. 1–43; xii. 1–8.

QUESTIONS.

Under what name has this Lord's day been known? What does it signify? What was the subject of the last lesson? How may this be done effectually according to the teaching of this section? From what two mutual emotions does salvation result? Can you quote two passages which prove this? Of which approach does this section treat—of the soul's approach to Jesns, or of Jesus' visit to the soul?

Verse 38. What village was this? What does its name mean? Where did it lay? Who dwelt there? Had Jesus seldom come hither? Under whose roof did He generally come, in this village? Who was Martha? Of how many did the household consist? How was He received by the family?

39. Of how many Marys do we read? Can you mention them? How did Mary show her regard for Jesus? How is it, that she *sat at His feet?*

40. About what was Martha worried? What did she say? Was she angry with her sister? Are there still families that are concerned after the same manner in entertaining their guests?

Vs. 41–2. How did Jesus answer her? How do you understand the phrase, "*But one thing is needful?*" What is that one thing needful to a proper entertainment of Christ? If such a self-dedication is made, will *many things* then follow?

What two classes of Christians do the two sisters represent? Can they both be combined in one Christian mind? In order to attain to such a Christ-like mental state, which of the two sisters are we first to follow? After imitating Mary, may we then safely follow Martha's example? Have you ever entertained Christ? Do you entertain Him now? What benefits does this Divine visitor afford us?

CATECHISM.

VIII. Lord's Day.

24. How are these articles divided?
Into three parts: the first is of God the Father, and our creation; the second of God the Son, and our redemption; the third of God the Holy Ghost, and our sanctification.
25. Since there is but one divine essence, why speakest thou of Father, Son and Holy Ghost?
Because God hath so revealed Himself in His word, that these three distinct persons are the only true and eternal God.

---

1. Almighty God, Thy word is cast
Like seed into the ground;
Now let the dews of heaven descend,
And righteous growth abound.

2. Let not the foe of Christ and man
This holy seed remove;
But give it root in every heart,
To bring forth fruits of love.

3. Let not the world's deceitful cares
The rising plant destroy;
But let it yield an hundred fold
Returns of peace and joy:

4. Nor let Thy Word, so kindly sent
To raise us to Thy throne,
Go back to Thee, and sadly tell
That we reject Thy Son.

5. Oft as the precious seed is sown,
Thy quickening grace bestow,
That all, whose souls the truth receive,
Its saving power may know.

General Remarks.—The second Lord's Day before Lent, is so-called since it is the 60th day before Easter—nearly so.

Having learned in the last lesson that Christians must follow Christ, we are taught now that this can only be through a complete and hearty surrender to Him. Salvation for the race, or the individual soul, is effected by virtue and in consequence of His mutual approaches. Men must come to Jesus, (Matt. xi. 28—30); and Jesus comes to them, (Rev. iii. 20). This section treats of Christ's visit to our hearts and homes, and of the proper manner of entertaining Him.

Special Comments — *Verse* 38. *A certain village.* On the slope of Mount Olivet, about two miles from Jerusalem, lay Bethany, (*the place of dates*, or *of humble houses*). Here dwelt two sisters and a brother—Martha, Mary, and Lazarus. Jesus had been a frequent visitor to this house—a blessed family! He spent the nights in this hamlet, during His attendance on the great Festivals in the city. Some suppose that the father of these three had been Simon the leper; others believe him to have been the husband of Martha; whilst still others consider her to have been a widow. She was, at any rate, the eldest in the family, and owned the house. "*Received Him,*" might be read, "received Him" *kindly—in a friendly manner—entertained Him hospitably.*

Verse 39. *Mary.* There are *five* Marys spoken of in the New Testament —Mary of Cleophas; Mary Magdalene; Mary, the mother of Mark; Mary, sister of Lazarus, and Mary, the mother of Jesus. This woman lodged with her elder sister, as did also the brother Lazarus, the youngest member of the family.

"*Sat at Jesus' feet.*" This was the posture of all Jewish pupils, whilst receiving instruction from their masters. St. Paul speaks of this habit, Acts xxii. 3. Her conduct on this occasion, as well as the alabaster-box which she brought to our Lord, shows the whole-hearted dedication of herself to Jesus.

Verse 40. "*Martha was cumbered about much serving.*" This expression is intended to show her anxiety to make suitable preparation for the Lord's visit. She was liberally and benevolently inclined, and manifested her love, very much as many good-meaning matrons now show their regard for the Pastor. It is rather a bold thought to style Martha a worldly-minded woman, we think. We may imagine an amiable spirit of friendly rivalry to have prompted the sisters touching the best and most acceptable manner of entertaining Christ.

"*Dost Thou not care?*" "Dost Thou not think it strange, that my dear sister leaves me to provide the supper alone? But Thou knowest her quiet and reserved nature. A word from Thee will dispel her hesitation." Martha evidently believed her own style of hospitality to be more agreeable to Jesus.

Verse 41. "*Martha, Martha,*" *etc.* These words are not to be taken as a reproof so much as a kind and tender expostulation, tending to justify the conduct of her sister Mary, rather. The repetition of her name—like "Saul, Saul," or "Simon, Simon,"—is intended to direct attention to her interior attitude, or general mind, more than to her behaviour toward Himself.

"*Thou art careful and troubled about many things.*" He describes her concern and excitement over the matter of preparing a variety of viands for this entertainment.

Verse 42. "*But one thing is needful.*" This phrase is not to be taken in a general sense, or as of universal application. *Many things* are necessary, both for this life and for that which is to come. Our wants and duties are numerous. But the connection must be held fast in hand, in order to vindicate its truth and correctness. The sense is:

"One thing is needful" for the proper entertainment of Christ. And *what is* that one thing needful? A self-dedication—an entire surrender to His power. That precious thing Mary had chosen to do, as indicated by her posture at His feet. Therefore the Lord approved of her course, out and out. Martha and Mary are types of two orders of Christian minds. The *active* and *passive* spirits. Both classes are needed in the Church, and should tolerate each other gladly. But, whilst both are in place, they are, at the same

time, severally opposed to dangers. The former temperament is apt to forget *its own* need, in laboring for the good of others; whilst the latter may forget to *love one's neighbor* in its self-love. The former may become a *self-righteous* disciple, while the latter may degenerate into a *selfish* one. The two orders of mind appear in their normal relation, when a Mary's spirit lies back of a Martha's hand. In order to attain to such a Christ-like status of soul, we must first follow Mary's example, sit where she sat, surrender ourselves to His Word, as she did, consummate the one thing needful, which she effected, viz: a self-dedication. Then are we in a proper relation to entertain Christ in our hearts. He then, "working within us both to will and to do His will and pleasure," will make our serving of the proper kind—a serving the Lord in deed.

The Creed and the Commandments.

The *Congregationalist* says that in a large High School in one of the New England States when the teacher requested the children who could repeat the Ten Commandments to raise their hands, only four hands went up. Of these one was from an Episcopal and three from Roman Catholic families. In commenting upon this fact the editor says:

"The Apostles' Creed and some form of catechism, used, two and three hundred years ago, to be taught in every household that had the slightest pretence to being a well regulated one; while it was a part—and a very important, and by no means neglected, part—of the duty of a pastor to see that if any home defect in this department existed, it should be supplied at his hands. Thus, one way and another, all young people grew up with some considerable indoctrination in the first truths of religion.". . ."The style of the religious instruction of the young, which has for a considerable time prevailed, is such as hardly favors their committing to memory the Ten Commandments. The matter is taken mainly out of parental hands. It has, indeed, been well-nigh taken out of pastoral, and all other local, suggestion and direction. Some—intended to be wise—committee, somewhere, settles it that all the Sabbath-schools of this and other lands shall study certain chapters of (say) Jeremiah in one half year, and certain chapters of the Acts in another half year. And it is done. A great many volumes are written to explain it all—which the lucky publishers sell. And all the religious newspapers—and now and then some unreligious ones that can afford the space—have a great deal to say about it. And it works beautifully. Fourteen millions—more or fewer—of children hear the same questions asked, and the same stories told, and the same good remarks made simultaneously; only that the earth does not stand still, and so there must be some time-allowance made! It is a very perfect system, and it involves a great many conventions, and congresses, and one meeting and another; and a great many popular lecturers and discussers, and travelling blackboard demonstrators, and question-answerers, and so on. And, one of these days, when the public appetite becomes surfeited with this sort of thing, and everybody stops to inquire how much our children have really profited by this machine-made method over the ancient way, when, at the fireside, the "chief end of man" was explained to his flock by the priest of the family, and all the children could repeat the Ten Commandments, we shall find—what shall we find?"

THE BIBLE.—Do you know a book that you are willing to put under your head for a pillow when you lie dying? Very well; that is the book you want to study while you are living. There is but one such book in the world. For one, I have made up my mind not to put under my head when I lie dying, anything written by Voltaire, or Strauss, or Parker. We are too scientifically careful when we choose a book for a dying pillow. If you can tell me what you want for a dying pillow, I will tell you what you want for a pillar of fire in life—that is, the Bible, spiritually and scientifically understood by being transmuted into deeds. Sentiment is worth nothing until it becomes principle, and principle is worth nothing until it becomes action. —*Joseph Cook.*

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A MONTHLY MAGAZINE

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Rev. B. BAUSMAN, D. D., Editor.

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OF

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The Guardian.

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A few months ago, the University of Cambridge (England) conferred the title of LL.D. on Prof. Darwin, the author of the celebrated development theory. The students of the English universities have a habit of behaving somewhat rudely on such occasions, annoying the assembly with whooping and yelling noise. At the height of the imposing ceremony, just as the chief official of the university, before a vast and fashionable assembly, was in the act of conferring the high honor upon the distinguished scientist, the students in the gallery lowered aside him the effigy of a monkey in college costume, and another primeval oddity, labelled *The Missing Link.* Those who read the label and knew what it meant, were either convulsed with boisterous laughter, or pained at the insult. The most of our readers are aware that Darwin holds anti-scriptural views on "The Descent of Man;" that instead of a direct creation of Adam and Eve, they were simply developed through millions of years by a natural upward growth from the lower creation. Man grew from the smallest organic life up through the different stages of the animal kingdom. Darwin's theory seeks to trace back the links which connect this chain of development continuously to its supposed beginning. It would seem that he has tr[illegible] to find one of these links. Without it the chain is worthless. The Cambridge students came to his help, claiming to have found it. Darwin holds that some of our remote ancestors were monkeys. This monkey ancestry is very offensive to some people. Whilst we have more faith in the Bible theory than in that of Darwin, the monkey after all is a very decent creature compared with some human brutes we know of. And we question whether in point of behaviour on a public occasion like the one referred to, the monkey would not outshine the Cambridge students in the courteous treatment of a noted man of science, the guest of their university, who—of whatever scientific heresies he may be guilty, was entitled to the treatment due to a gentleman.

Does hard work shorten life? Not if the worker lives a temperate and pure life, and works wisely. Many hard workers have died young, but it was not their work that killed them. Bodily drudgery wears out life more rapidly than mental toil. On an average farmers die younger than ministers or doctors. It is true Byron, Keats, Shelly, Kirk White, Gray, Rev. Robertson and others died young. Some by reason of inherited or constitutional frailty, others on account of dissipated habits. But Goethe, Schiller, Kant, Schleiermacher, Scott, Chalmers, Guthrie, and many other hard mind-workers lived to a good old age. With a prudent observance of the laws of health, and a pious and peaceful mind, the hardest worker, humanly speaking, has better prospects for many days than people of leisure, who spend their life in doing nothing. William Cullen Byrant is in his 83d year; Peter Cooper is in his 87th; Gen. Dix is 79; Thurlow Weed is 80; Gortschakoff is 89; M. Dufaure, President of the French Council, is 79; Victor Hugo is 75; Disraeli, 72; Longfellow, 70; Whittier, 70; and Charles O'Conor, 73. All these men possess active habits and minds, and work harder at their respective avocations than most men of fifty years.

Dr. Morris, of Baltimore, has lately rebuked his clerical brethren, in the *Lutheran Observer,* for some pulpit improprieties. He justly condemns the habit of some, who at the close of the service say, "We will sing the last

verse as a doxology." But suppose the hymn book has no doxology with the same metre as that of the hymn sung, what then? To ask the congregation to sing a long metre doxology right after a hymn of another metre makes an unpleasant break. For this reason some pastors use the last stanza instead or in place of a doxology. But to say *as a* doxology, is of course wrong. Dr. Morris complains of the habit of some ministers who, in announcing a hymn say, "*Please* sing the 400th hymn!" Why do not these men say, "*Please* let us pray?"

Is it not improper to say: Sing the first four *verses*. Ought it not to be: The first four *stanzas?* In poetry a verse means one line and not a number of them.

Some friends of ours have contracted the unwise habit of reading in bed, after having retired. Goldsmith used to do this, and when sleep overtook him, to save the trouble of getting out of his bed again, he flung his slipper at the candle so as to put out the light. Many read in this way because, as they say, they cannot sleep. But to some minds an interesting book prevents sleep. And thus doubtless many have become morbidly sleepless. My good mother used to help us children to pray of an evening, then would tuck us cozily to bed, ask God to bless us, and say, "Now shut your eyes, my child, and go to sleep." And we obeyed her. Sound sleep depends much upon certain habits. Such as that of eating light suppers, devout prayer, going to bed in time, and as far as possible at regular fixed hours, and once in bed in the Lord's name to shut our eyes and go to sleep. The bed is the place to sleep, not to read Indeed, medical authorities tell us that reading whilst lying down, is very injurious to the eyes. The internal structure of the eye being of a soft and yielding nature, when lying down, the lens drops a little back from its true position, and a much greater strain is put on the eye.

To an advertisement of a Pittsburg merchant for a bookkeeper and for a man to work on his farm there were, within a day, 113 applications for the former place, and only eight for the latter. No wonder there are so many poor people. Young persons, and older ones, too, have come to have a singular aversion to farm work, and even to farm life. Everybody flocks towards towns and cities. Why this undervaluing of one of the most honorable and peaceful pursuits of life? When ex-President Martin Van Buren wrote his will, he described the different pursuits in which he had been engaged, among others, too, that he had been President of the United States, but closed by saying: "And the last and by far the happiest year of my life a farmer."

The *New York Examiner* says: "If a woman's influence over a man is not strong enough to reform him before marriage, it will not be strong enough after marriage." Not as a rule. In very rare cases, a believing wife has been the means of leading an irreligious husband to Christ. But a pious woman runs a fearful risk in marrying a rake. And we could never understand how or why it was that so many Christian young ladies should admire and marry men notoriously dissolute. The consequence usually is a broken-hearted wife, and a miserable if not a dishonored home. Christian young ladies could do much for the reformation of social evils if they would firmly discard the society of every young man who is a known votary of vice. Make a pure manhood the invariable condition of admission into pure society, and the standard of social morality can be much improved.

It is said that Darwin's father and grandfather were atheists. The grandfather had a seal engraven with the legend, "*Omnia ex conchis*"—everything comes from shell-fish. Evil as well as good is often entailed from parent to child. This is the law of nature no less than of grace. If the grandfather claimed to be the offspring of shell-fish, it is after all not so strange that the grandson should claim the same pedigree. These English scientists have not yet caught up with the heathen poet whom Paul cites as saying that "we are also the offspring" of God. But possibly Darwin deems this

as a species of heathenism, unworthy the notice of scientific research.

A friend lately asked me: "Did you see any of the grapes of Eschol?" No, I happened to visit Eschol before the grapes were ripe. "But do you really think that the grapes of Eschol still grow in such large clusters as were those the spies of Moses carried away?" Certainly. In San Francisco a bunch of grapes was lately exhibited which was three feet long and six feet in circumference, and weighed 125 pounds. It was from the great vine at Santa Barbara, which is sixteen years old, and produces annually from 10,000 to 12,000 pounds of grapes.

The Ayrshire Plowman.

BY THE EDITOR.

II.

After the father's death the two brothers rented a farm and tried to keep the family together, but with no better success than before. His nineteenth summer Robert spent on a smuggling coast, far from home, to learn mensuration. A few boon companions here gave him his first lessons in drunkenness. Thereafter he took to flax-dressing at twenty-three years of age. For he must do something for an honest living. Without a definite aim, the world seemed to have no need or use for him. He could not farm, had no trade, nor profession. In later life he said that no sight was so sad to him as that of a man vainly seeking work. Since the death of his father he had no safe counsellor. Had he gone to Alloway Kirk as his parents used to do, and joined himself to God's people, he might have found reliable and fast friends. But by this time he sought the company of men of loose habits. During a carousal on New Year's Night his flax dresser-shop burnt down for him, and left him worth "not a six-pence." "Poor Burns," he was rightly called. An ill-starred peasant's son, for whom the world seemed to have no use. All he touched or tried seemed to fail. With the offer of a position in Jamaica he engaged his passage thither. Failing to procure money for it this hope too was blasted.

Poets are proverbially susceptible of the tender passion. Burns, from a youth was all the while in some trouble of this sort. He took pleasure in managing love affairs for others whilst he poorly managed his own. In his father's harvest field, when a mere youth, he falls in love with a maiden reaper, working at his side, which led to his first attempt at writing poetry. When on the smuggling coast, studying mensuration, a girl living next door to the school, "overset my trigonometry, and set me off at a tangent from the sphere of my studies." His love put him beside himself, and ended his school days here. Another pretty girl "jilted" him and threw him into a fit of melancholy, which lasted three months.

He admits he was given to "social and amorous madness." He sought the society of dissolute comrades, and caught the contagion of their corrupt habits. His heart was like tinder, which the smallest spark of temptation would set into a blaze. At length his wayward life drew him into a sinful snare, with the lady who afterwards became his wife.

More honorable was his love for his "Highland Mary," whose death forms the subject of one of his best poems He says:

My Highland lassie was a warm-hearted charming young creature as ever blessed a man with generous love. After a pretty long track of the most ardent reciprocal attachment, we met, by appointment, on the second Sunday of May, in a sequestered spot by the banks of the Ayr, where we spent the day in taking farewell before she should embark for the West Highlands to arrange matters among her friends for our projected change of life. At the close of autumn following, she crossed the sea to meet me at Greenock; where she had scarce landed when she was seized with a malignant fever, which hurried my dear girl to the grave in a few days!—before I could even hear of her illness."

As to this ceremony of parting lovers, a Scotch writer says: "The lovers stood on each side of a small purling brook; they laved their hands in its limpid stream, and holding a Bible between them pronounced their vows to be faithful to each other."

"On the anniversary of Mary Campbell's death, for that was her name, he retired from his family then living on the farm of Ellisland, and wandered solitary, on the banks of the Nith, and about the farm-yard, in the extremest agitation of mind, nearly the whole of the night. His agitation was so great that he threw himself on the side of a corn stack, and there conceived his sublime and tender elegy—his address *To Mary in Heaven.*

After his marriage Burns again took to farming. He was simply a renter, and had to work hard to pay his rent and support his family. He plowed, sowed, reaped and threshed. He was able-bodied and skilled. His brother Gilbert says, that in mowing, "the work that tries all the muscles most severely, Robert was the only man he was ever obliged to acknowledge as his master." Although a skillful worker he still was no success as a practical farmer, as no poet ever was. While at work his fancy flitted now after this now after that object; all the while making poems. For to him nature was teeming with poetry. A wounded hare, just shot by a sportsman, limped by him, which he immortalized with a poem.

"Inhuman man! Curseworthy barb'rous
And blasted be thy murder aiming eye: [art
May never pity soothe thee with a sigh
Nor ever pleasure glad thy cruel heart."

On a chilly November day he was plowing sward ground. The plow-share turned up the nest of a mouse. I think I can see it scamper in the furrow, as I have often seen others of its kind, and watched them cowering in the edge of the fresh earth, panting with fright that the whole little body heaved. Instead of killing the mouse he embalms its misfortune in verse.

"Wee, sleekit, cow'rin, tim'rous beastie,
O what a panic's in thy breastie!
Thou needna start awa sae hasty,
Wi' bickering brattle!
I wad be laith to rin an' chase thee,
Wi' murdering *pattle!*

That wee bit heap o' leaves an' stibble
Has cost thee monie a weary nibble!
Now thou's turn'd out, for a' thy trouble,
But house or hald,
To thole the winter's sleety dribble
An' frosty cauld!

But, Mousie, thou art no thy lane,
In proving *foresight* may be vain;
The best-laid schemes o' *mice* an' *men*
Gang aft a-gley,
An' leave us nought but grief an' pain
For promis'd joy.

Still thou art blest, compar'd wi' *me!*
The *present* only touches thee:
But, Och! I backward cast my e'e,
On prospects drear;
An' forward, tho' I canna see,
I guess an' *fear.*"

Sitting in Church, while the rest of the congregation are devoutly attending to solemn worship, his muse catches the sight of a louse on the bonnet of a lady in a pew near by. The detested louse is made to preach a sermon in verse.

"Ye ugly, creepin, blastit wonner
Detested, shunn'd by saint an' sinner
How dare ye set your fit upon her
Sae fine a lady!
Gae somewhere else an' seek your dinner
On some poor body.

O, *Jenny*, dinna toss your head,
An' set your beauties a' abread!
Ye little ken what cursed speed
The blastie's makin!
Thy *winks* and *finger-ends*, I dread,
Are notice takin!

O wad some pow'r the giftie gie us
To see oursels as others see us!
It wad frae monie a blunder free us
And foolish notion:
What airs in dress an' gait wad leave us,
And ev'n Devotion!"

On a cold New Year's morning the Burns' greeted each other merrily. Going to the stable he threw the usual morning feed into the crib of his old mare Maggie. She had served him long and well. No one gives the poor brute the greetings of the season. He must do it. His kind heart wishes her a happy New Year in verses in which he touchingly relates her faithful service.

It's now some nine an' twenty year,
Since thou was my good father's meere;
He gied me thee, o' tocher clear,
An' fifty mark;
Tho' it was sma', t'was weel won gear
An' thou was stark.

He reminds her how she took him to see his *Jenny*, and helped him to bring her home; how with him on her back she would permit no horse to pass her on the road. In the plow and wagon through deepest mud, and winter's snow

she never faltered. Meanwhile too, she bore and bred for him four other horses.

Monie a day's work we twa have wrought
An' wi the weary warld have fought!
An' monie an anxious day I thought
We wad be beat,
Yet here to crazy age we're brought
Wi' something yet.

I doubt whether a son of fortune—the heir of great wealth and graduate of a University could have given such thoughts and speech to the lower and animal creation. From a child he breathed the air of the fields and flocks. He is touched with the ills of animal life, and weaves its lessons in verse.

By the help of some friends he published a collection of his poems. Their appearance brought him into favorable notice. The wealthy and the great praised him and sought his society. He visited Edinburgh, where he was highly honored. The sale of his book brought him $2500. With $1500 of this he stocked his farm, and $1000 he gave for the relief of his brother Gilbert. His stock investment for his rented farm was thrown away, the gift to his brother was well applied. The new temptations of his temporary success entailed a life-long curse upon him. For it admitted him into the literary clubs of Edinburgh, among men of intemperate habits, where Burns gave free reins to his appetite and social infirmities. He made a tour through parts of England and Scotland, and returned home with little money and injured morals.

His fame brought him influential friends, whose flattery did him no good. Some of these procured him the office of whiskey gauger in his district. He farmed, gauged and drank whiskey, wrote poetry, and fought poverty. He praises his thrifty, industrious wife, who had to endure much from the thriftless life of her spouse. His income at no time was large. Still with better habits he could have made his family comfortable.

Although of a strong athletic frame, he was subject to attacks of illness. Spells of dyspepsia, violent headaches, heart disease followed by fits of low spirits and melancholy, which at times almost put him beside himself. His irregular, intemperate habits made matters much worse. Among his boon companions he often utterly lost control of himself. After his rude drunken behaviour in an evening party, he writes a letter of apology the next day, to the ladies present, before whom he had disgraced himself. He often bewails his folly, but is carried away by it in spite of his reformatory resolutions. He speaks of the inevitable consequences which must follow such a life, yet turns to his cups again.

In some of his poems and letters he utters sentiments and uses language unfit for publication. Unlike Cowper who wrote no line which dying he could wish to blot—when Burns approached the end of life he vainly grieved over certain productions of his pen, and wished to blot them.

In the last year of his life, when he felt his strength rapidly failing, his despondency grew on him. His present and future were very dark. He was much worried about leaving his family destitute. He left them poor, but without debts. His father's faith he had practically discarded. Utterly without religious comfort, whither should he look for support? In his feebleness he turned to his cups. When he could scarcely leave home, he visited a neighboring tavern, whence he returned home drunk at three o'clock the next morning. Six months later, in the summer of 1796, he died at the early age of thirty-eight years.

Strange son of such a father! His brothers seem to have been sober men, an honor to the memory of their Christian parents. Robert Burns had a singular hatred for the Church and clergy. A number of his bitterest poems are against them. His keenest satire is aimed at the representatives of religion. Perhaps they represented it poorly. A few clerical friends he has and esteems. When a youth he used to argue with strict church people of a Sunday between the sermons and at funerals. He says at this time polemical divinity was putting the country half mad." The sharp youth, it seems, got the better of the argument with his Calvinistic neighbors, who thereupon decried him as a heretic. This charge his later rowdyism helped to strengthen. This helped to give him an aversion to strictly religious people. Perhaps he felt himself rebuked by the pure life of the pious. He lost his moor-

ings. He praises piety in some of his poems but is devoid of its practice. The life of Burns teaches us important lessons. He forgot the teachings of a pious father. He refused to give his heart to Christ. He chose bad companions. He trifled with strong drink until he lost control of his appetite. Besides some fine poetry, he uttered sentiments which stain his memory a hundred years after he wrote them. He started life wrong religiously, and ended it as a wreck in body and soul. Poets are proverbially thriftless. Possibly, however, their alleged lack of financial ability and tact is overrated. The clergy have a similar reputation. But when on a certain occasion some one remarked to Dr. Harbaugh that ministers were poor financiers, he replied: "Doubtless for the good reason that many of them are poor. Give us money wherewith to financier, and we will show you whether we, as a class, are wanting in this respect."

Burns never had a large income. With temperate thrifty habits it might have sufficed. He was badly treated. After the great applause which followed the issue of his first volume, he hoped that some of the great, influential people, who flattered him, would help him to a suitable position of usefulness. But although visiting Edinburgh twice, he found that no one extended practical encouragement of this kind. So he returned to his ill-requited field and farm work. Thus the man whose poems, fragrant with the smell of the fresh-plowed earth and the new-mown hay, were read with sympathizing pleasure around thousands of Scotch firesides, could be seen trying to get a scanty living by following the plow in his shirt sleeves, and swinging his scythe as few could do it. The work itself was no dishonor to him. On the contrary, perhaps a needful discipline. Only one pities the warm-hearted bard, who after giving others such rare pleasure, is left to fight against want. When near life's end he grieves that he must leave his wife and children penniless. But a few days before his death he wrote to a friend, that some cruel creditor, "to whom I owe an account, has taken it into his head that I am dying, and has commenced a process and will infallibly put me into jail. Do for God's sake send me that sum ($25,00), and that by return of post. Forgive me this earnestness, but the horrors of a jail have made me half distracted."

He promised, after returning health to refund the loan with five pounds worth of his songs. His friend gladly sent him the money as a gift. In his dying delirium he was haunted by visions of the jail. Scotland left one of her favorite bards to be hounded by heartless creditors down to the grave. Once dead, thousands of pounds are lavished upon monuments to his memory, one-tenth of which might have secured him a comfortable living.

We confess to a sympathy with this frail peasant poet. He was honest and honorable to his fellows, but dishonored himself. He hated all hypocrisy and sham, in religion and social life. With man and beast he always sided with the weak against the strong, with the oppressed against the oppressor. He had no patience with the notion that money and fine clothes give character to a man. This then was, and still is, held all the world over. Perhaps he was unduly sensitive on the subject of social heresy. Half the native genius of Burns, had he been born amid wealth and fashion, would have gained him a peerage—a place in the Parliament or Cabinet. He was the victim of a great wrong. To be sure it was a grievous folly to seek in his cups and among vulgar comrades the society which the world of the great denied him. But even when remorsefully apologizing for his follies, and entreating pardon from his loving, faithful wife, he could not but feel that in the eyes of God and wise men, despite his want of gentle birth and blood, he possessed as true a manhood as any man in England. With grand simplicity he expresses this idea in "*For a' that and a' that.*"

"Is there, for honest poverty,
  That hangs his head, and a' that,
The coward-slave, we pass him by,
  We dare be poor for a' that!
For a' that, and a' that,
  Our toils obscure, and a' that,
The rank is but the guinea's stamp,
  The man's the gold for a' that.

What tho' on homely fare we dine
  Wear humble gray, and a' that,;
Give fools their silks and knaves their wine
  A man's a man for a' that;
For a' that and a' that,
  Their tinsel show and a' that;
The honest man, though e'er so poor,
  Is king of men, for a' that."

The Nativity.

BY X. Y. Z.

I.

The shepherds 'neath the Eastern sky
  Were watching o'er their flocks by night,
When, suddenly, there gleamed on high
  A splendor 'bove the noonday bright;
And lo, an Angel from the throne
  In glory came upon them there;
A heavenly light around them shone,
  And they, afraid, the glory share.

II.

Then kindly did the Angel say:
  "Fear not; glad tidings you I bring;
For unto you is born to-day,
  In Bethlehem, a Saviour—King.
Great joy and gladness now shall see
  All kindred tribes of human kind,
And of this joy the sign shall be
  In manger that the babe ye find."

III.

The story, known to seers of old,
The Angel scarcely yet had told,
  When brilliant forms swept o'er the plains,
And, suddenly, with him was found
A multitude disposed around,
  Loud praising God in lofty strains—
Exultant saying, as they sang:
  "Be glory now to God Most High!
And peace on earth," the chorus rang;
  "Good-will to men, both far and nigh!"

IV.

Soon as the charming song had ceased,
  And angel-bands to heav'n were gone,
The shepherds from their spell released,
  Were, thoughtful, left to muse alone;
And each, instinctive, said and thought:
  "Come, now, let's go to Bethlehem,
There see the wonder God hath wrought,
  The wonder God hath wrought for men!"

V.

Still prompted by th' angelic song,
  The shepherds haste to reach the spot,
And, by the Spirit borne along,
  Their feet, so nimble, weary not.
Anon they reach the destined place,
  Their joy—what mortal can define?
The Angel's word fulfilled, they trace—
  With Mary find the babe divine!

VI.

O, wondrous sight! O, bliss divine!
  With sacred joy their hearts o'erflow;
The incarnate mystery they opine,
  And worship Jesus, bending low;
Then, hasting to their tented fields,
  They all along the news proclaim,—
Enraptured, glad, each bosom yields
  A grateful song to Jesus' Name!

EASTON, PA., Jan. 14th, 1878.

Slavery in Pennsylvania.

BY THE EDITOR.

A few days ago a friend casually referred to a certain slave in his father's family, when a boy. How strangely it strikes us now to hear any one speak of slavery in the Keystone State. "Why, were there slaves in this State in your time?" I asked; for my friend is still on the sunny side of three-score years and ten.

"Yes; very well do I remember it. We never had many at one time. At the most one or two; and these were always treated more like ordinary hired servants than like slaves. It was quite a common thing in our neighborhood for a farmer to have one or two negro servants. I remember one, the last one my father owned. He was a tall, burly fellow, with a mighty muscular frame, but amazingly good-for-nothing. Lazy, deceitful, independent, and in every respect unreliable. Father was very kind to him, and bore his impertinence with great patience. Tom did pretty much as he pleased, much more so than we boys; and sometimes he pleased to do very wrong. At length matters became very annoying. Father determined to get rid of him. There were no slave auctions or markets in Pennsylvania, as in some southern states. When a farmer wished to sell his slave, he would simply tell him to look out for another master, or place, just as we now tell a hired man whom we wish to send off. One morning father informed Tom that he must look out for another master. Not long thereafter the black man reported that he had found another place. This man paid father $150, for which he became the owner of 'Black Tom.'"

A kind farmer, in the same neighborhood, owned a mulatto woman. Although a slave, she indulged in many rude and masculine liberties. She rarely consented to perform woman's household duties. Her bodily frame and inclinations seemed to fit her for the heavier work of the barn and the field. She preferred threshing grain, feeding cattle, picking stones in the field, and working at planting and husking corn, and in haymaking and harvesting. In such work as she selected she engaged

with energy. Although a woman *de facto*, with respect to her work, she was a male servant in a petticoat. To a great extent she was her own master, and lorded it over her white owner. Being a kind-hearted man and averse to holding her or any other fellow-being as property, he liberated the mulatto woman, in the prime of her life. Thereafter she worked for the farmers, and at length took up her abode in our city. Like many others of her race, although free in a civil and social sense, she became the slave of her appetite. Often has she reeled through our streets in a state of drunkenness. Her masculine habits still cling to her. She must do the work of a man, or not work at all. Perhaps nature has unfitted her for the duties of her sex. For many years she earned a partial living as a wood-sawyer. I have often seen her going through our streets, in the dead of winter, with a saw in hand and a wood-horse on the shoulder, seeking work. And, standing on the snow of the street, I have seen her plying her saw with patient skill, and handling heavy pieces of cord-wood, as would a stalwart man. Many a kind heart has pitied the weak freedwoman when she spent the money earned with such hard work for whiskey. Poor "black Dinah!" Her once great bodily strength is broken, but not her wayward habits and disposition. The latter sometimes breaks out against the objects of her wrath, in language more forcible than polite. She takes occasional spells of piety, which, like all spells, rarely last long. Despite her faults, some who knew her when a slave, soothe the sorrows of her age with kindly gifts.

The institution of slavery belongs to the unwritten history of Pennsylvania. The details of its charities and cruelties lie imbedded in the memories of some of our older people. As the geologist seeks for fossil footprints of a bygone age, so must we seek and find the traces of this happily now extinct institution in the minds, if not in the books, of others.

Watching a benevolent circle of ladies busily plying their needles for sweet charity's sake, I overheard a neat, entertaining old lady make a passing allusion to her old acquaintance, "black Dinah." Little did she suspect what I was after as I hung a string of questions on her passing remark, about slavery in the neighborhood of her early home. Had my kind friend known that her pleasing little speech was to go into print, her utterance would doubtless have been less fluent and sprightly. Scarcely had I asked the first question, when she dropped her needle, and turning her eyes at me over the top of her glasses, she began to unravel the skein of old, entangled memories. A little question now and then would help her to call up long-forgotten incidents, when she would start afresh in her unfinished story. I will report it from memory as well as I can, asking her pardon for turning the frank utterances of a social chat to this public use:

"Uncle A—— had a slave-woman. In my time she was feeble and blind. He had her for many years. She was a good soul, and as long as she had the strength, a faithful worker. Her exact age no one knew, but at her death, she was thought to be over a hundred years old. When no longer able to work, she was tenderly cared for as though she had been one of the family.

"Uncle had one of the large, open, old-fashioned fire-places in his kitchen. In one corner of this we young folks always found her sitting. This seemed to be her favorite place, more cozy to her than a finely-furnished parlor. To the last her mind and memory were active. How we loved to listen to her queer, simple talk; and equally pleasant was it to her to have some one to talk to. Toward the close of her long life, uncle built a small house expressly for her. There she found a comfortable home, and was kindly cared for. In her own way, she was pious, and bore her afflictions cheerfully. My aunt often expressed a wish to be with her when dying. One day, being away on a visit, the old woman entered into rest in the absence of her mistress. I still remember how aunt grieved that she could not minister at the death-bed of her faithful servant.

"Uncle B—— had a slave in whom the whole neighborhood felt an interest. She was born in Guinea, on the western coast of Africa. Her parents belonged to the great people of her

country. They were wealthy, and, for Africa, intelligent, and moved among the first circles. For in their own land negroes have their differences of rank and social standing no less than people of a white skin have in more civilized countries.

"One day she happened to stroll away from her native village toward the sea-coast. A few negro-stealers rushed out from behind an ambush, seized the poor girl, and hurried her off to a slave-trading ship, which brought her to America. In the course of her cruel experience she was at length sold to a Berks County farmer. Although kindly treated by him, a shadow seemed to rest on her spirits ever thereafter.

"One could easily see that she was of better birth than ordinary negroes. A certain air of refinement was seen in all her conduct. For a native African, she possessed a remarkable education. She learned to speak English and a little German, too; and with these were mixed certain words and phrases of her native tongue. English, German and Guinea made her language sound very oddly.

"She was kind to all the family, and kindly treated by all. Often we listened, with melted hearts, to the sad story of her capture by the kidnappers. The terrible shock produced by her seizure, her heart breaking distress when she first understood her doom,—to be sold into life-long bondage,—separated from friends and home; this and much more she would tell us, with tearful eyes.

"She never felt at home in the land of her bondage. As a stranger and a sojourner she regarded herself, looking and longing for a better country. And that better country for her was Guinea, rather than heaven. If not while living, she was certain when dead, she would return to her sweet home in Africa. All her days in America, to her last, were clouded with a pensive yet not a hopeless home-sickness for the home of her childhood. Thither the Good Being, whom the Americans called Father, would surely take her soul at last. With this hope she died.

"After her spirit had returned to God who gave it, her master's family and neighbors gave her a fitting burial in the God's Acre, close by the Sinking Spring Church. There, on a sloping hillside, the dust of the homesick stranger reposes among that of many hundreds of her white fellow-mortals, until the last trumpet shall call them forth. *Poor Mirtie!*"

So far my venerable informant. After giving me this scrap from her memory, she adjusted her glasses and took to her needle and quilt, and I returned home and pondered over her story.

How little we know of negro slavery in Pennsylvania! The foregoing I give as a scrap of its history in Berks County. It affords me pleasure to give to the readers of the GUARDIAN the following article, taken from the *Philadelphia Press*, on slavery in Lancaster County. The initials of the author lead me to suspect that it is from the pen of my venerable friend, Mrs. Dr. J. W. Nevin, of Lancaster, Pa. Her birthplace is in the neighborhood of Churchtown, Lancaster County, where she spent the days of her youth:

"Soon after the first settlement of the Welsh colony in Lancaster County, Pennsylvania, negro slaves were introduced, and much of the labor, not only of farming, but also operations at the forges, was performed by them. The negroes were mostly native Africans, purchased directly from shipboard. I have heard my father tell anecdotes of their want of knowledge of civilized life. One was, that when salad was put upon their table they always rejected it. 'Eat grass in de field!' Possibly, a great deal of the belief in witchcraft, the evil-eye, &c., existing among the lower classes at that time, was due to African fetichism thus introduced.

"The first generation of these negroes seem to have got their names through the accident of where they came from. Thus, in a list in an old account-book, at Windsor, is 'Philadelphia Jim,' 'London,' 'Boatswain,' 'Quash,' and the prefix is always black, or slave; thus, 'Black Jim,' or 'slave Boatswain.' But the succeeding generations got the classic names of Rome or Greece. I remember in my early childhood of the old negroes bearing the names of Pompey, Cæsar and Scipio. No doubt the master's taste or authority decided the name; while the females

who presided in the kitchen got the romantic names immortalized by the English poets in their addresses to their mistresses, such as Phyllis, Chloe, Priscilla, Clarissa, or perhaps Diana.

Among the native Africans brought at a somewhat later day, were two, Quash, and Cooba, his wife, who became entirely identified with the interests of their master and the place. Quash was a most valuable servant, but his arithmetical ability never extended beyond counting *ten*, and when sent to the mountain to load rails or wood, always reported: 'Master, I loaded six times ten or nine times ten,' as the case might be; and what was strange, he was always perfectly accurate as far as ten times ten would go. Probably he kept tally on a stick as the wood-choppers were in the habit of doing.

"When Quash became old his master gave him a cabin with a little patch of ground, where he might raise his cabbage, his pigs, a little corn, and potatoes. His little place lay on the border of the Welsh mountain, and when he got the idea into his head that he was a landholder, he assumed all the consequence of the station, and with every change of weather, would appear at the office, with 'Good morning, sah! dis fine weather for *us* farmers to get in de crop,' or very bad weather for *us* farmers. Quash was a regular member of the Bangor Church, and used to trundle along the road to church with Cooba in their old chaise. To be sure, it had long lost its paint and had a general look of dilapidation, but it was in keeping with its occupants, and Quash knew he was a landholder, and felt his importance in the eyes of the community. Cooba became blind in old age. She was a Christian woman, and used to thank God that in the dark deed of her capture, she had been brought to a land where she learned she had a soul and a Saviour.

"By the laws of Pennsylvania there was gradual emancipation. The children of these old slaves served until they were twenty-eight, and their children were free-born, but were generally bound in the families to whom their parents belonged until they were eighteen or twenty-one years of age. Every family of any size kept two bound servants, and their routine of domestic life moved along with far more regularity than in the present times. These negroes looked upon themselves as the aristocracy among their people, and felt as much pride in having belonged to this or that family of the neighborhood as an Englishman would in the bars and stripes that defined his pedigree.

"Another 'person of color,' who was one of consequence in the community, and who deserves a passing notice, was 'Old Black Fred,' sexton of Bangor Church, who filled the place before I was born. Fred could not have accepted the office from any idea of its emolument, as there is an item in the early record of 'one dollar per year to the widow D. for opening, shutting, and sweeping the church' (it is to be hoped the church was at the expense of the broom.) The sexton's salary was to be paid out of the contributions to the penny-box, which, I think, were rather slim; but they must have come under a more generous arrangement, as the 'record' says elsewhere the sexton was to get '£1.10 shillings yearly for the services required,' and as a perquisite of office, was to get '7 shillings and 6 pence for breaking ground for a grave for all persons over ten years of age, and five shillings for each grave under ten years,' with the condition that he 'must keep them in good order:' but Fred could not have earned the molasses for his bread in digging graves, for the country was healthy, and the perquisites few and far between; but year in and year out, through winter's storms and summer's heat, Fred was always found punctual in his office, and as the beautiful Sabbath mornings opened the 'sound of the church-going bell' would be heard sending its sober melody over the landscape up our beautiful valley, reverberating by the Welsh Mountain, and soon from the forges and along the highway would be seen people wending their way to church. In those old times a carriage was the exception to the usual mode of conveyance, and when at too great a distance to walk, a horse carrying double was a usual sight; generally a woman occupied the middle, and a boy or girl behind on a pillion, and Fred was ever ready at the horse-block to help the woman off and

hitch the horse in the little wood adjoining to the church.

"Fred was a son of 'Londo,' who was a native African, and was a thorough type of his nation, ebony black, with protruding jaw, pincushion lips, and receding forehead; exuberant in his deference to the 'powers that be,' but had a very positive manner to those he considered fell below that order, which was very apt to be demonstrated towards any poor wight who innocently took a seat which Fred did not think comported with his station.

"The arrangement for ringing the bell in Bangor was primitive. A stout rope was attached to the bell in the belfry, it was then passed through a small hole pierced through the floor of the gallery, and hung dangling down into the body of the church. Punctual to the hour of convening, Fred would take hold of the rope, and swaying up and down, would ring the bell. To a stranger the sight must have bordered on the burlesque, but habit made it familiar, and we saw nothing ludicrous about it. With its last tone good Rev. Mr. Clarkson would walk in with a very conscious air of the dignity of ecclesiastical authority, and service would begin. Fred always stationed himself in the main aisle, and was very devout in his responses, doing duty as a clerk; but if an unfortunate dog would venture to track his master into the Church, Fred would stop in the midst of a response to give him a most unmerciful thwack that would send him out yelping uproariously, and it was wonderful how nice and well-behaved children and dogs became under Fred's vigilant eye. Poor old Fred! how inseparably Bangor Church and you are associated in my mind's eye! Why were your bones not laid in the shadow of the church you loved so much, and loved so long and so faithfully? But they rest among your brethren in a solitary spot on the Welsh Mountain. How reverently now I would stand at your grave! What, if in my child vision, I did think you looked like what Darwin or Huxley would have called a 'link,' as you stood jangling that bell-rope? You were in the earnest fulfilment of duty, and what greater motive to command reverence? May we all be as worthy of the plaudit, 'Well done, good and faithful servant,' as you, poor Fred. The profound silence of yon mountain resting-place is broken only by the brake of the squirrel or the whirr of the pheasant, and the mountain arbutus opens its sweet fragrant buds on your grave. Peace to your ashes, good old Fred."—M. J. N.

Christ's Presence Sought.

From the German: "Jesus komm doch selbst zu mir."

BY S. R. FISHER, D.D.

Jesus, come Thyself to me,
And forever with me be.
Come, my soul's most precious friend,
Gracious help to me extend.

Thousand times I Thee desire;
To naught else do I aspire.
Thousand times I sigh for Thee:
"Jesus, Jesus, come to me."

Earthly pleasures can't supply
That for which my longings sigh.
Thou, O Jesus! Thou alone,
Would my soul esteem its own.

All of angels' pomp and show,
And what else their joys bestow,
Is to me, my precious One,
Naught compared with Thee alone.

Shouldst Thou all from me remove,
It can't change my firm resolve.
Thou, O Jesus! I adore;
Be my joy forevermore.

To no other will my heart
Entrance grant, or aught impart.
Thou alone will I admit,
Thou alone shall with me sit.

Thou alone, our God's dear Son,
As my glory can I own.
Thou for me once wounded wert;
Thou alone my bridegroom art.

O Thou loved One! come again,
And alleviate my pain;
Ever will I call to Thee:
"Jesus! Jesus! come to me."

Now I will with patience wait;
Only this would I entreat:
In my last departing hour,
Grant me Thy sustaining power.

Daniel Webster.

Messrs. Little, Brown & Co., of Boston, have published the "Reminiscences of Daniel Webster," by his friend Peter Harvey, from which the following portion will be read with interest, as it throws some light on Mr. Webster's religious views:

The year before Mr. Webster died, in the autumn of 1851, I was spending a few weeks with him at his place in Franklin. One pleasant morning he said to me:

"I am going to take a drive up to Andover, and I want you to go with me."

Andover was about ten miles from his place in Franklin. He added:

"We can start after breakfast, and it will take us an hour and a half or two hours to go. We shall only want to stay there an hour or so, and we will return in time for dinner. When we get into the wagon I will tell you who I am going to see."

The horse was harnessed, and we started off. As we rode along, Mr. Webster had a great many reminiscences called to mind by different objects that we passed. Such a man used to live here, he would say, and such a man lived in such a house, and there I remember such a man lived in such a house; and here he used himself to live when a boy, and there he used to pitch quoits, and in another place he used to play with John Holden's boys.

After Mr. Webster had recounted various pleasing reminiscences of this kind, he said:

"Now I will tell you the object of this trip to-day. I am going to see a man by the name of Colby. John Colby is a brother-in-law of mine. He married my oldest half-sister, and was, of course, a good many years older than myself—as she was. I have not seen him for forty-five years, as nearly as I can recollect. My sister, his wife, has been dead many, many years; and any interest I may have had in John Colby has all died out; but I have learned some particulars about his recent life that interest me very much, and I am going to see him. I will tell you something about him. When I was a lad, at home, on the farm, John Colby was a smart, driving, trading, swearing yeoman, money-loving and money-getting. In that rather rude period, when there were not many distinctions in society, when one man was about as good as another, and when there were very few educated persons, he was considered a very smart, active man. I remember him, however, with a sort of terror and shudder. He would pick me up when I was a little fellow, throw me astride of a horse, bare-back, and send the horse to the brook. The horse would gallop, and I had to hold on to his mane to keep from being pitched into the river. Colby was a reckless, wild, harum-scarum, dare-devil sort of a fellow. Well, John Colby married my oldest half-sister. She was a religious, good woman; but beaux were not plenty, and John Colby was a fine-looking man. His personal habits were good enough, laying aside his recklessness; he was not a drinking man, and he was, as the world goes, a thrifty man. Any of the girls in town would have married John Colby. After he married my sister, I went away to college, and lost sight of him. Finally he went up to Andover and bought a farm; and the only recollection I have about him after that is, that he was called, I think, the wickedest man in the neighborhood, so far as swearing and impiety went. I used to wonder how my sister could marry so profane a man as John Colby. I think she herself was very much shocked, and I know her father was, who was a religious man. And still Colby was considered 'a good catch.' I came home from college during vacation, and used to hear from him occasionally; but after a few years—perhaps five or six years—my sister died, and then, of course, all the interest that any of us had in John Colby pretty much ceased. I believe she left a child—I think a daughter—who grew up and was married, and also left a child.

Now I will give you the reason why I am to-day going up to see this John Colby. I have been told by persons who know, that, within a few years, he has become a convert to the Christian religion, and has met with that mysterious change which we call a change of heart; in other words, he has become a

constant, praying Christian. This has given me a very strong desire to have a personal interview with him, and to hear with my own ears his account of this change. For, humanly speaking, I should have said that his was about as hopeless a case for conversion as I could well conceive. He won't know me, and I shall know him; and I don't intend to make myself known at first."

We drove on, reached the village,—a little, quiet place, one street running through it, a few houses scattered along here and there, with a country store, a tavern, and a post-office. As we drove into this quiet, peaceable little hamlet, at midday, with hardly a sign of life noticeable, Mr. Webster accosted a lad in the street, and asked where John Colby lived.

"That is John Colby's house," said he, pointing to a very comfortable two-story house, with a green lawn running down to the road. We drove along towards it, and a little before we reached it, making our horse secure, we left the wagon and proceeded to the house on foot. Instead of steps leading to it, there were little flagstones laid in front of the door; and you could pass right into the house without having to step up. The door was open. There was no occasion to knock, because, as we approached the door, the inmates of the room could see us. Sitting in the middle of that room was a striking figure, who proved to be John Colby. He sat facing the door, in a very comfortably-furnished farm-house room, with a little table, or what would perhaps be called a light-stand, before him. Upon it was a large, old-fashioned Scott's Family Bible, in very large print, and of course a very heavy volume. It lay open, and he had evidently been reading it attentively. As we entered, he took off his spectacles and laid them upon the page of the book, and looked up at us as we approached, Mr. Webster in front. He was a man, I should think, over six feet in height, and he retained, in a wonderful degree, his erect and manly form, although he was eighty-five or six years old. His frame was that of a once powerful, athletic man. His head was covered with very heavy, thick, bushy hair, and it was white as wool, which added very much to the picturesqueness of his appearance. As I looked in at the door, I thought I never saw a more striking figure. He straightened himself up, but said nothing, until just as we appeared at the door, when he greeted us with—

"Walk in, gentlemen."

He then spoke to his grandchild to give us some chairs. The meeting was, I saw, a little awkward, and he looked very sharply at us, as much as to say, "You are here, but for what I don't know: make known your business."

Mr. Webster's first salutation was:

"This is Mr. Colby, Mr. John Colby, is it not?"

"That is my name, sir," was the reply.

"I suppose you don't know me," said Mr. Webster.

"No, sir, I don't know you; and I should like to know how you know me."

"I have seen you before, Mr. Colby," replied Mr. Webster.

"Seen me before!" said he; "pray, when and where?"

"Have you no recollection of me?" asked Mr. Webster.

"No, sir, not the slightest;" and he looked by Mr. Webster toward me, as if trying to remember if he had seen me. Mr. Webster remarked:

"I think you never saw this gentleman before; but you have seen me."

Colby put the question again, when and where?

"You married my oldest sister," replied Mr. Webster, calling her by name. (I think it was Susannah.)

"I married your oldest sister!" exclaimed Colby; "who are you?"

"I am 'little Dan,'" was the reply.

It certainly would be impossible to describe the expression of wonder, astonishment, and half-incredulity that came over Colby's face.

"*You* Daniel Webster!" said he; and he started to rise from his chair. As he did so, he stammered out some words of surprise. "Is it possible that this is the little black lad that used to ride the horse to water? Well, I cannot realize it!"

Mr. Webster approached him. They embraced each other, and both wept.

"Is it possible," said Mr. Colby, when the embarrassment of the first shock of recognition was past, "that you have come up here to see me? Is this Daniel?

Why, why," said he, "I cannot believe my senses. Now, sit down. I am glad, oh, I am so glad to see you, Daniel! I never expected to see you again. I don't know what to say. I am so glad," he went on, "that my life has been spared that I might see you. Why, Daniel, I read about you, and hear about you in all ways; sometimes some members of the family come to tell us all about you; and the newspapers tell us a great deal about you, too. Your name seems to be constantly in the newspapers. They say that you are a great man, that you are a famous man; and you can't tell how delighted I am when I hear such things. But, Daniel, the time is short—you won't stay here long—I want to ask you one important question. You may be a *great* man: are you a *good* man? Are you a Christian man? Do you love the Lord Jesus Christ? That is the only question that is worth asking or answering. Are you a Christian? You know, Daniel, what I have been: I have been one of the wickedest of men. Your poor sister, who is now in heaven, knows that. But the Spirit of Christ and of Almighty God has come down and plucked me as a brand from the everlasting burning. I am here now, a monument to His grace. Oh, Daniel, I would not give what is contained within the covers of this book for all the honors that have been conferred upon men from the creation of the world till now. For what good would it do? It is all nothing, and less than nothing, if you are not a Christian, if you are not repentant. If you do not love the Lord Jesus Christ, in sincerity and truth, all your worldly honors will sink to utter nothingness. Are you a Christian? Do you love Christ? You have not answered me."

All this was said in the most earnest and even vehement manner.

"John Colby," replied Mr. Webster, "you have asked me a very important question, and one which should not be answered lightly. I intend to give you an answer, and one that is truthful, or I won't give you any. I hope that I am a Christian. I profess to be a Christian. But, while I say that, I wish to add—I say it with shame and confusion of face—that I am not such a Christian as I wish I were. I have lived in the world, surrounded by its honors and its temptations; and I am afraid, John Colby, that I am not so good a Christian as I ought to be. I am afraid I have not your faith and your hopes; but still I hope and trust that I am a Christian, and that the same grace which has converted you, and made you an heir of salvation will do the same for me. I trust it; and I also trust, John Colby—and it won't be long before our summons will come—that we shall meet in a better world, and meet those who have gone before us, whom we knew, and who trusted in that same divine, free grace. It won't be long. You cannot tell, John Colby, how much delight it gave me to hear of your conversion. The hearing of that is what has led me here to-day. I came here to see with my own eyes, and hear with my own ears, the story from a man that I know and remember well. What a wicked man you used to be!"

"O Daniel!" exclaimed John Colby, "you don't remember how wicked I was: how ungrateful I was; how unthankful I was! I never thought of God; I never cared for God; I was worse than the heathen. Living in a Christian land, with the light shining all around me, and the blessings of Sabbath teachings everywhere about me, I was worse than a heathen until I was arrested by the grace of Christ and made to see my sinfulness, and to hear the voice of my Saviour. Now I am only waiting to go home to Him, and to meet your sainted sister, my poor wife. And I wish, Daniel, that you might be a prayerful Christian, and I trust you are. Daniel," he added, with a deep earnestness of voice, "*will* you pray with me?"

We knelt down, and Mr. Webster offered a most touching and eloquent prayer. As soon as he had pronounced the "Amen," Mr. Colby followed in a most pathetic, stirring appeal to God. He prayed for the family, for me, and for everybody. Then we rose; and he seemed to feel a serene happiness in having thus joined his spirit with that of Mr. Webster in prayer.

"Now," said he, "what can we give you? I don't think we have anything that we can give you."

"Yes, you have," replied Mr. Web-

r ; you have something that is just what we want to eat."

"What is that?" asked Colby.

"It is some bread and milk," said Mr. Webster. "I want a bowl of bread and milk for myself and my friend."

Very soon the table was set, and a white cloth spread over it; some nice bread was set upon it and some milk brought, and we sat down to the table and ate. Mr. Webster exclaimed afterward:

"Didn't it taste good? Didn't it taste like old times?"

The brothers-in-law took an affectionate leave of each other, and we left. Mr. Webster could hardly restrain his tears. When we got into the wagon he began to moralize.

"I should like," said he, "to know what the enemies of religion would say to John Colby's conversion. There was a man as unlikely, humanly speaking, to become a Christian, as any man I ever saw. He was reckless, heedless, impious, never attended church, never experienced the good influence of associating with religious people. And here he has been living on in that reckless way until he has got to be an old man; until a period of life when you naturally could not expect his habits to change; and yet he has been brought into the condition in which we have seen him to-day—a penitent, trusting, humble believer. Whatever people may say, nothing," added Mr. Webster, "can convince me that anything short of the grace of Almighty God could make such a change, as I, with my own eyes, have witnessed in the life of John Colby."

When we got back to Franklin in the evening, we met John Taylor at the door. Mr. Webster called out to him:

"Well, John Taylor, miracles happen in these latter days as well as in the days of old."

"What now, squire?" asked John Taylor.

"Why, John Colby has become a Christian. If that is not a miracle, what is?"

"Avoid that which you blame others for doing," says one of our wise men. Well, things have come to a pretty pass if a man can't kiss his own wife.

Wishes.

A man in his carriage was riding along,
A gaily-dressed wife by his side;
In satin and laces, she looked like a queen,
And he like a king in his pride.

A wood-sawyer stood on the street as they passed;
The carriage and couple he eyed;
And said, as he worked with his saw on a log,
"I wish I were rich and could ride."

The man in the carriage remarked to his wife,
"One thing I would give if I could—
I'd give my wealth for the strength and the health
Of the man who is sawing the wood."

A pretty young maid, with a bundle of work,
Whose face as the morning was fair,
Went tripping along with a smile of delight,
While humming a love-breathing air.

She looked on the carriage; the lady she saw,
Arrayed in apparel so fine,
And said in a whisper, "I wish from my heart
Those satins and laces were mine."

The lady looked out on the maid with her work,
So fair in her calico dress,
And said "I'd relinquish position and wealth
Her beauty and youth to possess."

Thus it is in the world: whatever our lot,
Our mind and our time we employ
In longing and sighing for what we have not,
Ungrateful for what we enjoy.

We welcome the pleasure for which we have sighed,
The heart has a void in it still,
Growing deeper and wider the longer we live,
That nothing but heaven can still.

How a Favorite Hymn was Written.

The *Christian Secretary* gives an interesting account of the origin of a hymn which has been popular for a century past:

"Blest be the tie that binds
Our hearts in Christian love"—

It says; "The author of this hymn, John Fawcett, of England, was converted at the age of sixteen, under Whitefield's preaching. Three years later, in 1758, he united with the Baptist church, in Bradford. In 1765 he was ordained pastor of the Baptist church at Wainsgate. In a few years he published one or two small volumes of

Poetic Essays and Hymns. He wrote a little volume on Anger, that King George III. was so greatly pleased with, that he offered to confer any favor upon the author he might desire. Fawcett modestly declined the royal proposal. Afterward, however, when the son of a friend was sentenced to death for forgery, he interceded for him and the King granted the pardon. The young man subsequently became a devoted Christian."

True hymns are born of some peculiar experience or inspiration. So was it with the one referred to above. Dr. Fawcett was pastor of a small church; his family increased more than his income; and he felt it his duty to accept the urgent call to London he had received, as the successor of Dr. Gill, the famous commentator. His farewell sermon to his church in Yorkshire was preached, and several wagons were loaded with his furniture and library for departure. But the members of his little flock, men, women and children, gathered around him and his family, in tears and almost broken-hearted agony, praying him not to leave them. The last load was being packed when Dr. Fawcett and his wife sat down on one of the boxes and wept. The devoted wife, amidst tears, looked up into his face, and said, "Oh, John, John, I cannot bear this." "Nor I either," said the good man, weeping. "Nor will we go. Unload the wagons and put everything where it was before." The people cried with joy. The church in London were notified that he could not come, and the beloved pastor resumed his labors on a salary of about $200 a year.

Then it was he wrote the hymn that has become immortal,

> "Blest be the tie that binds
> Our hearts in Christian love."

He labored faithfully with this people till his death in 1817, in his seventy-seventh year.

Some men can never take a joke. There was an old doctor, who, when asked what was good for mosquitoes, wrote back: "How do you suppose I can tell unless I know what ails the mosquito?"

"Nothing But a Farmer."

"He's nothing but a farmer," said a little miss, a few evenings since, as she scornfully curled her pretty lip, on being introduced to a fine, generous, open-hearted young fellow, whose broad and expansive forehead was the symbol of his broad acres: "He's nothing but a farmer." And who was she that looked thus disdainfully on one of God's noblemen? She was the daughter of a broken merchant, whose fortune had been ruined by the extravagance of a wife and foolishly proud daughter. Though her father's heart had been wrung by misfortune—and he had paid the penalty of extravagance by being incarcerated in the home prepared for criminals—his daughter had not learned the difference between pride and worth, extravagance and wealth. The noble man who ate the bread of industry, and looked every man in the face, with an independence which said, "I owe you nothing,'" was in her estimation "only a farmer."

Did these foolish people ever read their Bibles, they would find that God Himself has selected His prophets and kings from among farmers. Noah was a husbandman, and planted a vineyard; Abraham was rich in cattle, and Lot had flocks and herds—insomuch that there was not pasture enough for both, and they divided the country. Lot selected the plain of Jordan, and Abraham took the hilly country of Canaan.

Jacob was a great cattle-grower, as he presented Esau with several hundred cattle. Moses was a wool-grower, and Gideon was taken from his threshing-floor. Saul was a herdsman, even while he was a king. David was a shepherd, and was taken from that occupation to be king of Israel, and the ancestor, according to the flesh, of the Messiah. Uzziah was a cattle-grower. Elisha was plowing with twelve yoke of oxen before him, when Elijah cast his mantle on him and called him to be a prophet of the Most High.

And yet, though God has honored the husbandman—selected His kings and prophets from among the farmers—there are some so foolish as to cry out, "Oh, he's nothing but a farmer."—*Farm and Shop.*

David Gray's Estate.

Over his forge bent David Gray,
And thought of the rich man across the way.

"Hammer and anvil for me," he said,
"And weary toil for the children's bread;

"For him soft carpets and pictured walls,
A life of ease in his spacious halls."

The clang of bells on his dreaming broke;
A flicker of flame, a whirl of smoke.

Ox in travis, forge grown white hot,
Coat and hat were alike forgot.

As up the highway the blacksmith ran,
In face and mien like a crazy man.

"School-house afire!" Men's hearts stood still,
And women prayed as women will,

While over the tumult the wailing cry
Of frightened children rose shrill and high.

Night in its shadows hid sun and earth;
The rich man sat by his costly hearth,

Lord of wide acres and untold gold,
But wifeless childless, forlorn and old.

He thought of the family 'cross the way;
"I would," he sighed, "I were David Gray."

The blacksmith knelt at his children's bed,
To look once more at each smiling head;

"My darlings all safe! Oh, God!" he cried,
"My sin in Thy boundless mercy hide!

"Only to-day have I learned how great
Hath been Thy bounty and my estate."

—*Burlington Hawkeye.*

The Arab's Bismallah.

While I was in Egypt I had occasion to cross a part of the desert bordering on the Red Sea. I was accompanied by a number of natives, as guards. There were eight or nine of them, as wild and picturesque as you can well imagine. They were true sons of the desert, and Ishmaelites of pure descent.

They were faithful to me, and it was pleasant, day after day, to gallop among this bearded troop, sometimes conversing with the sheik, or leader, and at other times witnessing such feats of horsemanship as my guards pleased to exhibit for my amusement, or to practice for their own. In the heat of the day we were accustomed to pitch our tents and rest, and to travel in the cool of the morning and evening. Late in the evening we rested again, but then we were more inclined to while away the hours in conversation than in the middle of the day, when we were glad to sleep.

One evening, towards midnight, we had encamped as usual beside a muddy fountain, secured our horses, lighted our fire, and drank our coffee; my guards were seated around the fire, smoking and chatting, while I made an effort to sleep under cover of my own little tent. It was all in vain, however, and after many attempts to close my eyes in forgetfulness, I left my tent and joined the Arabs.

My presence did not much interfere with their conversation, but I paid little heed to what they were saying, till presently the sheik, turning suddenly around upon me, exclaimed:

"What strange men you Englishmen are!"

"How so?" I asked. "Why strange?"

"I don't think you have any religion," was the reply. "You don't pray; you don't give alms; you do nothing."

This was a home thrust, and my conscience felt it. I had looked upon the poor fellows around me as so bigoted to their creed, and knew myself to be so completely in their power, that I deemed it prudent to avoid every topic which might rouse their prejudices and passions. In my solitary tent at midday I had read the Word of Life; and at morning and night I had commended myself in prayer to God my Maker, through Christ my Saviour, and sought the guidance and help of God's Holy Spirit; but in each case I had drawn close around me the curtains of my tent, and whispered low so that I should be neither seen nor overheard.

"You have no religion," said the sheik; "you don't pray—you do nothing."

"God forgive me!" I said within myself; "the accusation is deserved."

"Now we," continued my reprover, and he went on boastfully to tell what their prophet required of them, and how faithful was their obedience in matters of devotion, charity, and self-denial. While he spoke, I lifted up my heart to God, and asked for courage to bear a feeble testimony to His word. When the sheik paused, I put my hand into my bosom, and drew forth a New Testament.

"I have a religion," I said; "would you like to hear what it teaches me in relation to these high matters?"

"Certainly. Would I tell him?" he asked.

By this time the attention of each of my guards was directed towards me. Their quick, sparkling eyes were fixed fiercely, as I thought, upon me, their dark visages looking more grim by the flashing fire around which they were seated, and their hands seemed ready to grasp the dagger that would speedily bring down vengeance upon the infidel dog who should dare to blaspheme their prophet.

"Certainly," I said, as calmly as I could. I opened the Testament at the sixth chapter of St. Matthew's gospel. "You speak of alms-giving, hear what my Koran says about this;" and I rendered into Arabic the first four verses: "Take heed that ye do not your alms before men, to be seen of them." When I came to the end of the fourth verse, I stopped and looked up. The dark countenances around me were glistening, but not with anger.

"Good!" exclaimed the sheik; "this is very good. Go on."

I gathered courage, and read again: "And when thou prayest," etc., and that which follows to the end of the fifteenth verse. Again I looked around me.

"Bismallah! but this is wonderful! wonderful!" exclaimed one and another, stroking their black beards, "wonderful!" and every harsh and forbidding feature was softened down to calm, quiet attention. "More, more."

I read on, translating as I went, what the Lord said about fasting.

"Bismallah!" cried the sheik again, in evident admiration; "but this is wonderful!"

I needed no further urging on. Verse by verse, paragraph by paragraph, I read on to the close of the chapter, interrupted only by exclamations of surprise and approbation.

And I read to them further, how He who had spoken these words of grace and wisdom died for our sins upon the cross to make atonement for us, so that His blood can cleanse us from all sin.

"Wonderful!" said my swarthy friend, the sheik, when at length I closed the book; "but this is wonderful! And what good people you Christians ought to be!"

I never forgot, and I hope I never shall forget, the lesson taught me beside that desert fire. In the first place, my cowardice and unbelief had been rebuked. Call it prudence, or what I might, the truth is, I had been ashamed and afraid to acknowledge Christ before men, and thus I had brought dishonor upon His name, and upon faith in His name. Very painfully was I thus brought to think of the words of the Lord, "Whosoever shall be ashamed of Me, and My words, of him shall the Son of Man be ashamed when He shall come in His own glory, and in His Father's, and of the holy angels." And earnestly did I ask for more faith to believe that the Holy Spirit can and may so effectually impress the minds of unbelievers with the truth of the gospel, as to excite their admiration and acknowledgment of its excellency, its moral beauty, and saving power.

In the second place, I felt how true were the words of my Arab guides "Christians ought to be good people." With the Bible for their guide; with the Holy Spirit for their sanctifier and light-giver; with Christ for their Saviour—what manner of persons ought they to be in all holy conversation and godliness! If the professed followers of the Lord Jesus Christ did but seek more earnestly that guidance and sanctifying influence; if they were but more conformed to the will and rule of Him who died for them and rose again, how much more there would be of loving obedience to their great Master's injunction, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."—*British Traveller.*

The Sunday-School Department.

On the 17th of January, a Sunday-school convention was held in Dr. G. Wolff's Reformed church, Myerstown, Pa. It was composed of pastors and Sunday-school workers of the southern section of Lebanon Classis. These sessions were held in the morning, afternoon and evening. The following persons took part in the discussions: T. S. Johnston, D.D., C. H. Leinbach, D.D., F. W. Kremer, D.D., G. W. Aughinbaugh, D.D., Prof. W. M. Reilly, Prof. Cyrus Boger, Rev. J. C. Leinbach, Rev. L. C. Kremer, Rev. C. H. Mutchler, Rev. A. Leiss, Supt. J. L. Lemberger, Supt. G. W. Stein, and others. Among the subjects discussed were the following: The origin and progress of Sunday-schools in England and the United States; The art of questioning, and the proper way of presenting the truth to be most effective; The Sunday-school as a sphere of labor for church members; and the general management of the Sunday-school. The remarks were apt, pointed and practical. In summing up the results, the convention resolved, (1) The oneness of the Sunday-school with the congregation, whose pastor and consistory should have the chief control of it. (2) The teaching ought to be made more thorough, and be eminently religious and evangelical in its character. (3) That it is important to cultivate the graces of Christian benevolence and the spirit of missions in the Sunday-school. (4) Children should be trained to commit the catechism and portions of the Bible to memory. (5) The Sunday-school should earnestly co-operate with parents and the pastor to prepare the scholars for confirmation.

The afternoon session was devoted to the children, of which a large congregation was present, and short addresses were delivered, interspersed with singing and prayer, in which all present took a lively and pleasing interest. The visitors were kindly entertained, and returned home delighted with their visit, and greatly encouraged in the important work. The reporter says: "This convention was undoubtedly one of the most interesting and useful ever held by Lebanon Classis."

We recently attended the funeral of a plain, unpretending man. First, because he was our near neighbor; second because he was an earnest worker, in the Sunday-school. Beyond the Christian greetings as we passed him in the street, we had never spoken to him. During eighteen years he was superintendent of a large German Lutheran Sunday-school. In this period he was absent from his school only three times. He often told his pastor that his happiest hours were those he spent among his youthful flock; that Sunday was his happiest day; that the blessing of this day attended him during the whole week, and cheered him at his daily labor. Seemingly, with little worldly influence, and dependent on his daily employment for a living, he had lived and loved himself into the grateful hearts of hundreds of people. Around his bier we saw many parents weeping because the true and unselfish friend of their children had been taken from them. The large congregation of parents and children sang hymns of praise as they laid his remains in the quiet God's Acre. Goffried Merkel was a good and useful man, and strictly faithful to his trust.

We have heard of a certain Sunday-school whose supporters pride themselves on their intelligence and high social tone, which has for more than ten years, in various methods, tried to buy or bribe scholars to join their number. Certain persons flatter a boy of

another Sunday-school by praising his musical talent. He is urged to join their boy choir. The consent of the parents is secured by flattery. In some cases, when this will not answer, the boy is offered a small salary. He is put forward, and ere long lured away from his Sunday-school. In other words, he is bribed to forsake the Sunday-school and church of his parents to join another one. This temptation to corrupt the conscience of a child in the sacred name of religion, is not only a violation of Christian courtesy and ecclesiastical etiquette, but is in conflict with the rules which should govern an ordinary gentleman, even though he be a mere man of the world. Is stealing Sunday school scholars less thievish than stealing money? Why must the churches of different denominations try to devour each other's folds, luring members therefrom, instead of converting people from the unregenerate world and gathering them into Christ's kingdom?

The Sunday-school Work in Reading, Pa.

On the evening of the 30th ult., the association of Sunday-school teachers of the Reformed Churches of Reading held its thirteenth anniversary, in the First Reformed church of this city. A large congregation was present. Prof. N. E. Schaeffer, Principal of the Keystone Normal School, delivered the annual address. His subject,—Christ the Model Teacher,—as well as the treatment of it, was exceedingly apt and timely. The following abstract from the report of Mr. Daniel Miller, retiring president of the association gives a summary of the statistics of the eight Sunday-schools represented in this body:

"The combined Sunday-schools of the association have 239 officers and teachers, 2.127 scholars, and collected $1,374.43 during the past year for current expenses and benevolent purposes. Two teachers and ten scholars died during 1877. The schools use 1,825 Sunday-school papers and 1,375 Lesson Leaves, and the combined Sunday-school libraries contain 4,200 volumes. The largest school is that connected with the First Church, which numbers 48 officers and teachers and 706 scholars. It is the Mother of the Reformed Sunday-schools in Reading, and its history dates back to the time when this city was but a small town. The Second Reformed school deserves a diploma for liberality. It collected $363.34 from a membership of 379. St. Paul's Memorial is the most regularly attended. The average attendance last year was 317 out of a membership of 398. Out of the 2,366 persons reported as being connected with the Reformed Sunday-schools, 12 are reported to have died during the year, though it is believed that all have not been reported."

The experience of this association has proven the importance of combined, united effort on the part of the Church in the Sunday-school work, especially in larger cities. The ultimate results of this experience reach beyond the immediate Sunday-school organizations. If rightly managed, mission Sunday-schools can be developed into congregations. Besides, this Sunday-school intercourse and work among the pastors and people cultivates Christian harmony and union, and fosters a spirit of co-operation. Working thus mutually, the people are stimulated to earnest exertions, and are inspired with cheering hope by the conviction that they form part of a large well-organized band, which, as a solid phalanx moves firmly and steadily on the enemy's works.

Misrepresenting God's Servants.

Chrysostom, the golden mouthed champion of Christianity in the early ages, was so grossly misrepresented that nothing save his own unswerving devotion to Christ and His cause sufficed to carry him through. The eminently godly Payson was not spared; and in our day, prominent pastors and evangelists are similarly assailed. A glaring case of misrepresenting a body of Christians was that of Nero, who having for his own base gratification set fire to Rome, charged the crime upon the Christians, and proceeded to punish them for it.

SOME men are good because goodness pays; others are good for nothing.

SCRIPTURE LESSONS.

MARCH 3. **LESSON IX.** **1878.**

Quinquagesima Sunday. Luke xiii. 1-9

REPENTANCE.

1. There were present at that season some that told him of the Galileans whose blood Pilate had mingled with their sacrifices.
2. And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?
3. I tell you, Nay; but except ye repent, ye shall all likewise perish.
4. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?
5. I tell you, Nay; but, except ye repent, ye shall all likewise perish.
6. ¶ He spake also this parable: A certain *man* had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none.
7. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and fine none: cut it down; why cumbereth it the ground?
8. And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it:*
9. And if it bear fruit, *well;* and if not, *then* after that thou shalt cut it down.

QUESTIONS.

We find our Lord still in Galilee at the time to which this Lesson refers. Galilee lies in the northern part of the former kingdom of Israel, as distinguished from the kingdom of Judah.

Verse 1. *That season*—when? What was told *Him*, that is, Christ? What are we to understand by mingling their blood with the sacrifices? Who were the people thus punished? By whom? Who was Pilate? Can you tell whom this same Pilate afterward condemned to be crucified? See chapter xxii. 24–25.

2–3. What question does Jesus ask? Had those who brought Him the news, thought that those slain were probably greater sinners than the other Galileans? Does Jesus say they were? Who does he say stand in equal danger of punishment? *Likewise perish*—Does this mean being also slain in the temple as those were, or perish in any event? What must they do to escape? What does *repent* here mean?

4–5. What other case does Jesus cite? Where and what was this Siloam? Were these *eighteen* also Galileans, therefore, or were they Jews proper? Does Jesus imply, that this was a special judgment upon these men for being *sinners above all?* Who else had as much judgment hanging over their heads? What must all do, or *likewise perish?*

6. What is a parable? Did the Lord often use parables in teaching? What chapter in the New Testament has many parables in it? See Matthew xiii. What name is commonly given to the parable here narrated? What does the *fig-tree* represent? What the *vineyard?* Who is the *certain man*, owner of the vineyard? How about the fruit which he looked for? Was this also true of the Jews and the Galileans, taken as a people?

7. What did the master of the vineyard say? What should be done with the fig-tree? What does *cumbereth the ground* mean?

8–9. *He answering*—who is this, and whom does he represent in God's New Covenant and kingdom? What does he offer to do? Did the Lord Jesus offer to His people an opportunity like that which the dresser of the vineyard afforded to the fig-tree? And is this same opportunity held out to all people who fail to bear fruit? And what fruit is expected of men? What punishment comes, if they fail in this?

CATECHISM.

IX. Lord's Day.

OF GOD THE FATHER.

26. What believest thou when thou sayest, "I believe in God the Father Almighty, maker of Heaven and Earth?"

That the eternal Father of our Lord Jesus Christ (who of nothing made heaven and earth, with all that is in them, who likewise upholds and governs the same by His eternal counsel and providence), is for the sake of Christ His Son, my God and my Father; on whom I rely so entirely, that I have no doubt but He will provide me with all things necessary for soul and body; and further, that He will make whatever evils he sends upon me in this valley of tears turn out to my advantage, for He is able to do it, being Almighty God, and willing, being a faithful Father.

COMMENTS.—Our Lesson is for the *Sunday before Lent.* It gives reasons for cultivating that state of mind and heart, to the cherishing of which the Lenten season is especially devoted. All have sinned; all must repent, and bring forth fruit meet for repentance, or perish.

1. Christ had been passing some time in Samaria and Galilee. See chapters x. and xi. He had been preaching *the kingdom of God;* that new kingdom, which was to take the place of that of Judah and of Israel. For *these* there was no hope: they were doomed, perishing. *That* was about to rise with might and glory. Of this He warned the people. The wrath to come, manifest in all sorts of political and spiritual calamities, was beginning to break in. The sins of the whole people and of individuals were coming home. He sought to save them. He called upon them to *repent,* to turn, or they would *perish.* Now, while here in Galilee, He was met by *some* who told Him of a frightful event which had just happened. *Pilate,* the Roman governor, had seized some persons in the temple while offering, slain them then and there, and mingled their own blood with their sacrifices. The like was unheard of before. Pilate, who afterward condemned the Saviour Himself, was altogether capable of ordering such an act. History represents him to us as a politician of the meaner sort, occupying a high and responsible position. What the provocation or pretense in this case was, we are not told. The Jews and Galileans were restive under the foreign, that is, Roman, authority; and so he could easily find some apparent excuse, if he wanted one, for committing a barbarity of this kind.

2–3. They were likely Jews proper, not Galileans, who brought the news to Jesus. We infer this from the implied idea on their parts that these Galileans were more exposed to punishment, *which they looked upon as a form of divine visitation,* than other people: and also from the fact, that Jesus immediately (verse 4) cites a case similar in its result, which clearly refers to Jews, and shows them not to be exempted from the like danger. In the eyes of these persons, it appeared as a special judgment from God upon those slain; so they *supposed* them "sinners above all the Galileans, because they suffered such things." Others were safe enough; but these, because greater sinners, were horribly punished. So they thought. Jesus, seeing through their thoughts, says, however, Nay, not so. Their punishment is part of a general doom, or condemnation, under which all Galileans stand. The danger is not to single ones, but to all. They must all repent, or perish. *Repent* here must be taken in the sense in which it occurs continually in the preaching of Christ. "*Repent, for the kingdom of heaven is at hand.*" It means to turn from trust in the old order of things to fellowship in Christ's new covenant; and, in consequence also, from a worldly life of sin to a divine life of righteousness.

4–5. This truth holds not for Galileans only. It concerns the Jews as well. Hence the reference of the Lord to "those eighteen on whom the tower in Siloam fell." *Siloam,* also called Siloah, see Nehemiah iii. 15, was a pool near Jerusalem, in the valley of Kedron. Mention is also made of it in John ix. 7. For some purpose, towers were erected there; and one of them falling in, eighteen persons were killed. This fact was well known, and Jesus so refers to it. These eighteen were, of course, Jews, possibly from Jerusalem itself. The case is substantially parallel to the one just reported in Galilee. Was this then also a special judgment for the particular sins of those who perished? Were they "sinners above all men that dwelt in Jerusalem?" Again, Nay, not so. And then we have the repetition of the only way of escape for those who still survived.

6. Here comes in, by way of illustration of the existing state of things, *the parable of the barren fig-tree.* It had a specific application to the Israelites as a people; but we must not overlook the additional fact, that it has force for nations and individuals in all times. The immediate application of it was to be this:

The *vineyard* represents the whole human family.

The *fig-tree* in it, the people of Israel.

The *certain man,* owner of the vineyard, God the Father and ruler of the nations of the earth.

In Hosea chapter ix. 10, we find the Israelites as a people compared to a fig-tree, when it is said, "I saw *your fathers* as the first ripe fruit in the *fig-tree* in her first time."

7. *The dresser of the vineyard* represents Christ, in the parable; *Three years*, a number of fulness, adapted here to the idea of time as connected with a fig-tree. Long enough had God looked for fruit among His people, but found none. So it fell under condemnation. It *cumbered the ground;* ceased to be of use; stood in the way, and deserved to be removed.

8–9. The words of the *dresser of the vineyard* are exemplified in the coming of Christ, in His teachings, and in the work which He was doing. All of it was an intercession in behalf of His people Israel; as also, in a wider sense, in behalf of all mankind. He would do everything possible, and afford a new opportunity. He would dig about and enrich. "And if it"—Israel particularly, mankind generally,—"and if it bear fruit, well; and if not, then after that thou shalt cut it down." *Fruit* on the part of men consists in obedience to God and the revelation He has made unto us; and thus in becoming personally holy and righteous, and doing good works.

My boys, nothing was more repulsive to the feelings of our forefathers, and I may add, nothing is more disagreeable in the eyes of right and noble-minded people, than to meet with men whose bearing and deportment is unfortunately marked and disgraced by an impudent countenance. A person of an impudent countenance laughs in the faces of old and venerable men, jokes at things considered by others as sacred and divine, draws into dust the highest and noblest aspirations of man and mankind, and looks upon the world as if it was merely a scene for low, noisy and vulgar manifestations. Our text says, "An impudent face despises the old and the young," and nothing is indeed more truthful than this remark. As regards the young, impudent persons find a pleasure to harass, to annoy, to vex, even to beat them; and concerning the old, personified impudence does not see any harm to call a father "the old man," and a mother "the old woman." My boys, do not join the assembly of the impudent and scoffing; avoid their society, and pay special attention to the words of Solomon in his proverbs, which say that "a wicked man shows impudence in his face." Turn to the other side, to the modest man, and prove by a quiet, unpretentious and righteous demeanor, that you desire to belong to that class of human beings, whose soul is a divine reflex of God's purity and greatness.—*Jewish Messenger.*

Wanted a Boy.

A tradesman once advertised in the morning papers for a boy to work in the shop, run errands and make himself generally useful.

In a few hours the shop was thronged with boys of all ages, sizes, sorts and conditions, all wanting to find a situation.

The shopkeeper only wanted *one* boy, but how to get the right one was the great difficulty. He thought he must find some plan to lessen the number of applicants, and give him a better opportunity of selecting a good one. So he sent them *all* away, and thought the matter over a little. The next morning the papers contained the following advertisement:

"WANTED, A BOY WHO OBEYS HIS MOTHER."

Now, then, thought the tradesman, I shall see soon who will apply. He also put up a bill in his window with these words on. And how many do you suppose did come? The story is that there were only *two* of all the numerous boys seeking employment in that big city, who could honestly come and say, "*I obey my mother!*"

The crowd of lads was indeed quickly thinned out most effectually, and the tradesman had not much trouble in selecting a boy.

Such boys as these—that obey their mothers—are in great demand. My little boy, if you saw an advertisement for such a boy, could you truthfully go and offer yourself for the situation? If not, I fear there is something wrong about you. Look to the matter; seek the Lord's salvation; be an obedient son, and God will bless you.—*Children's Friend.*

MARCH 10. LESSON X. 1878.

First Sunday in Lent. Luke xiii. 23-30.

STRIVING TO ENTER INTO THE KINGDOM OF GOD.

23. Then said one unto him, Lord, are there few that be saved? And he said unto them,
24. ¶ Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.
25. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:
26. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.
27. But he shall say, I tell you, I know yo not whence ye are; depart from me, all *ye* workers of iniquity.
28. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.
29. And they shall come from the east, an *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.
30. And behold, there are last, which shall be first; and there are first, which shall be last.

QUESTIONS.

Verse 23. Whither was Jesus journeying at this time? See verse 22. What question is asked of Him? *Saved* means what?

24. Give the answer of Jesus. How does the Lord express this same truth in Matthew vii. 13-14? Does the word *strive* imply that effort is needed? Why is the entrance to the kingdom of God called a *strait gate?* Do only a *few*—see question in verse 23—or few compared with the many, *enter in*, or come to be *saved?*

25. Will a time come when it is too late to enter? Where does the Saviour refer to this with respect to the Jews? See verses 34 and 35. When does this time come for individual persons? What will the Lord say to those, who *knock at the door*, and say, *Open* thou? To what great event does this refer?

26-27. What answer will men then make? Does this imply that they had opportunities to enter into the kingdom of God? Does it also imply that they thought themselves safe enough? But did they really *strive to enter in at the strait gate?* Are there likely many such people now-a-days? What reply do they receive from the *master of the house?* What does he say they are?

28. What will they then do? Why? How did those, whom Jesus addressed stand related to Abraham and the others whom they would see in the kingdom above? Will the same fate overtake others as well as Jews?

29-30. From whence shall the members of the Messiah's kingdom be gathered? Is it for all nations and people, who accept its blessings and obey its laws? As between Jews and other nations which are here referred to as *last which shall be first*, and which as *first which shall be last?* Why?

CATECHISM.

X. Lord's Day.

27. What dost thou mean by the providence of God?

The Almighty and everywhere present power of God; whereby, as it were by His hand, He upholds and governs heaven, earth, and all creatures; so that herbs and grass, rain and drought, fruitful and barren years, meat and drink, health and sickness, riches and poverty, yea all things come not by chance, but by His fatherly hand.

28. What advantage is it to us to know that God has created, and by His providence doth still uphold all things?

That we may be patient in adversity; thankful in prosperity; and that in all things which may hereafter befal us, we place our firm trust in our faithful God and Father, that nothing shall separate us from His love; since all creatures are so in His hand, that without His will they cannot so much as move.

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1. O Thou from whom all goodness flows,
   I lift my heart to Thee;
   In all my sorrows, conflicts, woes,
   O Lord, remember me.

2. When with a broken, contrite heart,
   I lift mine eyes to Thee;
   Thy name proclaim, Thyself impart,
   In love remember me.

3. In sore temptations, when no way
   To shun the ill I see,
   My strength proportion to my day,
   And then remember me.

4. And when I tread the vale of death,
   And bow at Thy decree,
   Then, Saviour, with my latest breath,
   I'll cry, Remember me.

COMMENTS.—In the verse preceding we are told that Jesus was on His way "journeying towards Jernsalem." He was returning from Galilee, where we found him in our last Lesson. And as "he went through the cities and villages" He was "teaching."

23. *Then*, while on this journey, and evidently when near to Jerusalem, as we must infer from the statement, verse 31, that "the same day there came certain of the Pharisees," and from the exclamation, verse 34, respecting Jerusalem itself. We are not further told who the *one* was who questioned the Lord, nor do we learn whether he put it with good intent or with an undertone of doubt. He probably desiredh onestly to be instructed. The parables of the grain of mustard-seed and of the leaven, to which he had just listened, may have awakened the thought, that *few* only would *be saved*. The answer of the Lord is not directly to him, but to all who stood by and heard what was said.

24. This, and the corresponding passage, Matthew vii. 13, 14, are golden words of Jesus to all men to whom His kingdom has come nigh. They hold out encouragement, and they demand, in ringing tones, effort to secure the great prize of eternal life and happiness. *Strive*—in the sense of making earnest, strong, and continuous effort, like one who seeks to win in running a race. It was the kingdom of God concerning which Jesus had been speaking in the parables (verses 19 and 21), and to which the questioner referred, when he asked, "Are there few that be saved?" (verse 23); and now the Saviour describes the entrance into it as a *gate*, and calls it strait, that is, difficult to enter. In the corresponding passage in Matthew, the way through this gate is said to be *narrow*. The Jewish people, to whom the kingdom was offered, were *many;* only *few* of them comparatively were willing to accept it. So yet. Of the many to whom the Gospel of grace comes only too few, it is to be feared, avail themselves of its blessings as they should.

25. *The master of the house* is the Lord Himself. He would not always continue to hold out the same offer, or rather, the opportunity for the Jews as a people would become less and less favorable, and at last would pass away. That is here expressed by *the door* being *shut*. This all came to pass forty years later, when the Roman armies absolutely conquered Jerusalem and Judea, and scattered the people, never to rise to this day as a distinct nation. In view of this, we have the pathetic lamentation, verse 34, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings and ye would not." What is here said of the Jewish people as such is, however, also true of individuals to whom the Gospel comes, whether they be Jews or Gentiles, whether then or now.

The latter part of this verse has a special application to persons, who have misspent their lives, and come unprepared before the judgment-seat of Christ. They will then *stand* and *knock*, and say *open;* but they will be told that He does not know them.

26–27. They will then think of their opportunities and plead them. They had lived amid the blessings of the Gospel. It had been preached in their very streets. This is especially true of the Jews, with whom the Lord Himself often sat at table, and in whose streets they often heard Him preach. The application, however, holds for all Christian lands as well. But the answer comes again, *I know ye not whence ye are.* They had *eaten and drunk* in His *presence*, but had not had fellowship with Him in any inner sense. They had not obeyed and done what they had heard Him *teach*. They had continued on in their own way and had been *workers of iniquity*—doers of evil. Hence their sentence.

28. Now begins the full consciousness of their folly and their misery, expressed by *weeping and gnashing of teeth*. All the more because of what they now also see. The patriarchs and prophets, the godly men and women of former times and of their own day, *in the kingdom of God*, and themselves *thrust out*. This is a picture which we all cannot take too well to heart. The lesson it teaches should influence us our whole life through. That day of reckoning must come for every one.

29–30. In these verses the Lord opens up to His hearers the great design and scope of His kingdom. It was not for Jews only, as most of His hearers had imagined. It was for all men. It was a universal religion, offering the same terms and blessings wherever man is found. Hence the expression, "they shall come from the east, aud from the west, and from the north, and from the south." Herein are fulfilled, in the widest sense, the prophetic words of Isaiah, chapter lv. 1, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat." The direct sense of the last verse in this Lesson seems to be this: The Gentiles were last in hearing the Gospel and receiving the offer of salvation, but would be first in ready acceptance of the same. The Jews were first in having the offer of the kingdom of God made unto them, but would be last in accepting it, and so in entering upon its reward. And thus ever, the last often are the first, and the first the last.

Christ for Us.

A teacher one day conversed with his pupils concerning the birth of Christ, and how He has redeemed us. Christmas, the festival which children especially like, being at hand, the teacher spoke as follows: "Suppose I had given many commandments to Victor, and he had disobeyed me more than a thousand times, what would he deserve?" "He would deserve to be severely punished and expelled from the school," answered the children. "But suppose John would come to me and say, 'Dear teacher, please pardon Victor; keep him in your school, and punish me in in his stead.' Now if John would really suffer the punishment Victor has deserved, what should Victor then do toward John?" inquired the teacher. "He should love him very much!" said the children. Whereupon the teacher continued: "Dear children, God has indeed commanded us to do many things, and He has declared that all should die, who do not keep His commandments. But not one of us has obeyed Him, and we have, therefore, every one of us, deserved death. But the Lord Jesus has come and suffered for us; so that we now may be truly free. Oh, how much we should all love Him for thus saving us!'—*From the German of Mœhrle.*

"Patience," Buffon is reported to have said, "is genius." When Carey, the famons Baptist missionary to India, was found by a visitor surrounded by the books he had translated, and was complimented upon the evidences of his ability, he exclaimed, "Thank God, I can plod." Dr. Chalmers, lecturing to his students at the beginning of the course, magnified in his happiest vein the power of patient application. He urged them not to wait for an *afflatus*, but to sit down resolutely, even doggedly if necessary, and go to work. We have entered another period of activity. The winter months have always been especially the season for carrying forward the work of the Church. Patient effort seems at the present time especially necessary. These are trying times. Success now is the reward of careful, thoughtful, persistent application. A dash, or a spurt, to adopt the language of the oarsmen, is unavailing; it is the long, steady stroke which wins. Cheerful patience, with hope in God, will attain the results ardently longed for. There is a revival of interest in the work of the Church, a disposition to provide for its wants, to enlarge its resources, to lessen its burdens, to add to its efficiency.—*Church Intelligencer.*

At Munich there prevails a singular custom. Every child found begging in the streets is arrested and carried to a charitable establishment. The moment he enters the hospital, and before he is cleaned and gets the new clothes intended for him, his portrait is painted in his ragged dress, and precisely as he was found begging. When his education is finished in the hospital, this portrait is given to him, and he promises by an oath to keep it all his life, in order to be reminded of the abject condition from which he had been rescued, and of the obligations he owes to the institution which saved him from misery and gave him the means by which he was enabled to avoid it in the future.

MARCH 17. LESSON XI. 1878.

Second Sunday in Lent. Luke xiv. 25–33.

COUNTING THE COST.

25. ¶ And there went great multitudes with him: and he turned, and said unto them,
26. If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.
27. And whosoever doth not bear his cross, and come after me, cannot be my disciple.
28. For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it?*
29. Lest haply after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,
30. Saying, This man began to build, and was not able to finish.
31. Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?
32. Or else, while the other is yet a great way off, he sendeth an ambaasage and desireth conditions of peace.
33. So likewise, whosoever he be of you that forsaketh not all that he hath, cannot be my disciple.

QUESTIONS.

The Lord is still on His way to Jerusalem. His teaching was so different from that of the Scribes and Pharisees, that persons from all classes of society followed Him. In this Lesson He tells us what it means to be a true follower of Him.

Verse 25. Who *went with the Lord?* Were these all disciples of His? For what reason did doubtless many, who were not disciples, follow Him?

26–27. What condition of discipleship does the Lord lay down in verse 26? How do you understand that? Is it not asking more than is right? In what sense are we to take the word *hate?* What is demanded of a disciple in verse 27? What *cross* is each one to bear? Does this mean simply the ills and troubles to which all are subject? What else then? Is the Christian life easy?

28–30. What illustration does the Saviour employ? *A tower*—is what kind of a building here? A wise man will do what in the first place? What good does *counting the cost* do him? If he fail in this, what will men do to him? What will they say? Do men sometimes begin the Christian course, and fail in completing it?

31—32. What other illustration does the Suviour use? Does the king here also count the cost or risk of the war he proposes? What is an *ambassage?* Why is it said to be sent?

33. What must men be willing to bring as an offering to be Christ's disciple? Where else is this same truth referred to? See Matthew xvi. 24–26.

CATECHISM.

XI. Lord's Day.

OF GOD THE SON.

29. Why is the Son of God called Jesus, that is, a Saviour?

Because He saveth us, and delivereth us from our sins; and likewise, because we ought not to seek, neither can find salvation in any other.

30. Do such then believe in Jesus the only Saviour, who seek their salvation and happiness of saints, of themselves, or anywhere else?

They do not; for though they boast of Him in words, yet in deeds they deny Jesus, the only deliverer and Saviour: for one of these two things must be true, that either Jesus is not a complete Saviour, or that they, who by a true faith receive this Saviour, must find all things in Him necessary to their salvation.

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1. O help us, Lord! each hour of need
   Thy heavenly succor give;
   Help us in thought, and word, and deed,
   Each hour on earth to live!

2. O help us when our spirits bleed
   With contrite anguish sore:
   And when our hearts are cold and dead,
   O help us, Lord, the more!

3. O help us, through the prayer of faith,
   More firmly to believe;
   For still, the more the servant hath,
   The more shall he receive.

4. O help us, Jesus, from on high!
   We know no help but Thee;
   O help us so to live and die
   As Thine in heaven to be!

COMMENTS.—25. It would appear, that the nearer Jerusalem the Lord came, the larger the number of those following after Him grew. So by this time "there went a great multitude with Him." We are not to understand that they were all disciples of His in any sense. Some, it is true, were disciples; others were probably half won; some went from curiosity; some to entrap Him. Why so many followed Him, however, finds its answer in the fact, that His teaching was so different in matter and manner from the stereotyped form customary with the Scribes and Pharisees, to which the people had been accustomed. Those even, who had little sense of His real mission, felt, nevertheless, that a great teacher had arisen in His person. Whether favorable to Him or not, we find men sought His presence. In any event there was doubtless at this time and during this journey much popular feeling in His favor.

26–27. It is in view of this that, the Lord lays down to the assembled multitude the conditions of discipleship. *They were to count the cost.* There was more demanded than simply following after Him in multitudes. *Hate.* We must understand this word aright. We are commanded to hate sin. So this feeling is right or wrong according to the object with respect to which it exists. Thus we may hate whatsoever places itself boldly and implacably in opposition to the kingdom of God. Discipleship demands an entire consecration, and in so far an antagonism to whatever conflicts with it, be that one's kindred even, or more yet, one's "own life also." We have the same thought, though more mildly, expressed in Matthew x. 37, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." See also further illustration in Matt. x. 38–39, where especially the second condition of discipleship, namely, bearing the cross, finds substantially the same statement as in our Lesson. *Bear His cross.* See Luke ix. 23, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." The cross-bearing is what each one has daily to do and suffer, not foremost of natural ills, but for Christ's sake, in the service and interest of the kingdom of God. We say to do and to suffer, for the Christian has duties to do, and many things to suffer, because he is a Christian. In this light the Christian life is not easy. But then great rewards go with it also, both now and hereafter.

28–30. *A tower*—likely a fine residence, with a tower attached, either for the purpose of defence or for ornament. *Intending*—having in mind to build, and having determined how to build. Thus the man is enabled to count the cost, knowing what all his plan demands. He can then see whether he have means enough "to finish it." With the same thoughtfulness those, who intend to become Christ's disciples, are to consider what that profession involves. The Christian calling is a matter of the greatest importance to each one, and should be assumed with due forethought. It means much more than merely following with the multitude after the Lord. Here lies the force of the illustration. *Laid the foundation*—then his means gave out, and he could build no farther. So with some disciples who make a good beginning, but soon weary and give up. Then men, in each case, *mock*, and make remarks, reflecting on those who have thus acted. It is to be remembered here that all men may become Christians, and run the Christian race. That many, who begin, fail, is owing to their lack of forethought, earnestness and determination.

31–32. Another illustration, that of one king intending to make war against another king. He not only sits down to count whether he is equal to the task, but, to provide for contingencies, whether he is doubly strong. Hence he considers "whether he be able with ten thousand to meet him that cometh against him with twenty thousand." *Ambassage*—messengers sent to treat for peace. They are sent in time, "while the other is yet a great way off." The *thoughtfulness* of this king is the thoughtfulness which should characterize the disciple of the Lord.

33. Here we have the whole Lesson summed up. Discipleship is the supreme calling. All other interests must be subordinated. The disposition to forsake all else, if need be, must be at hand. If the contingency actually arises, it must be carried out. The de-

MARCH 24. LESSON XII. 1878.

Third Sunday in Lent. Luke xvii. 1–10.

DUTY OF AVOIDING OFFENCES.

1. Then said he unto the disciples, It is impossible but that offences will come: but wo *unto him* through whom they come!
2. It were better for him that a mill stone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.
3. ¶ Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, thou shalt forgive him.
4. And if he trespass against thee seven times in a day, and seven times in a day turn to thee, saying, I repent, thou shalt forgive him.
5. And the apostles said unto the Lord, Increase our faith.
6. And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.
7. But which of you having a servant ploughing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?
8. And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?
9. Doth he thank that servant, because he did the things that were commanded him? I trow not.
10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

QUESTIONS.

Verses 1–2. *His disciples*—who are meant? In the multitude which followed Christ were there also many true disciples of His? What are *offences?* Why will they come? Is it according to the will of God that they should come? What rests upon them through whom they come? What punishment were easier than that which follows giving offences? *Little ones*—who?

3–4. *Take heed*—how? What does *trespass* mean? Who is the *brother* who may trespass? How *rebuke?* If he *repent*, do what? Is this a law binding upon all who intend to *live* as well as *profess* the Christian life? How often must one forgive, if he repent? Does that just mean literally *seven times?*

5–6. How are *the apostles* influenced by this teaching of the Lord? Do they seem to feel equal to the task? What does the Lord say of the power of *faith?* Is it about as hard for men to avoid giving offence, and to forgive seven times a day, as to transfer by a word the sycamine-tree into the sea and plant it there?

7–9. What parable is here introduced? Were the apostles likely familiar with corresponding circumstances? Is it yet so even among us? Is the servant expected to do his master's will? Does he deserve special praise for it?

10. For whom is the application of the parable? If they fulfilled the commandments of the Lord, did they simply do their *duty*, or more? Would there be any extra *merit* in their conduct? Are we saved by our merit or by God's free mercy? Is then, the Roman Catholic doctrine, that salvation depends partly upon our own merit or that of others, correct or not? What are *all* men at best, in the sight of God, according to the declaration of Christ in this verse?

CATECHISM.

XII. Lord's Day.

31. Why is He called CHRIST, that is, anointed?

Because He is ordained of God the Father, and anointed with the Holy Ghost, to be our chief Prophet and teacher; who has fully revealed to us the secret counsel and will of God concerning our redemption, and to be our only High Priest, who, by the one sacrifice of His body, has redeemed us, and makes continual intercession with the Father for us; and also to be our eternal King, who governs us by His word and Spirit, and who defends and preserves us in the enjoyment of that salvation He has purchased for us.

32. But why art thou called a Christian?

Because I am a member of Christ by faith, and thus am partaker of His anointing, that so I may confess His name, and present myself a living sacrifice of thankfulness to Him; and also, that with a free and good conscience I may fight against sin and Satan in this life, and afterwards reign with Him eternally, over all creatures.

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1. Dear Refuge of my weary soul!
On Thee, when sorrows rise;
On Thee, when waves of trouble roll,
My fainting hope relies.

2. To Thee, I tell each rising grief,
For thou alone canst heal;
Thy word can bring a sweet relief
For every pain I feel.

COMMENTS.—This Lesson speaks first against giving offences; then of forgiveness. Afterward the power of faith is illustrated; and over against all self-flattery on the part of Christ's disciples, the true doctrine of human merit is stated. There is an intimate connection of the parts here. Genuine faith is necessary to enable one to avoid giving offences, and to forgive ever and again. But this is Christian duty, lies in the Christian calling, and brings no merit. It is the natural fruit of the Christian life, to be looked for of right in every one, an unfailing mark of being a disciple.

1–2. *His disciples* means more than the Apostles here. Among the multitude who followed Him there were many sincere believers. His disciples are all these in the wider sense. In former Lessons, we considered the difficulties in the way of true discipleship. Here the Saviour speaks of leading duties connected with that calling. *Impossible*—in the sense of not able to be avoided as the *world* stands. They are part of the world, and will come. They are foreign to Christ's kingdom, and therefore, "wo unto him through whom they come." They are among the very evils the Lord came to overcome and do away with. And how is that? The Christian life is to be in all respects one of help to one another; hence not of obstacle, obstruction, hindrance, offence. The illustration of *a millstone about his neck* is to show that certain, and in some respects, ignominious death would be less hurtful, *better* than to bear the guilt of giving offence. *These little ones*—pointing doubtless to such before Him as were new disciples and inexperienced followers.

3–4. *Take heed*—a general injunction to be careful, circumspect as Christians. But an immediate application is added. The *brother* is any one belonging to the household of faith. *Trespass* is to commit a wrong, fault or injury *against thee.* Now if such an one do this, rebuke him, tell him of it and of the character of his deed. Do not return in kind, or talk about him behind his back. No, see him face to face and let him know. That is the right way. And that with the end in view that *he may repent* and *forgive.* But this is not all, strange as this doctrine was in that day. *Seven times a day,* that is, no matter how often: if he *repent, thou shalt forgive him.* Forgive, and ye shall be forgiven. God forgiveth much; man must forgive the little he may.

5–6. *Increase our faith*—apparently said in a consciousness that they were short of the demand made upon them by the Lord. And this *the Apostles*—not the disciples at large. They felt that their faith must grow to become equal to the divine standard of conduct toward their fellow-men held up before them. They asked aright. Faith can do wonders. Otherwise impossible things become possible for it. So in the illustration now given. Genuine faith, even weak as a grain of mustard-seed is a small seed, can do what would else be as difficult as pulling up by the roots a sycamore-tree and planting it in the sea by the speaking of a word.

7–9. The preceding words of Jesus were encouraging; they might have such faith, and so both avoid offence and be forgiving. What then? The parable shows. It represents what the Apostles might all be familiar with. They were to be such servants of the Divine Master. It is so yet. It holds good for ministers and for people now as it did hold good for the Apostles then.

10. *So likewise ye.* The application is made direct, so as to prevent any possible misunderstanding. As the servant in the parable deserved no special credit or praise, so the Apostles, when they had "done all those things which are commanded," had done simply their duty. They were *unprofitable* in the sense of having done no more than was required, and rightfully, of them. They had no surplus merits. Nor has any one. When we do our duty we do all we can do. The Roman Catholic doctrines of a treasure of merit acquired by men, and to be disposed of for the benefit of others, is vain, and has the words of the Lord Jesus Himself in this passage directly against it.

(*Continued from Page* 96.)

votion of the Christian is a supreme devotion. The Saviour calls attention to this fact again and again. See xvi. 24–26. Also Luke xviii. 18–25; especially in verse 22, where he says: "Sell all that thou hast."

MARCH 31. LESSON XIII. 1878.

Fourth Sunday in Lent. Luke xviii. 1–7.

PERSEVERING PRAYER ANSWERED.

1. And he spake a parable unto them *to this end*, that men ought always *to* pray, and not to faint;
2. Saying, There was in a city a judge, which feared not God, neither regarded man.
3. And there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary.
4. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;
5. Yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.
6. And the Lord said, Hear what the unjust judge saith.
7. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

QUESTIONS.

Verse 1. Concerning what does this Lesson treat? What is the parable called? What is it to illustrate? By whom was it spoken?

2–3. What is said of the judge? Was he a good or a bad man? Who else lived in the same city? Was this widow wronged? By whom? What is an *adversary?* Was the widow probably poor? What did she ask? What does *avenge* here mean?

4–5. And what did the judge do at first? What afterward? What does he say of himself? Why will he *avenge her?* Had the widow continued beseeching him? Was it his duty to help her? Did he care for duty in this case? Did the *right* of her prayer, or the *persistency* with which the woman pressed it, lead the judge to act in her favor?

6–7. *And the Lord said*—who? What was the point in what the unjust judge said? Whom will God *avenge?* Who are *His own elect?* When they do what will He avenge them? Even if God delay for a time, will He still save His own and punish the adversary? Will He much rather do this than the unjust judge avenged the widow in the parable? What duty does this parable enjoin upon us? What comfort do we draw from it? May we be sure that God will hear us, and answer as is best for us, when we earnestly call upon Him in prayer?

CATECHISM.

XIII. Lord's Day.

33. Why is Christ called the only begotten Son of Son, since we are also the children of God?

Because Christ alone is the eternal and natural Son of God; but we are children adopted of God, by grace, for His sake.

34. Wherefore callest thou Him our Lord?

Because He has redeemed us, both soul and body, from all our sins, not with gold and silver, but with His precious blood; and hath delivered us from all the power of the devil, and thus hath made us His own property.

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1. I will love Thee,—all my treasure!
   I will love Thee,—all my strength!
   I will love Thee—without measure,
   And will love Thee right at length.
   Oh, I will love Thee, Light divine,
   Till I die and find Thee mine!

2. I will praise Thee, Sun of glory!
   For Thy beams have gladness brought.
   will praise Thee,—will adore Thee,
   For the light I vainly sought:
   Will praise Thee that Thy words so blest
   Spake my sin-sick soul to rest.

3. In Thy footsteps now uphold me,
   That I stumble not nor stray;
   When the narrow way is told me,
   Never let me ling'ring stay,
   But come, my weary soul to cheer,
   Shine, eternal Sunbeam, here.

4. Be my heart more warmly glowing,
   Sweet and calm the tears I shed;
   And its love, its ardor showing,
   Let my spirit onward tread;
   Still near to Thee, and nearer still,
   Draw this heart, this mind, this will.

5. I will love, in joy and sorrow!
   Crowning joy! will love Thee well!
   I will love, to-day, to-morrow,
   While I in this body dwell:
   Oh! I will love Thee, Light divine,
   Till I die and find Thee mine!

COMMENTS.—One of the principal privileges of the Christian is prayer. He is permitted to know God as his heavenly Father, to make known to Him his wants and sorrows, and to look to Him for help in time of trouble. But it is also a duty, not for God's sake, but for our sake. Without prayer we weaken communion with God, and are sure sooner or later to separate from Him. The duty of prayer comes home with especial force during the Lenten seasen. As Reformed people we are called upon to make this a season during which we abound in prayer.

1. Our Lesson inculcates *persevering prayer*. The Lord Jesus Himself here urges it upon His disciples, and holds it out as an encouragement to all future generations. He represents the virtue of it in the form of a parable—the *parable of the unjust judge*. The Evangelist Luke prefaces it by saying that it was spoken to the end "that men ought always to pray, and not to faint." It is a wonderfully encouraging passage of Scripture, with much more use in it than the majority of us Christians take out of it.

2–3. *A judge*—one whose duty it was to decide between persons, and especially to defend the right against the wrong, and the weak against the strong. The one here spoken of "feared not God neither regarded man;" was a man unfit for his position—a bad man. *A widow*, here chosen to represent helpless right suffering. Widows, especially in the Orient, are poor also. She lived likewise "in that city;" and so this judge must have known her, and so have the better reason for attending to her case. May have known all about the wrong that was being done to her. She addresses him as though he knew what she meant. "She came unto him saying, Avenge me of mine adversay." The *adversary* is the man who wrongs her. *Avenge*—as much as *save and protect*, with an implied punishment to the wrong doer.

4–5. *Would not*—no, because he cared not for the right, nor for the oppressed, nor for the duties of hls office. This explains why he is so ready, too, to paint his own character, "I fear not God nor regard man."

For a while—as long as he could stand it to hear the widow pleading. *Troubleth me*—that is, wearied him by her persistence. *I will avenge her*. He decides to do right, but he gives a poor reason for doing it, *lest by her continual coming she weary me*. The woman triumphed by coming again and again; by urging her case over and over; by unremitting pleading her right over against the other's wrong. The parable puts the case in the strongest light, and yet leaves it a very probable and natural one.

6–7. *Hear what the unjust judge saith*, that is, see how he reasons and acts under the circumstances. Then comes the inference, clear and sure. If the unjust judge even will do right because much entreated, how much rather "shall not God avenge his own elect, which cry day and night unto him?" God will save and protect the oppressed, and right those who suffer wrong, if they call upon Him. *His own elect*—true Christians, suffering, for whose encouragement and comfort the parable was spoken. Their "cry, day and night," comes unto Him, and will be answered. Let them, therefore, pray. Let them bring their wants and desires before the Lord. There lies also an implied threat to the oppressor in the words of the Lord, "though he bear long," punishment will overtake the guilty. *They* are not to go on forever doing that which is evil in the sight of God.

THERE is a line beyond which we may not pass, unless we wish to join hands with Satan himself; and, young man, young woman, keep on the right side of that dividing line; do not touch it, even with the hem of your garment. Remember the children of true faith are the salt of the earth. But if the salt hath lost its savor, there is nothing wherewith to season it; it is thenceforth good for nothing but to be cast out, and to be trodden under the foot of men. Can we not watch one little hour? Surrounded by every blessing, can we not tread the short pathway to the grav? steadily, true to the faith of our fatherse —*American Rural Home.*

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PROSPECTUS FOR 1878

THE GUARDIAN:

A MONTHLY MAGAZINE

Devoted to the Social, Literary and Religious Interests of Young Men and Ladies, and to the Sunday-School Cause.

Rev. B. BAUSMAN, D. D., Editor.

THE GUARDIAN entered upon its XXIXth volume, on the first of January 1878. It has a sufficient history to establish its character, and to show its fruits. In its principles, purposes, and general spirit, no changes are proposed. The True, the Beautiful, and the Good are unchangeable—error and sin are always the same. Its editorial management is committed, as heretofore, to the Rev. B. BAUSMAN, D. D., whose name, of itself, the publishers regard as the most satisfactory guarantee of the high tone and general interest which should characterize the family magazine.

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REFORMED CHURCH PUBLICATION BOARD, Publishers,

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Vol. XXIX. APRIL, 1878. No. 4.

"LIFE, LIGHT, LOVE."

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OF

YOUNG MEN AND LADIES.

Rev. B. Bausman, D. D., Editor.

PHILADELPHIA:
REFORMED CHURCH PUBLICATION BOARD,
No. 907 Arch Street.

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S. Baker, E. J. Dubree, Aaron Feidt, F. Wotzel, E. Yearick, Dr. I. Lefever, Rev. H. L. Gerhart, M. A. Foltz, J. Rodenmayer, L. M. Maus, Mr. D. D. W. Senn, H. C. Snavely, M. E. Wireback.

TO OUR PATRONS.

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REFORMED CHURCH PUBLICATION BOARD,

907 *Arch Street, Philadelphia.*

The Guardian.

VOL. XXIX. APRIL, 1878. NO. 4.

An active Sunday-school Superintendent writes us: "Men do not now ask of a minister, 'Is he an earnest laborer or pastor?' but, 'Is he a clever fellow?' The spirit of the age is putting down the Church and the ministry to a level of the natural, and practically ignores the fundamental truths of the Gospel, and we find ourelves carried along with the tide." The Church of Christ has always had to stem an adverse current. If some rowers in the boat are disposed to let her drift down the stream, God's true people must and will be faithful.

We are pleased to see a number of our religious exchanges protesting against and condemning the clownish perversions of so-called Christmas festivals. They report low, comical performances which were enacted in churches consecrated to the worship of God for the fun of the thing. Santa Claus, or St. Nick as some call him, was personified by persons in fantastic dress, purporting to have come down the chimney, careering through the sacred place amid the boisterous laughter of the congregation. In one church, during the pastor's remarks the following fictitious telegram was read:

"*To Supd't. S. S.:* Your message is received, but owing to the increased territory that I have to go over, I may be a little late, but I will not disappoint the little ones.

SANTA CLAUS."

After awhile the clown waggled down the chimney and went through his performance. This was done in a so-called evangelical church, priding itself on its superior orthodoxy and piety. Such a travesty of Christmas is a desecration of a sacred place and of a sacred occasion.

Henry Hickey, a boy-murderer of Boston, killed his playmate. It is reported that he read so many cheap novels which abounded in horrid stories of blood and crime, that he thought he was acting the hero when he committed murder. He had intended when a little older, to seek a cave in some mountain, from which to carry on the life of a highwayman and a robber. This kind of literature is flooding our country like a deluge. Large posters along our streets with pictures of acts of crime call attention to it. It is smuggled into Christian homes, and read by the million in homes not Christian. No malarial poison is more certain to carry sickness and death to the body than this kind of reading is to bring ruin to the soul. And still parents knowingly allow such soul-poison to be brought into their homes, and connive at their children reading the noxious stuff—pleasing to read for the impure youthful imagination but deadly in its effects. In such a soil the seed grows luxuriantly. And the parents wonder why their children have a distaste for hearing sermons, for Bible reading and worship; why they are so early inclined to be disobedient, dishonorable, dishonest, unchaste—choosing the company of the low and the impure. Is it a wonder, after sitting at the feet of such teachers?

One of the clerks in the Missouri State Penitentiary, Jefferson City, Mo., writes to us that among the one thousand two hundred and ninety-two convicts of the place from seventy to eighty are Germans of American or European birth. Two of these are so-called Pennsylvania Germans. In their lonely cells they speak much of Dr. H. Harbaugh, whom they claim to have known and heard. They told the clerk that "many of his counsels and sayings" are coming

back to them with a strange power. He wishes to procure a copy of Harbaugh's Harfe, for their use, or if he cannot get that, a copy of three of its poems "Der Kerchengang in alter Zeit," "Der alte Feuer Heerd," and "Die alte Schloffstub."

Quite characteristic is their selection. Perhaps they have sad memories of their youthful church-going habits, alas, since neglected; thoughts of the genial home-life of their boyhood, and of the old sleeping-room, in which a fond mother was wont to put them to bed and breathe upon them her good-night prayer. O, how many who cut loose from the moorings of their early religious training land at last in some prison or poor-house!

Some years ago a certain ship crossing the Atlantic came near being wrecked on the rocky coast of America. It had a skillful and experienced captain. During some days of dense fog he was solely dependent on his compass. But the compass misled him. A short distance from it the ship's carpenter had made a slight repair and drove a nail into the woodwork. This small nail affected the magnet of the compass, and drew it from its true pivot. In other words, the influence of the nail led the ship three hundred miles out of its course, and came very near dashing it against the fog enveloped rocks. How very much like this is the experience of many a shipwrecked soul. A half skeptical or worldly-minded companion; the reading of a fascinating romance whose soul-poison is concealed under the veil of a pleasing style; an unchristian wife or husband—any of these may so affect our views of Christ and Christian duty as to lead us out of our true course—out of the heavenly way. Even before we know it we are wrecked.

Few persons outside of the Mohammedan religion know how bitterly its adherents oppose those of a different faith. They call the Christians "polytheists," because they believe in a triune God—Father, Son, and Holy Ghost. All who are not Mohammedans—Christians, Jews, and Pagans—are to them as infidels. The school-boys of Cairo are early taught the following prayer:

"O God, destroy the infidels and polytheists, Thine enemies, the enemies of the religion. O God! make their children orphans, and defile their abodes, and cause their feet to slip, and give them and their families, and their households, and their women, and their children, and their relatives by marriage, and their brothers, and their friends, and their possessions, and their race, and their wealth, and their lands as booty to the Moslems! O Lord of all creatures!"

The Russians never kill or eat a dove. The descent of the Holy Ghost in the form of a dove, at the birth of our Saviour, has given it a perpetual sacredness which shields it against danger and harm from human hands.

In Brazil the mournful song of a bird is thought to be sent with tidings from the dead to the living.

Within a few months past important events have occurred. Pope Pius IX. died, aged 86 years. He was Pope 32 years, a longer time than any of his predecessors. In his place Cardinal Giovachino Pecci has been chosen Pope, with the name of Leo XIII. What long and unpronounceable names these Italian notabilities have. Of course all well-informed persons knew that an Italian, and not a German, Englishman or Frenchman, would be elected. Since the beginning of the Papacy it was very seldom that a citizen of another country could be elected to this office.

Not long before the Pope, died Victor Emanuel, king of Italy. He was the first king of Italy, is said to have been a good king, but in some respects an immoral man. He was buried in the Pantheon, a church built and for a long time used as a heathen temple. As its name implies, it was a temple for the worship of all the gods,—those of the Jews, Pagans, and it is even said that at one time it had a place for an image or statue of our Saviour. The king's son, Humbert I., becomes his successor. These two dead men played a prominent part in the history of the world for the last thirty years. At length the curtain drops, they, too, pass from the stage, and the world wags on as before, and no doubt will be able to get along very well without them. The Catholic

world is saying masses for the soul of Pius IX., which sounds somewhat strangely to Protestant ears. For he is deemed to have been a good man, which we do not deny, at least, we admit that he was sincere in his convictions and endeavors, albeit in many things in error. But now, if he was a good man, and as Pope infallible, it sounds strangely that after all his long life of fasting, penance, and prayer he dies unsaved, and still needs the masses and prayers of his subjects to fit him for rest in heaven. An eminent prelate, Bishop Lynch, in a sermon, gets over the difficulty in this way: "Now that Pope Pius IX. has passed away, our faith teaches us to pray for him, but we *hope* he has passed to his brilliant reward, and can therefore have our prayers applied for the benefit of the souls in purgatory."

When the Pope died the Russian army surrounded Constantinople—virtually took the city. These two events happened on one and the same day. The Pope is the head of Latin Christianity or of the Roman Catholic Church, with about two hundred million of subjects. The Russian Emperor, as the head of the Greek Church, will now be the ruler of about one hundred million subjects. Constantinople and Rome were for centuries the centres of the two Churches. Under the Turkish power the Mohammedans wrested this city and south-eastern Europe from the Christian powers. In a few months Russia has again driven the Turks out of this part of Europe, and will directly or indirectly become the ruler over this large country. The bulk of its population is Christian, which have been cruelly oppressed by the Turks for centuries. It is a singular coincidence that the day of Russia's greatest triumph should have been the day of the Pope's death. And stranger still if the result of that day's triumph should give Russia Constantinople, the city of Constantine the Great. In the seventh century the Moors or Moslems swept across the straits of Gibraltar into Europe. For long centuries they held possession of Spain, and at one time threatened to overrun the continent. For more than one thousand years has the Crescent held dominion over a considerable portion of Europe. At length a power from the north steps on the stage to drive the Moors back into Asia. And this happened on the day that Pius IX. passed into the eternal world.

Why should England, a Christian power, feel any sympathy for Turkey, an anti-Christian nation? asks a friend. For two reasons: 1. A large part of the population of British India consists of Mohammedans. Should England sympathize with Russia over against Turkey, the chief Moslem power, the Moslem subjects of British India would become very troublesome; possibly it would excite them to a revolution.

2. Once Russia holds Constantinople there is no power to hinder it from extending its conquests to British India. It can march through Syria, Arabia, and Persia almost without risking a single battle, as none of these powers would be strong enough to resist the onward march of Russia. If Russian conquests move eastward as they have been doing, the Russian bear and the British lion must ere long meet in mortal combat at the gates of British India. For this reason the British lion roars in his island cage, and for selfish ends sides with an Antichristian over against a Christian power. The Christian people of England are with Russia, while her rulers are with Turkey. We fully concur with the *Christian Intelligencer:*

"The extension of the Russian government over Syria, Palestine, Arabia, and Persia would be productive of great benefits to those countries. The wild hordes which now maintain a constant reign of terror would be subdued, life and property would be protected, agriculture would revive, the fertile lands now a wilderness would again bloom and blossom as the rose, the extortions of unprincipled tax-gatherers would come to an end, but British interests would be seriously threatened. Russia may halt for the present, but sooner or later Englishman and Muscovite will stand face to face in battle. When that day comes, whether now or hereafter, our sympathies are with Great Britain. No nation contributes so much to the advance and improve-

ment of humanity as the people of Great Britain. England has great faults, the English government has been guilty of great crimes. The support of the opium traffic, for instance, is utterly wicked and inexcusable. But England has great virtues, and the English government is more active and resolute and efficient in extending a Christian civilization than any other power on earth. When the choice lies between England and Russia we prefer England. We have no tears to shed over the downfall of the Turk. Let him go, we have had more than enough of him. But it is high time for Great Britain to bestir herself if she means to maintain her influence in the East. It was a great mistake not to unite with Russia a year ago in compelling Turkey to establish a righteous government over her provinces.

Good Friday and Easter.

Twenty-five years ago the observance of Good Friday and Easter was denounced by the majority of our people as papistical and superstitious. Now there are very few members of any Christian Church in the cities who do not pay some deference to the solemn fasts and feasts of this week; while the readers of every secular paper find the chief incidents in the death and resurrection of Christ in that Judean city nearly two thousand years ago, set down minutely by the side of the latest news from Turkey. * * *

The awful fact of the crucifixion and all that it means to us seldom is suggested to a man buried in Wall St. or Broadway the year round. Religious books and people seldom fall in his way; better, therefore, that it should be brought to his mind by finding the courts and banks shut on Good Friday than not be brought at all. * * *

But while many worshipers stop short at the formula, and are satisfied to weep or sing with about as deep feeling as they would expend at a well presented opera or tragedy, the public is not satisfied with these outside forms. If church-goers present this week the great foundation truths on which their religion is based, they should show by the reality of their profession what that foundation and that religion are. If, to speak plainly, the women who keep fast and pray often this week in memory of Christ's passion and death, deny Him in every frivolous action and scandal-mongering word, they have injured His cause by their æsthetic symbolism and wounded Him deeper than ever did Roman soldier. * * *

No man can make a Good Friday or Easter, or any other thing or idea a reality to the world, unless it is first real to himself. * * *

But after all, however satisfactory it must be to criticise the shortcomings of church-members, the fact remains that the reality of religion concerns outsiders just as much as those within the pale of any religious sect, a point we are apt to forget. * * *

But it is as well for us to remember that to the man passing carelessly by the gates of the churches, as to the white-robed priest within, the death of the Nazarene upon Calvary, the reason for His dying, and the fact of His resurrection, are the most important of all vital questions, and that neither sham sentiment nor the shortcomings of others will make their burdens less onerous on each of us.—*N. York Tribune.*

The Watch of one Hour.

Nearly two thousand years ago, on a certain Thursday evening a dozen men were assembled at supper in the upper room of a house in Jerusalem. They were laborers, coarsely bred and coarsely clad, such as may be met in the streets of any Eastern city to-day: men who but a year or two ago had known no better work than to carry fish to the market or to collect taxes, who indeed scarcely now knew any better use than these to make of their lives. There was one Man among them, the son of a carpenter whom they knew, that they had followed in this year or two with a blind affection and wonder at His difference from themselves; they had a vague belief that a terrible end was coming to His strange life; some among them were stunned with grief; but there is no rea-

son to think that they suspected that in their fellowship with Him the hand of God had touched them; when He should be dead, nothing was left for them apparently but to go back to their nets and boats, as they did go: they had no thought that instead of selling fish to people as poor as themselves, they were to become the great teachers of the world, for all future time. They were men not lacking in intellect or in a passionate affection for their leader, but like the rest of us the first idea with them was that they had their living to earn; they must fish or collect taxes to be clothed and fed; they were only dull and selfish so far that clothes and food came between them and their great work.

And presently, in the night on which He was betrayed, He took bread and wine also, and gave to them, saying this was His body and blood which was given for them; bidding them do this hereafter in remembrance of Him. When He went out into the night they followed Him. Outside of Jerusalem there is a bleak hill, inclosed by a low wall, where yet stand eight olive trees computed to be more than two thousand years old. Their trunks have grown to the same dead hue as their gray leaves. Beneath these trees the Saviour passed through the agony from which even the sacred historian turns away in silence. Again and again He comes to His companions, as if for a word of strength or comfort. But they were asleep. Why, we think as we hear this, should a God come to men for strength or comfort? We are so apt to forget that He was, too, a man. A Man within whose soul surged actual human affection and terribly human woes. We all understand the agony of a mother when the son whom she has nursed upon her breast becomes a drunkard or dies a shameful death. But all the people in the world, vicious, or sick, or in misery, were as the children of this Man. Surely there was laid on Him the griefs, the sorrows, the iniquities of us all. He loved His mother and His friends, and He was going from them to judgment and to death. There is nothing more awful in its pathos in the story of our Saviour than His going back in the extremity of his pain to the men for whom He was giving His life, and finding them asleep. This world of living guilty people, the generations to come crowding on His sight, towards whom He stretched out His hand to save, were a blank to them. "Their eyes were heavy." They could not watch with Him one hour.

But what has this tragedy in a Syrian city of long ago to do with us? Why should the mystery of that awful passion in the garden be brought into the columns of a daily paper and made common by contact with accounts of trade and theft and murder, of a famine in one quarter and an epidemic of licentiousness in another? We say impatiently that we are not Peter nor John asleep on the hillside while the Son of God takes upon Himself the burden of humanity. These are matters for consideration in Episcopalian or Catholic pulpits, or for Sunday reading. In the meanwhile the old world turns around just as it did then, not filled, as we are apt to talk of it, with masses of Caucasians, Malays, Africans, but as Jesus saw it, with men and women, half inclined to do well and half to do ill, waiting for the finding hand, with anxious mothers, erring sons, with selfish old men, frivolous women, with the slave and his master, the murderer and his victim. Meanwhile their cry for help comes to us, not through the rustling of olive trees, but in myriad tongues through the columns of this very paper. Human problems which we can help to solve offer themselves to us at every turn; the Indian on our border, the freedman on our streets, the Chinaman in San Francisco, the beggar at our door, the wife and children at our fireside, to whom, in our hurry to be rich, we have grown a stranger. Not across the waste of ages, but here and now the voice of Christ calls to us, "Can ye not watch with me one hour?" He is to-day recognized, as never before, as the God of Love, of Brotherhood, of Humanity—alive, actual. The Jewish fishermen and tax-gatherers traveled to help with His work from town to town. We have a thousand messengers to carry the story to the ends of the earth. But we—we go a fishing. The work which is to redeem the world, and which only makes the next life real, is left for Sunday's sermon, while we take care of our clothes and food.—*N. York Tribune.*

Curious Customs of Easter.

Doubtless all you young folks know why Easter is kept with rejoicings all over the Christian world. I am not going to tell you *why*, but *how;* for though all Christian nations celebrate it, each has its own peculiar customs for the occasion.

I suppose your idea of Easter celebration is to decorate the Church with flowers, have extra-fine music on Sunday, and on Monday have colored eggs —you hardly know why. But if you were a little fur-clad Russian, you would look forward to Easter-time as you here do to Christmas. You would expect to have, on Palm Sunday, presents of flowers and fruit, birds and angels, all made of wax, and tied with ribbon to a palm-branch (or a stick representing one). And not only these, but books and playthings, and whatever nice gifts Santa Claus brings to you here in America. The playthings you would use at once, and the palm, or rod, you would keep carefully till the next morning, when it would be your duty or at least your privilege, to go about the house and whip all the lie-a-beds, who were too sleepy, or too lazy, to go to early Church. And when Easter arrived, you would have more eggs than you ever saw. Not only old Biddy's snowy-shelled baby-houses, but wonderful and beautiful things that grew in the glass-house or the porcelain-works. These would be of different sizes, ornamented with gold or colored flowers, and stuffed with candies and other nice things; or eggs made of gilt and silver paper, holding raisins and sweetmeats,—things to be hung up with ribbons, and kept with your treasures.

And funny sights you would see in St. Petersburg, though they wouldn't look funny to you, seeing them through Russian eyes. You would see the whole city burst out into kisses! Every one kissing all his friends, at home or abroad, in the house or in the street, wherever he chanced to meet them; every general in the army kissing his officers; every captain his men. Every merchant saluting his clerks; every man his household. Even the Emperor kissing, not only his private family and his noblemen, but the generals of his army and a few private soldiers, enough to imply that he kisses the whole army. This would be a curious sight to American eyes, would it not?

But if, instead of Russia, your home were in the Emerald Isle (as poets have called Ireland), you would be careful to get up early on Easter morning, to see the sun dance when rising! You can do it in America just as well, by the way, and see it just as well, too. You need only a great deal of faith, and a small spring or bit of clear water to look into. Try it, and see.

Very different would be your Easter if your mother wore a mantilla over her head and your father was a dark-haired Spaniard, and lived in Seville. You'd be a Roman Catholic, of course, and you would go with mamma to the grand Cathedral to see the paschal candle—a monster of the candle family, nine yards high, and made of wax, and standing on a marble pedestal, and lighted by brand-new fire, struck from a flint by a priest.

Then you would hear high mass, beginning behind a great veil or curtain, and at a certain point in the ceremony, you would see the curtain snatched off, and fire-works burst out of the upper gallery, and all the twenty-four bells of the tower would ring out together in a lively peal, and all the bells of the city would join in. Then you would go into the streets, and see people shooting at stuffed figures of Judas Iscariot, hanging from ropes stretched across the street. And if you were near the ocean, and could see the ships, you would see the effigy of this same Judas hung to the ship's yard-arm, dipped in the water, and beaten over the head and shoulders when it came up.

A stranger festival you would see at this time if you were so unhappy as to belong to the Turks. At break of day, the Pacha goes to an open place, away from the city, where he thrusts a sharp knife into the throat of a ram, laid on an altar. Instantly a Jew snatches up the victim, throws it over his shoulders, and runs for a mosque. If the poor animal is alive when he reaches the sacred building, the omen is good, and every devout Turk believes that the year will be a fortunate one; but if the ram is dead, groans and laments arise—the year will be bad. That matter settled, begins a strange celebration, which I

feel sure must be a painful sight to many. Every man sacrifices one or more sheep, as he is able, in the open street; the blood of the victims streams down the street, and the people dance and sing, shout, and discharge guns. This lasts for eight days.

Vastly different would be your customs if your name were Victor or Marie, and your home Paris. On Good Friday you would go with the grown-ups (if you were big enough) to the fine churches in the city, every one of which you would find decorated with flowers and other ornaments, and brilliantly lighted with hundreds of wax candles. There you would meet all your friends, also on a tour of sight-seeing. And on Easter-day you would see—*mamma come out in a new bonnet!*

Sometimes not very unlikely this you can see in our own fashionable churches, where it has been introduced among other French fashions, I suspect.

Another French custom, originated by so great a man as Charlemagne, was that of allowing every Christian to give an Easter-box (on the ear) to every Jew he met, as a mark of contempt. The world has nearly outgrown this barbarism, but relics still are seen in Paris, where Jews are often chased through the streets with stones, and their windows broken, on Easter-day.

Much more agreeable would be Easter among the Alps, where the joyful day is announced by beautiful hymns, accompanied by guitars, and sung by bands of musicians adorned with flowers. On hearing the music at the door, every family comes out and joins in the chorus, all rejoicing together in the happy day; then the wandering singers go on to the next house.

But in Rome you would see the most imposing Easter. Hundreds of strangers go to that city every year, to see the grand procession,—the Pope carried through the streets on the shoulders of men, sitting in his crimson chair of state, dressed in gorgeous robes, with silken canopy over his head, and preceded by two men bearing immense white fans of ostrich plumes. After celebrating high mass in St. Peter's, the Pope comes out on a balcony, and blesses the people; and in the evening, the grand dome, and all parts of the grandest Church in the world, are brilliantly illuminated.

But as you are neither Spaniard nor Turk, French nor Italian, but American, you will like to know some of the queer things done about Easter-time, by our cousins over the water. In London, public festivals are nearly as rare as in our sober American towns: but in the country some of the old customs still linger.

Ceremonies begin with Palm Sunday (the last Sunday before Easter), when many Londoners "go a-palming." That is, into the country for branches of willow (since they have no palms). They come home with the soft yellow sprigs in their hats and button-holes, and bits held in their mouths. What becomes of the willow, after it has done duty as palm branches, history does not tell; but I do not suppose it is hung over the door to keep away evil, as it was of old in England, nor nailed to a balcony to preserve the house from lightning, as in Spain.

The next celebration is on Good Friday, when nearly all England is waked by the cry of "Hot cross buns!"

> "One a penny buns,
> Two a penny buns,
> One a penny, two a penny, hot cross buns!"

In the old times, every family would send out and buy some of the hot, spicy cakes with a cross stamped on the face, for breakfast-table. This, like other old customs, is fast dying out, and buns are neither so plenty nor so nice as they used to be.

This usage has been traced by some to the pagan custom of worshiping the Queen of Heaven with cakes, which still prevails in China, Mexico, and other countries. In past days, in England, bread was baked on Good Friday to keep through the year, in the belief that a little of it in water would cure any disease. This may be the origin of the buns, which some ignorant people nowadays keep hung up in their cottages.

Easter is the great festival, and what relics of old-fashioned observances still remain, are different in different parts of the kingdom.

Long ago, tansy cakes and tansy puddings were eaten at Easter, in memory of the bitter herbs at the paschal feast. On the same days the clergy and people played ball and danced in the chur che

The highest dignitaries of the church—even the archbishop—joined in this ceremony. A dean or other official, would begin it by starting a chant, and gravely dancing around to the tune, tossing the ball to others of the clergy who were dancing also. When this ceremony was over, the performers retired for refreshment, of which bacon—to show contempt of the Jews—was a standard dish.

Of Easter Monday rites various curious relics still linger. One, called "clipping the church," is performed by children of the charity schools, amid crowds of people and shouts of joy. They place their backs against the outside of the church, and join hands till the circle is complete and the building surrounded, when the ceremony is over, and they go to another church.

Another custom in Durham, is for men to go about the streets and take off a shoe from every woman they meet, unless she will pay a small fee to prevent it. The next day, as is but fair, the women retort by doing the same to men.

In some parts a still more ridiculous custom is found, called "heaving" or "lifting." On Easter Monday the men "lift" women and on Tuesday the women are the lifters. It is done thus: two strong men cross hands in the way we used to call "making a chair," in my school-days, or they carry a chair lined with white, and decorated with flowers and ribbons. On meeting a woman in the street, they invite her to take a seat, and, in fact, insist upon it. They then lift her into the air three times, when she must kiss each of her lifters, and give them money besides. In the time of Edward I. this custom was so general that even the king was "lifted."

In Kent, the young people on Easter Monday "go a pudding-pieing." That is, go to public houses to eat pudding pie, a dish about the size of a saucer, with raised paste rim, and custard inside.

And everywhere, and all the time, are eggs, eggs, eggs; boiled and colored; striped and mottled, and gilded; ornamented with names, or mottoes, or pictures Common ones are variously adorned with designs drawn with a bit of tallow, which keeps the dye from taking on these parts. A better kind of decoration is to scratch the design with a sharp knife on an egg after it is dyed; landscapes, mottoes, etc., can be made very neatly.

A common game—which, perhaps, you know—is played with Easter eggs. The owner of a hard boiled Easter egg challenges any one he meets to strike eggs with him. If his egg breaks the other, it is called "the cock of one," and its owner has the broken one as a trophy. When it has broken two, it is "cock of two," and so on. If an egg which is cock of one or more is broken, the conqueror adds the number of trophies won by the victim to his own score.

The custom of making presents of eggs is said to be Persian, and to bear allusion to the "mundane egg," from which the world was fabled by certain nations to have been derived. It is a custom among Jews, Egyptians, and Hindoos, and was adopted by Christians to symbolize the Resurrection.

This feast of eggs, therefore, very properly occurs at Easter.—*St. Nicholas.*

Hans Christian Andersen, or the Danish Dreamer.

BY THE EDITOR.

A LATIN proverb says that a poet is born, not made. (*Poeta nascitur non fit*). A saying which applies to some other people, besides poets. Not the poets or any other naturally gifted persons are brought into this world of being with full-grown powers, like the fabled Minerva. At most it can only mean that some persons are born with a poetical bent and talent. Which talent itself cannot be acquired by education by those who are born without it. Yet in the case of those who have it, education is needed to develop and perfect it.

Some persons from a child take to a certain pursuit as naturally as a duckling takes to the water. Napoleon plays the General with his early playmates, and builds snow barricades; and many a noted statesman and minister, while yet in their apron strings, have mounted chairs and delivered their juvenile orations or sermons, with a stove, a table and a few chairs for an audience.

Odense is a seaport town in Denmark,

with 11,000 inhabitants. It has derived its name from Odin, the principal god of these northern Scandinavian nations. In 1805 it was a small, obscure village. At that time a young married couple lived here. The husband, the poor son of parents once wealthy, was a shoemaker. With ill-suppressed wounded pride he made shoes for a living; he spoke little, and brooded over his misfortune. He was twenty-two; his wife, a few years older, had a loving heart and little knowledge of the world. His shoemaker's bench he had made himself. Even their bedstead he made, out of the wooden frame on which the corpse of the Danish Count Tramp had shortly before been laid.

On this bed these young parents laid their new-born child, on April 2d, 1805. The child was given to much and loud weeping. Even in the church, at its baptism, it indulged in a scream of crying, so that the preacher officiating, who is reputed to have been "a passionate man," said: "The young one screams like a cat!" The sponsor tried to comfort the embarrassed mother, by saying: "The louder he cried as a child, the more beautifully should he sing when he grew older." All through life he wept much, although less boisterously than when he first began it. He was named Hans Christian Andersen.

Few men began life under greater disadvantages than Andersen. Their hut had but one little room, almost filled with the bed, crib and shoemaker's bench. On the roof stood a large chest, filled with earth, his mother's sole garden, where she raised her vegetables. On the wall hung cheap pictures, and shining kettles and pans. On these his curious eyes rested all day long. He was the only child, petted and spoiled. His mother, when a girl, went about begging, and gleaning in the harvest fields for bread. She tried to keep her children from that. The father used every art to amuse and please little Hans. One day a youth, just returned from Grammar School, told him how many things he had learned. The eyes of the father filled with tears as he said: "That is the path upon which I ought to have gone," and then passionately kissed his child. Hans never forgot those tears in his father's eyes.

They were a sad family. In his walks to the woods of a Sunday, the father would sit by himself for hours in silence, whilst the little fellow skipped about. Twice a year, and only twice, the mother was taken along. In May to the fields and woods; and when she partook of the Lord's Supper. "Then she wore a cotton gown, which she put on only on these occasions. It was her holiday gown." The father seems to have been a kind of free-thinker. Sometimes he turned the simple faith of his wife and child to ridicule, which greatly worried both. One day he said: "Christ was a man like we, but an extraordinary man!" Whereupon the mother burst into tears. And Hans prayed that God would forgive this fearful blasphemy of his father.

One morning the father awoke in a state of delirium. The mother sent the boy to a pow-wowing woman for help. In three days he died. After this the mother went out washing. All day long the child sat alone in their little room, trying to amuse himself as best he could. By this time he had grown tall for his age. He was always clean and nicely dressed. "His hair was long, bright and almost yellow, and he always went bareheaded." At this time he heard for the first time the word poet. It seemed to him something sacred. He had learned to read pretty well, and wrote after his own fashion. His father had read Danish plays to him. He now read Shakespeare and such other works as he could borrow. Indeed began to write plays himself, such as they were. The word poet had let light into his mind. He is a born poet. For this he must labor and pray. Nothing else can please or satisfy him. "While Hans Christian was a child, he mostly amused himself with sewing dolls' clothes and arranging puppet theatres, and his mother, who fancied that it would be a great thing if in time he could become a tailor, gave him all the rags and paper she could spare. But he did not like the idea of being a tailor; he would much prefer to be a prince or a noble man, or perhaps a king, who could wear fine gold-embroidered clothes and ride in a gilt carriage of his own, drawn by six beautiful horses. But as there was little prospect of his being made king in any

ordinary way, he thought of all sorts of extraordinary ways; and it was on this account that he took such pleasure in his theatre, because there he could make himself king or general, or even emperor, and in fact anything he chose, and even believe in it himself for the moment. Indeed, there was nothing too incredible for him to believe. One day, for instance, an old woman who washed clothes told him that the empire of China was situated under the river of Odense. 'And,' says Andersen in 'The Story of My Life,' 'I did not find it at all impossible that a Chinese prince, some moonlight night when I was sitting there, might dig himself through the earth up to us, hear me sing, and then take me with him to his kingdom, make me rich and noble, and finally let me visit Odense, where I would live and build me a castle. Many an evening did I occupy myself with tracing and making ground-plans for it."

"When Andersen was only five or six years old he lost his father, and his mother had to take in washing to support herself and her son. Like many other poor children, he was sent to a factory where he was to work; but the laborers there teased him and made sport of him, and as he was not a brave boy, he ran home to his mother and said that he would never go back again; and his mother petted him, and yielded to his wish. In school he hardly fared much better; the school-mistress, who sat with a long rod in her hand at the end of the table, once happened to hit him, and again he ran away, and, as usual, his mother indulged him. In the house of an old lady, Mrs. Bunkeflod, he now got hold of a translation of Shakespeare, and immediately began to write a tragedy of his own, in which everybody killed himself or was killed by somebody else.

"In Demark every boy and girl must spend a year in preparing for confirmation, and during this time they receive religious instruction once or twice a week from the pastor of the parish. Andersen went with a great many other children to such a black-robed pastor, and was at last confirmed. But because his parents were poor, and his clothes were a great deal too large for him, the boys would have nothing to do with him, and only a little girl now and then addressed a kind word to him, for which he was very grateful. He was 'a regular girl's boy,' his companions said: he cried when you hit him, and never struck again, and he cared neither for leap-frog nor marbles. But was very fond of books, and sat at home reading when other boys were at play."

Alas, the fates are against him. His grandfather insane. His mother a poor widow, himself a poor orphan. Now his mother marries a second time. The stepfather is an industrious but self-willed mechanic. Not a cent will he give towards his education. In his own way he is a bright intelligent boy, but has had to pick up all he knows as best he could. He has a sweet ringing voice, and with his singing pleased some people. What shall the poor mother do with such a child? He must learn some trade whereby to make an honest living. He wished to become an actor. For this he certainly was born, he held. Not so she. Why child, look at these low, immoral travelling actors! You become such an one! Such a training as you would receive! They would beat you unmercifully; starve you to death to make your limbs lithe and active, and feed you on oil to make your joints soft. See what a fine business Mr. Dickman, the tailor, has. See through his large front windows how many people he has at work. According to the law of Denmark, he must be confirmed before he could be apprenticed to the tailor trade. He was instructed in the usual course. A female tailor altered his deceased father's great coat to fit him. His creaking boots reminded the congregation that they were new, and that inwardly pleased him, but disturbed his devotion. At the same time it worried him greatly, that his thoughts should be as much with his new boots as with God. He prayed the Lord to forgive him, and then his thoughts would drop to the boots again.

He had now grown up to be a tall youth. What should be his pursuit in life? Not that of a tailor. He was sent to school. The village people saw that he was a gifted lad. In what his gift consisted, precisely, no one seemed to know. One day Prince Christian, afterwards King of Denmark, happened

to be in town. Through one of the prominent townsmen, Andersen was introduced to him. "What have you a liking for?" inquired he.

"My highest wish is to attend grammar school."

Christian advised him first to learn a trade. He kept on going to the town school; meanwhile weaving and telling curious stories. The street boys learned from their parents that he sometimes visited rich and great people. And this excited the bitter envy of the less fortunate. One day a wild crowd followed him in the street, and shouted: "Here runs the play-writer." He hurrier home, hid himself in a corner, wept, and prayed to God.

For years the boy had built puppet theatres, and written his boyish plays. One day he besought his mother to visit Copenhagen, that he might see the greatest city in the world.

"What wilt thou do there?" she replied.

"I will be famous. People have at first an immense deal of adversity to go through, and then they will be famous."

He was guided "by an unintelligible impulse," as many young people have been before and since. He wept and prayed. His mother consulted a fortune-teller, who read his fortune by means of coffee-grounds and cards. "Your son will become a great man," she said, "and in honor of him Odense will one day be illuminated." His mother wept to see her boy, only fourteen years old, with less than eight dollars of money, start as an entire stranger for Copenhagen. She said: "He lets me have no peace; when he gets sight of the rough sea, he will be frightened and turn back again." A mysterious power within impels him. The old fortune-teller spoke the truth. Whether by the help of coffee and cards, or by a blind guess, we will not stop to discuss. "A child of fourteen," he calls himself.

On December 6, 1867, the town of Odense was illuminated, and hung with flags, festoons and flowers in honor of Hans Christian Andersen. If not the most scholarly and scientific man of Denmark, he was the writer most popular among all classes of men, women and children. Kings and princes had feasted and decorated him with their honorary Orders. In the homes of the rich and the great, as well as in the hovels of the poor, no writer in Europe was so heartily welcomed either on his personal visits or through his books as the genial Andersen.

When the town Council of Odense informed him that he had been elected an honorary burgher of his native town, and invited him to join them in a festival to his honor, he said:

"It is this year forty-eight years since I, a poor boy, left my native place; and now, rich in happy memories, I am received in it as a dear child is received in his father's house. I am lifted up, not in vanity, but in thankfulness to God for the heavy hours of trial and the many days of blessings He has granted me." When the day of his triumph came, he says:

"I felt cast down and humble, and poor, as if I were standing before my God. There was a revelation to me of every evil thing within me, every fault and sinful thought, word and deed. Everything sprang forth strangely clear in my soul, as if it were the Day of Judgment—and it was the day of my honor. God knows how mean I felt myself, when men so exalted and honored me."

Mr. Petersen, the principal speaker on the occasion, said:

"About fifty years ago a poor boy left his native town to begin the struggle of life. His departure was quiet and unnoticed, for no one knew him, or thought anything of him. Two women, indeed, his mother and his grandmother, accompanied him a little way on the road, but their wishes and prayers followed him the whole journey. His first object was to reach the capital; there would he struggle to attain the great end of life. In the great city he stood alone, without friends or kinsmen; but he began his struggle, and he had in it two powerful supports: trust in Providence that He would help him as there was need, and confidence in his own strength. The struggle was hard and bitter, and brought with it many wants; but his strong will persistently carried him forward, and just this struggle and this want gave birth to his wonderful fancy with its exuberance and its lofty flights; the boy, whose cradle is with us to this present, has become a man, and stands to day in the midst of us; his name has in these latter days been upon all men's lips. Now

has the conflict issued in victory; he stands here, honored by kings and princes, but what is more, honored and esteemed by his fellow-citizens."

Then, in the name of the authorities of Odense and its inhabitants, the speaker thanked "the honored guest for the warm loving words which came crowding from his heart, for the words which he had sent forth into the world, and for all he had given his fatherland."

Beautiful were the words of School Inspector Müller, who spoke in the name of the sixteen hundred school children of Odense! On his visitation to the schools during the year past, he had told them about the man whom they were honoring that day. How he had sat upon the same school bench as they, and he had advised them to follow his illustrious example. In the children's name he gave thanks for what Andersen had done and written.

His way to become a poet and a great story-writer, was blocked up in every direction. His best friends urged him to quit his silly aspirings. "Learn a trade," said one.

"That would actually be a great sin," replied the boy. And doubtless he sincerely believed that to act against his convictions would be wicked. When the lonely boy, with his little bundle entered Copenhagen, he had scarcely five dollars in money. That was soon gone. Forced by want he tried to learn a trade. Less than a day's trial sufficed him. Finally, he laid his trouble before a famous singer. For Hans had a sweet voice. "Something will come out of you; only do not be vain when some day the whole public shall applaud you."

A great composer raised a purse of money for him. So he was helped. Now he studied; went to school. Then money and friends failed again. New friends were found. Meanwhile his mind and manners matured. He lost part of his awkwardness. A serious early failing was his impatient haste to do great things before the time. The pieces he wrote as an unlettered boy in Odense; he was vain enough to offer for publication on the stage.

Andersen, like all true poets, was a man of fine sensibilities—keenly alive alike to censure or praise. The slightest breath of criticism was torture to him; the approval or praise of a child moved him to tears. He received his full share of both. The censure came first, and in its bitterest form. Byron's experience at the hands of the English critics was trifling compared to Andersen's, at the hands of the Danes. They are a rugged noble people, strict and stern in their demands. From a boy the swarm of his envious inferiors tried to put him down by every imaginable means. They held him to be a vain upstart, of low descent. Look at his poverty-stricken family, said some. He was ridiculed and insulted in the streets. Leading newspapers did their utmost to write him down. The critics, not content by besliming his best stories with their venom, dogged him on his journeys to other lands by their barks and bites. Here and there Denmark's greatest men applauded him; the masses with the children, read his matchless books around their northern hearths with tearful eyes. But the people who controlled the press gave them no voice for their thankful joy. In all the great cities of Europe he had been greeted by the great and the good. Kings, nobles and subjects clamored to get near enough to tell how they hung with joy over his stories. The King of Denmark and his family had him to spend days with them. Outside of these, Denmark ferociously followed him with her biting bitter pasquinades from country to country, like hounds an inoffensive hare.

This savage mother of men of genius was given to most unmaternal cruelties toward her children. His best stories were "damned by faint praise," and no matter how cordially applauded on the stage, there were always venomous hisses heard. Not until all other countries had honored him, did he secure a serenade in his home, in Denmark. Thorwaldsen had been similarly treated.

As Andersen one day, deeply wounded by his persecutors, unburdened himself to the renowned sculptor, the latter gnashed his teeth violently, and said in anger:

"Yes, yes, I know the people; it would not have gone any better with me if I had remained there (in Denmark). I should then, perhaps, not even have obtained permission to set up a model. Thank God that

I did not need them, for there they know how to torment and to annoy."

Andersen had a very fruitful mind. He had to pick up his education in such crumbs, as a kind Providence would throw in his way. Now he worked at Latin a little while, then at German; now at this, then at that. "Study Mythology," said one. "You have no gods in your stories." Of much that other great poets know he is ignorant. His mind, like a never-failing spring, pours out its sweet water of poesy, whose stream gladdens the nations, and bears pleasure to the hearths and homes of the millions. He justly calls his Autobiography "The Story of My Life." His whole life consists of a consecutive chain of stories. Without pen and paper he can improvise his wonder-stories to groups of children around their fireside, at the spur of the moment.

One evening a friend accompanied him to the opera in Hamburg. Passing a certain house in the way the friend said:

"We must go in here, dear friend; a wealthy family lives here, friends of mine, and friends of your stories; the children will be happy."

"But the opera," said Andersen.

"Only for two minutes," said the friend, drawing him into the house, and introducing him. The children at once familiarly flocked around him.

"And now tell us a tale, only one," said his friend. He told one, and then hastened away.

"Only think," continued the friend; "the children are full of Andersen and his stories; he suddenly makes his appearance among them, tells one to them himself, and then is gone! Vanished! That is of itself like a fairy tale to the children, that will remain vividly in their remembrance."

In private circles and at public receptions the chief feature of the entertainment was Andersen's reading one or more of his published stories. As they had been translated into almost every language in Europe, he could read them to suit the capacities of his hearers—in Danish, Swedish, French, broken German, or worse broken English. Although people had often read the same stories, read by himself they got them with the flavor of their first cooking.

He was very tender-hearted; was easily moved to tears; was a weeping poet. From a child the least act of cruelty or kindness sets him to sobbing. Tears drop all through "The Story of My Life." Tears of joy and of sorrow. And like an unspoiled child, he tells us every time that they flow. On his many journeys children would often crowd around and thank him for the joy his Stories brought them, and then the genial author would thank God for all, and weep. Very touching is the love of the children for their friend. And what pleases them pleases the old folks. This talent to please people of every age and clime, by one and the same book, is peculiar to Andersen. Fredericka Bremer, Dickens, Freiligrath, Mendelschon and Jenny Lind, writers and people of genius, Queen Victoria and her children, "and the other royal families of Europe, down to the poor children in the Charity Schools, enjoyed his writings."

"Ugly and ungainly as he was in outward appearance, he had a peculiar power of fascinating the young that was quite remarkable. A touch of his hand would soothe the most fractious child; angry passions or sullen tempers would disappear like magic under the sympathetic influence of this strange, uncouth being, who seemed to possess the key to that most mysterious thing, a child's mind, and to be able to understand and adapt himself to all its varying moods, and inborn but undeveloped thoughts. Much as he courted the notice of the great and lordly, and delighted in their expressions of praise for his works and affection for himself, Andersen loved best to know that his tales pleased the children, and that they thought it good of him to take so much trouble to amuse them. 'I will show you one of the dearest treasures I possess,' said he to me one day, after recounting the fine things Kings and Princes had given and written to him, and reading to me many charming letters from the gifted and great of Europe. 'I carry it next to my heart; it keeps me warm, and I love it more than words can express.' From a pocket inside his waistcoat he produced a worn, crumpled paper with writing on it in a large, childish hand. 'No, you must not touch it, it is for me alone,' he said,

in his vain, simple manner, when I put forth my hand to take it. 'I will read it to you, and you shall hear how the children love me in England.' It was from Livingstone's little daughter, and was as follows: 'Dear Hans Andersen: I do like your fairy tales so much that I would like to go and see you, but I cannot do that, so I thought I would write to you; when papa comes home from Africa I will ask him to take me to see you. My favorite stories in one book are 'The Goloshes of Fortune,' and some others. My papa's name is Dr. Livingstone. I am sending you papa's autograph. I will say good-bye to you, and a happy new year. I am your affectionate little friend, Anna Mary Livingstone. P. S.—Please write to me soon; my address is on the first page, and please send me your card." When he had finished reading it he kissed it softly, and putting it tenderly back in its place said: 'Don't you think I am a happy man, to have all the world love me like that?' Then he went on to tell me how he had answered the letter, and continued the correspondence with the little English maiden whom he had never seen, and how bitterly disappointed and grieved he felt when he heard that the great traveler, her father, was dead, and he knew for certain that he should never be able to 'press his hand' in this world. For his 'dear little Anna's' sake he had often hoped to become personally acquainted with the renowned explorer, and the tears rolled down his old furrowed cheeks in genuine sympathy as he read the daughter's letter to me, giving an account of her father's funeral."

Eccleston has a character in one of his works who was violently opposed to religion. He had a rough and unpleasant way of meeting its advocates and arguments. One thing always came to the help of the latter. He was subject to attacks of nervous twitching—"the jerks." These always took him when it least suited him. In the heat of an argument with the preachers his excited nerves would begin their untimely jerks, putting his articulation and gestures ludicrously out of joint. He went to Church with the determination neither to believe the preacher nor be moved by him. No sooner, however, did the sermon hit him sharply than his body began to twitch and pitch wildly to and fro, and he would rush out of the door, and run away as fast as he could.

Andersen's teeth played him tricks somewhat similar to those of the Hoosier's nerves. Whenever he was greatly and grandly feasted and toasted he was sure to get the jumping toothache in the midst of the speeches and hurrahs. While men of note and genius, in the presence of applauding crowds, poured upon him in elegant phrases their eulogies, he was almost driven to madness with this distracting torment. Our readers who have suffered with the toothache, know how it sets every nerve of the body on edge. Still if one can stir from chair to chair and room to room, it becomes more endurable. But Andersen had to put on a pleasant face during this hurrahing and eulogizing, sit or stand quietly through all of them, and seem delighted, and make apt and sparkling impromptu replies, when he was almost beside himself with pain. We will give only one instance. During the flattering festivities which Odense held in his honor, the whole town was illuminated, and the assembled population bearing torches, gathered in the square around his lodgings. He says:

"I stepped to the open window. There was a blaze of light from the torches. They sang, and I was overcome in my soul. I was physically overcome, indeed, and could not enjoy this summit of my fortune. The toothache was intolerable; the icy air which rushed in at the window made it blaze up into a terrible pain, and in place of fully enjoying the good fortune of these minutes, which never would be repeated, I looked at the printed song, how many verses there were to be sung before I could slip away from the torture which the cold air sent through my teeth. It was the pitch of suffering; when the flames of the torches piled together sank down, then my pain decreased. How thankful was I to God!"

Andersen was pious, in his own way. In compliance with the custom of his country he was confirmed, when a youth, when he also communed. After that he mentions but one communion in his autobiography, that he partook of. He was in one of his many troubles, and

prayed God for deliverance, vowing that if He would hear and help him he would partake of the Lord's Supper at the next communion. The help came, and he kept his promise. A singular reason for partaking of this holy sacrament. We read in his Life about other people going to Church on Sunday; excepting at his communions we read nothing about his own church attendance.

From his boyhood he often prayed. When a homeless youth in Copenhagen he stole his way on to the stage of a theatre, where he secretly knelt down and prayed God to help him some day to become a great actor.

One day, dressed in his "Confirmation Suit" the youth sought help from Madame Schall. He says: "Before I rung at the bell I fell on my knees before the door and prayed God that I here might find help and support." Often, when smarting under the lash of some new critique he seeks a secret place where alone with God he can pray and weep. And in the heights of his triumphs he feels his littleness and thanks God for all. Often and prayerfully he calls to mind his humble origin, and thanks God for leading him in ways he knew not of.

He is touched with the patriarchal piety of some of the English families whose hospitality he shared. The father gathers the whole family, even the servants around him, and reads a chapter and offers a prayer, morning and evening. So too in Reformed families of Holland he calls it a pleasing patriarchal custom, where "morning and evening the whole household is gathered for the reading of the Bible, which is followed by a psalm, which gave a restful feeling to my soul." Despite the stepmotherly treatment received from Denmark, he was a warm patriot. During the Schleswig-Holstein war, in 1864, he prayed God with tears for his country, and felt certain that he would be heard. But the Russians triumphed. Andersen could no longer weep. "I lost for the moment, my hold in God, and felt myself as wretched as a man can be. Days followed in which I cared for nobody, and I believed nobody cared for me." His former faith returned, as also his peace of mind.

Communion Hymn.

"Ich Komm jetzt als ein armer Gast."

Johann Jeep, 1607. Hymn 263, Schaff's Hymn Book.

BY S. R. FISHER, D. D.

The hymn, the first line of which is given above, is well known among the Germans in this country. It is found in nearly all their Hymn Books, and scarcely a communion season occurs, in connection with which it is not used. We have often desired to see a translation of it, but have failed to meet with one. Owing to the peculiarity of its measure, it is somewhat difficult to render into good English, and, at the same time, be true to the original. An attempt in this direction is here made, and how far it is a success, the reader must judge. It is hoped, that whatever imperfections may attach to it, its perusal will still afford comfort to some pious heart. TRANSLATOR.

come now, Lord, an humble guest,
To Thee. at Thine own table,
Which Thou for me prepared hast,
As only Thou art able.
'Tis Thou, who dost my hunger still,
And me with strength and comfort fill,
At Thine own gracious table.

Thou in Thy Word Thyself dost say:
"As bread of life I'm given;
This bread all hunger takes away,
And feeds the soul for heaven.
I am the drink: Who me believe,
From me refreshing shall receive,
As no where else is given.

O faithful Shepherd! lead Thou me,
To pastures Thou providest,
Disconsolate I'll stray from Thee,
If not with me abidest.
Let streams of bounty freely flow,
For him who Thee would truly know,
And e'er in Thee confidest.

I, needy lambkin, seek for Thee
In Thy green meadows ever.
Thy living manna so feeds me,
That comfort fails me never;
And drinking of Thy precious blood,
No vain or empty earthly good,
Me from Thy love shall sever.

As finds the fainting, panting hart,
At living streams refreshing,
So does my soul, freed from its smart,
Share at Thy feast a blessing.
Thou lesseneth my pangs for sin,
And comfort giveth me within;
A nature new possessing.

Above all else, work Thou in me,
Repentance changing never,
So that my heart, from guilt set free,
All sin may shun forever.

Work faith in me, both true and pure,
Such as Thy merits shall secure;
My soul rejoicing ever.

Devotion kindle in my breast,
That I, the world forsaking,
May with Thy truth and faith be blest,
Whilst of this feast partaking;
That with Thy gracious love in me,
A love for neighbors present be,
Not e'en a foe berating.

Thus come Thou now, the soul's true friend,
My heart still Thee caressing,
With trust and love that know no end,
I will none else confessing
But Thee, Thou precious Lamb of God,
Who on the cross poured out Thy blood,
From death and hell releasing.

O blessed Saviour! Thee I thank
For all Thy gifts most gracious;
For what I ate, and what I drank,
To me most sweet and precious.
With heaven's blessings wilt Thou be,
O Prince of Life! eternally
To me, my soul's refreshing.

A Warning from the Gallows.

BY THE EDITOR.

On the 27th of October, 1876, the execution of two criminals took place in Atlantic City, N. J. They were two young men, John Wills and John Fulton, the one 19, and the other 22 years of age. Both were experts in crime, and now received the penalty of their many transgressions. They had been the terror of a large scope of country. On the 6th of August preceding they had broken into the house of a New Jersey farmer. The good old man had a lovely daughter of 16 with him; besides her no one else. Twice he thought he heard a knock at his door at night, but discovering no one he returned to his bed again. Again there was a rap. With an axe in hand he opened the door and cried out: "Ye drunken scoundrels, why do you disturb me thus? Do you wish to kill me?" Scarcely had he uttered the last word when a rifle ball laid him low in death. The terrified daughter made her escape. Through the dining-room she rushed into the cellar, and escaped through a cellar door in the rear of the house, whilst the wicked intruders were still at their deadly work at the front-door. Trembling in every limb she sped through a dreary Jersey waste, starting with horror at the sounds which her own steps produced; fearful at every turn that the murderers were after her. It was a dark night, full of horrors to the poor girl fleeing for her life she knew not whither.

At length, at five o'clock in the morning she reached a certain farm-house. Farmer Dayton and his family were still asleep. A few thumps against the front door brought her a morning greeting. Her story awakened mingled feelings of sympathy and terror in the place of her refuge. In a short time the whole neighborhood was aroused. Bloodhounds were turned loose to aid in the hunting of the murderers. The dogs soon scented the footsteps of the guilty fugitives. They tracked them through swamps and thickets. But in vain were the efforts of sympathizing neighbors. For a while the murderers escaped. But God saw them all this while. One of them happened to write a letter to a comrade in his native place. The letter was intercepted, and disclosed the place of their concealment. They were arrested, convicted, and condemned to death.

Their execution was the first that ever happened in Atlantic City. It produced a great excitement in that part of the State, and collected a vast concourse of people. They crowded around the passage which led from the prison to the gallows. With almost breathless suspense they gazed at the heavy door through which the convicts were to come out. At length they appeared, each with a rope around his neck and his hands tied behind his back. Many people wept at the sad sight, for they pitied the young men, although they were murderers. Among the weeping was John Fulton, a younger brother of one of the murderers. As his brother passed in front of him, the poor boy screamed aloud that he could be heard afar off, from grief at the sight of his wayward brother walking to the gallows. Again and again he cried out: "O my brother, my brother!" And his screams set men and women a sobbing as if he had been their own child and brother.

Arrived on the scaffold, the young men were allowed to speak before they were hung. The older, Fulton, turning

toward his brother in the crowd, said: "Brother, promise me two things before I die: that you will never touch intoxicating drink again, and that you will obey your parents. All my misery comes from my disobeying my mother and drinking liquor."

The younger brother promised to obey his brother's dying warning. In half an hour the lifeless bodies of the two young murderers were borne away to a murderer's grave, and their souls were sent to the bar of God.

Strong drink and *disobedience to parents—Beware!*

Gethsemane.

Denmark is richer in hymns or sacred poetry than any other country except Germany. Among the chief of its sacred poets is Thomas Kingo, author of the following lines. Next to the author must we applaud the translator, Rev. J. Jeffrey, for his faithful and meritorious rendering of it into our tongue. This hymn, with its noble melody, is one of the most popular sacred songs used in Danish worship.

ED. OF GUARDIAN.

Over Kedron Jesus treadeth
To His passion for us all;
Every human eye be weeping,
Tears of blood for Him let fall!
Round His spirit flock the foes,
Place their shafts and bend their bows,
Aiming at the Saviour solely,
While the world forsakes Him
wholly.

David once, with heart afflicted,
Crossed the Kedron's narrow strand,
Clouds of gloom and grief about him
When an exile from his land.
But, oh Jesus! blacker now
Bends the cloud above Thy brow,
Hasting to death's dreary portals
For the shame and sin of mortals.

See how, anguish struck, He falleth
Prostrate, and with struggling breath,
Three times on His God He calleth,
Praying that the bitter death
And the cup of doom may go,
Till, replacing inward woe,
Angel comforts round Him gather—
"Not *my* will, but *Thine*, O Father!"

See how, in that hour of darkness,
Battling with the evil power,
Agonies untold assail Him,
On His soul the arrows shower;
All the garden flowers are wet
With the drops of bloody sweat,
From His anguished frame distilling—
World's redemption thus fulfilling!

But, O flowers, so sadly watered
By this pure and precious dew,
In some blessed hour your blossoms
'Neath the olive-shadows grew!
Paradise's gardens bear
Naught that can with you compare,
For the blood thus sprinkled o'er ye
Makes my soul the heir of glory.

When as flowers themselves I wither,
When I droop and fade like grass,
When the life-streams through my pulses
Dull and ever duller pass,
When at last they cease to roll,
Then, to cheer my sinking soul,
Grace of Jesus, be Thou given—
Source of Triumph! Pledge of
Heaven!

THOMAS KINGO, *Bishop of Funen*, 1670.

A Coptic Wedding.

Miss Jane Whately, daughter of the late Archbishop Whately, being on a visit to her sister at Cairo, has sent to the *Record* the following description of a Coptic wedding: "The bride was one of my sister's old pupils, the daughter of the matron who has charge of the boarders. The wedding was held at the bridegroom's house, as is usual here. When we came we were shown into a small room, so full of the friends and neighbors of the bride, all assembled in their smartest attire, that we did not at first perceive where the 'queen of the day' was placed. She was seated on the floor, her head covered with a red shawl, silent and immovable; and, as etiquette demands, took no notice of the visitors. Two or three companions were busy adorning her; her dress was a gay flowered brocaded silk, the neck and the whole front of her corsage covered with gold coins and necklaces of gold spangles, etc. One woman was setting these gold ornaments, while another was fastening a splendid set of diamonds on a band of white cloth for security. These diamonds, consisting of a kind of diadem and several strings and chains, were very costly, and had been lent by a Moslem friend for the purpose. The ornaments of the wedding dress are generally either borrowed or hired. When all was ready, a thick white scarf-handkerchief, with a broad fringe of gold embroidery on it, was bound over her head, one end hanging down square over her face and entirely

concealing it. Over this the diamonds were carefully adjusted, making a very rich and brilliant appearance, and over all a large white muslin veil was flung, and adjusted over her arms. Thus, blindfolded and bound, she sat like an idol statue to be looked at, while sherbet was handed round and compliments exchanged. We then passed into a larger room, where the ceremony was to be performed. The Coptic Patriarch, who knew the bridegroom, had come to preside himself. He, and two or three attendant priests in large black turbans, were at one end of the room, a table, with lighted candles, in the middle; on the other side a row of chorister boys, in white robes and brocaded scarfs, and the men, who were friends or relatives, assembled round. The women were all in an inner room, but we were allowed to remain where the priests were conducting the services. The bridegroom, a dark-faced Abyssinian, sat opposite the patriarch, with a brocaded mantle tied over his shoulders. The service was very long; the greater part consisted of prayers or psalms chanted in the Coptic language by the choristers, and quite unintelligible to any one present unless it were the Patriarch himself. But I was glad to observe that there was a good deal of Scripture read, and that all of it was Arabic, and consequently could be followed by the audience. A portion of the first chapter of St. John's Gospel was read by a priest, and part of the fifth chapter of Ephesians, at the Patriarch's request, by Mr. M. Shakoor. After nearly an hour of reading and chanting, the bride was led in by her uncle and an attendant woman, who was wrapped in the red shawl. She was placed on the divan beside the bridegroom, and then a priest first threw an embroidered veil or mantle over the shoulders of the two, so as to shelter both together, and then placed two pasteboard gilt crowns on their heads. Then he held a book over them, and read an exhortation in Arabic; after which he laid a hand on the head of each, and gently knocked them together, which operation could not be performed without a general smile. Then two rings were produced, the hands joined under the bride's veil, and the rings put on by the priest. All this time the pair sat quite passive—not a word spoken by either; and after some more prayers read in Arabic and some Coptic chanting, the whole was concluded, and the bride, still in her blindfold condition, was marched off by her attendants to the women's room to receive the visits of her female acquaintance, while the husband went up to salute the Patriarch, kissing a small cross he held in his hand, and in return having his bridal mantle unfastened by the great man. After all was over, Mr. Shakoor asked and obtained permission for the bride's old school-fellows to sing one of their hymns, which they did very nicely, led by their excellent teacher. It was the first time, probably, that the Patriarch had ever heard a gospel hymn in his own tongue; he expressed his delight in the warmest terms, and actually sent next day to ask for a hymn-book to take for himself. And here I should mention that the Patriarch has shown himself uniformly most friendly to my sister's schools, and treats the missionaries with marked courtesy. He is aware of their differences of opinion, of course; but in spite of all the disadvantages of being brought up in an unreformed Church, he seems to have a genuine value for and love of the Word of God. On one of his female acquaintances, the mother of a pupil in the school, telling him she was learning to read, he encouraged her to persevere, and promised to give her himself a New Testament as soon as she should be sufficiently advanced to read it. He is known as a man of remarkably liberal views. We were glad to observe that during the whole ceremony of the marriage no allusion was made to the Virgin or saints, nor was any picture or image presented for worship."—*London Nonconformist.*

KINDNESS.—"You are made to be kind, generous, and magnanimous," says Horace Mann. "If there is a boy in school who has a club-foot, don't let him know you ever saw it. If there is a boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part in the play which does not require much running. If there is a dull one, help him to get his lessons."

The Sunday-School Department.

Church Work in the Sunday-school.

BY R. H. S.

By "Church Work," I mean, not congregational enterprises, but the undertakings of the Church at large; its Missions, its Publication interests, its care for beneficiaries, for widows and orphans, and in general, for all the objects which Christ has kindly set before us, so many departments in which we are privileged to labor for Him. And in this article I propose to embody a few suggestions touching the relation of Sunday-schools to those broad and beautiful fields of labor.

I am afraid that the majority of our people know far too little on these subjects; I am still more afraid that they have not nearly as much curiosity about them as should exist. If they had—if the members of the Reformed Church were interested to know the condition of her missions in various places; what is the latest enterprise, not to say in the far West, but even in the home Synod, and what its prospect of success; what is to be done about Japan; what is the condition of our Orphans' Homes, and what work, and what funds, our Relief Societies, Publication and other Boards have on hand; if this large-hearted, broad-minded anxiety for Church intelligence existed, surely there would be a corresponding willingness, yea, *zeal*, to make such sacrifices, small or great, as might lie in each one's power. As a result, the active workers in all those fields would be kept clear of the sloughs of Despond into which they sometimes fall, and their business would be carried on without the wails of distress that every now and then reach our ears,—and *sometimes* touch our hearts.

It is quite possible that enough is not done to stimulate this holy curiosity. It might be worth the trying, to clothe some of the skeleton-like statistics that travel their limited round in the pages of Synodical reports, and the like, in some human flesh and blood, and to send them around with a familiar, friendly aspect to the homes of the people; say, as tracts, or newspaper articles from the pens of those who know and could describe the details of work. In some such way, without *begging*—(hateful word!) a living interest might be awakened in the living work that is going on.

But it is in the coming men and women—the hope of the Church—that we have the best opportunity to develope a spirit of intelligent, practical benevolence—and will God forgive us if we fail to do so? The work should, of course, begin with parents, at home; a great responsibility rests upon them in this particular; let them look to it. Our present question is, What can we do as officers and teachers of the Sunday-school? Have our young members, our catechumens, any intelligent idea of the benevolent operations of the Church, or any sense of duty with regard to them? That sense will certainly not grow without cultivation. Are we doing the best possible to cultivate it? If not, how shall we set about it? These questions demand earnest consideration.

It is not a difficult matter to interest even young children in these subjects. The eyes even of infants will brighten with pleasure when they learn that their little gifts will go "to the orphans" or "to help print our little books and papers," or "to send a minister to children who have no church and Sunday-school." Many of our scholars have been, and are, deeply interested in the Orphans' Homes, and with judicious explanations, it could not be difficult to awaken a warm and lasting concern for other equally important objects. It is only necessary, first, that the superintendent or teacher should *feel* the interest which he desires

to call forth in his charge; and then, that the effort should be, not spasmodic, but regular and systematic. There should be frequent allusions to the labors of the Church, as to something dear to every individual member. All the news which could be obtained concerning them should be communicated to the school, in as familiar and interesting a form as possible. It would be well also to give opportunities for contributions to specified causes. Many of our scholars bring their small offerings very regularly to the Sunday-school treasury, and deserve much credit for doing so, considering how indefinite an idea most of them must have of the purpose for which they do so; unless, indeed, there is an unwholesome rivalry between classes as to who shall have most dollars and cents on the monthly report. Perhaps some children of larger growth bestowed their alms with motives not much more laudable or intelligent. But how much better, educationally, would it be to have the child understand, when he gives a cent, what it is for; to show him the beauty and nobleness of the works of the Church, and make him feel that his little hand is not powerless to aid in producing the grand results for which, at the same time, we must teach him to pray. Will he not grow up with a love that can be fostered in no other way?

How would it be with children that should grow to manhood in their father's house, strangers to that father's cares and labors? Would there even be the sacred and tender intimacy that should subsist in the family—the fond devotion to home and its interests? And shall we be so short-sighted as to let *our* Father's children grow up in His household, the Church, in stranger-like ignorance of the work that He depends on them to carry on therein? God forbid!

In celebrating our great festivals, it would be well to call forth expressions of gratitude in the form of contributions to regularly specified objects; say, at Christmas to the aid of Relief Societies and Orphans' Homes; at Easter, to Publication interests; on Ascension Day, to Beneficiary Education; at Whitsuntide, to Missions; or any similar arrangement that might seem expedient.

But I have already exceeded my intended limits, and I close, with the earnest hope that we all be made to feel more deeply what we owe to Christ and His Church, and be aroused to make more earnest endeavors and greater sacrifices in the fulfillment of our duty.

A VENERABLE Sunday-school Superintendent of the Reformed Church, who has filled this important office with great efficiency for more than thirty years, and still fills it, related to us the following incident: "One summer during our cruel war, I spent several weeks at Bedford Springs, Pa. An intelligent officer of the United States army stopped at the same hotel I lived at. He was quite sociable and free from the official starch so common with our army officers. On a Sunday afternoon I visited one of the Sunday-schools of the place. On my return to the hotel my military friend inquired:

'Where have you been?"

"At Sunday-school," I replied.

"At Sunday-school," he replied. And twice he repeated the expression: "At Sunday-school! At Sunday-school!"

And then he continued: "I wish I had gone with you. When I was a boy my good mother sent me to Sunday-school. Then it was a lovely place to me. The hymns, lessons, and prayers delighted my boyish heart. Alas! I have lost the blessing of my mother and of the Sunday-school. One night I was going with some companions to a place of sin in a large city. We passed a certain house where some children were singing—singing some of the hymns of my childhood. I stood a little while before the door, as if chained to the spot by the charm of the familiar songs. My comrades seized a hold of me, and tried to pull me away to their sinful resort. I replied: 'I can't do it. These sweet hymns bring back to me the sweet voice of my sainted mother, as often I heard it when a boy.' With that I turned back to my hotel."

With tears streaming from his eyes, the officer continued: "Pardon me; you are a stranger to me. I have rarely, if ever, spoken to any one of this. When I think of it, how my good mother strove to bring me up to be a good, and I, in spite of her endeavors, am a wicked man—sir, it unmans me."

SCRIPTURE LESSONS.

APRIL 7. LESSON XIV. 1878.

Fifth Sunday in Lent. Luke xx. 9–18.

THE WICKED HUSBANDMEN.

9. Then began he to speak to the people this parable. A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.
10. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.
11. And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.
12. And again he sent a third: and they wounded him also, and cast *him* out.
13. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.
14. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.
15. So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?
16. He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.
17. And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?
18. Whosoever shall fall upon that stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

Parallel Sections.—Matt. xxi. 33–44: *Mark* xii. 1–12. *See also Isaiah* v. 1–7.

QUESTIONS.

What Sunday in the Church year is to-day? Of what does to-day's Lesson treat? Where else do you find this parable recorded? What is a parable? At what time did Jesus speak this parable?

Verse 9. To whom does Luke say this parable was spoken? To whom do Matthew and Mark say it was spoken? How are these statements to be harmonized? What is a certain man said to have done? What is a vineyard? What are husbandmen? What is meant here by the vineyard? Who planted this vineyard? Who were the husbandmen to whom he intrusted it? What do you understand by *went into a far country for a long time?*

10–12. What is meant by *at the season?* What is a servant? Who are meant by the servants here spoken of? What fruit had God a right to expect from the people of Israel? Did they produce this fruit as they should have done? Were any of the prophets treated by the rulers of the people of Israel in the way here indicated? (See 2 Chron. xxxvi. 16; Neh. ix. 26). Can you give any account of the bad treatment of any of the prophets? (See 1 Kings xix. 2; 2 Chron. xxiv. 21, 22).

13. What did the lord of the vineyard say? Who is meant by *my beloved Son?* Can you quote any Scripture in which Jesus is declared to be the beloved Son of God? (See Matt. iii. 17; xvii. 5).

14–15. What did the husbandmen say when they saw the son? What did they do? Did the rulers of the Jews thus act in the case of Jesus? (See Matt. xxvi. 3; xxvii. 1; John xix. 17, 18; Heb. xiii. 12, 13). What inheritance did th y expect to secure to themselves by the killing of Jesus? (See John xi. 47–50).

16. What is it said the lord of the vineyard would do? What did the people say when they heard this? What did they mean by *God forbid?* Did God destroy the rulers of the Jews? Did He take His kingdom from the Jews and give it to others? To whom did He give it? If we abuse the mercy and goodness of God, will He also punish us?

17–18. What did Jesus say in reply to the people? Where do you find these words written? (See Ps. cxviii.). Who is the stone which the builders rejected? Who are meant by *the builders?* What is meant by *is become the head of the corner?* What is the meaning of the words, *Whosoever shall fall upon that stone shall be broken, but upon whomsoever it shall fall, it will grind him to powder?*

What three things are especially taught us by this parable? How does it set forth the goodness of God? In what appears the wickedness of men? How is the folly of their wickedness shown?

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1. Forty days and forty nights
   Thou wast fasting in the wild:
   Forty days and forty nights
   Tempted and yet undefiled.

2. Sunbeams scorching all the day;
   Chilly dew-drops nightly shed:
   Prowling beasts about Thy way,
   Stones Thy pillow, earth Thy bed.

COMMENTS —A parable is a form of discourse in which the processes and relations of the earthly life are used to represent religious and spiritual truths. In the parables of our Lord the mysteries of the kingdom of God are set forth. The present parable was spoken by Jesus in the temple on the Monday immediately preceding His sufferings and death. It was uttered for the warning and reproof of all who are called to be children of God.

V. 9. *Then began He to speak to the people.* According to Matthew and Mark, this parable was addressed to the chief priests, scribes and elders. These different statements, no doubt, find their harmony in the fact that the parable was spoken to the chief priests, scribes, elders, and people, collectively, and that each evangelist mentions particularly only that party which he considered most important for his purpose. *A certain man, &c.* This man represents God, while the vineyard represents the kingdom of God as founded among men. By the husbandmen, or cultivators of the soil, are meant the leaders and teachers of the people of God, to whom was intrusted the care and spiritual culture of the people. *Went into a far country for a long time.* "The time when the law was given from Sinai, when the Lord of the world visibly manifested Himself to the people, and made known His sacred commands by Moses, was that in which the whole was planned and arranged. From that time He did not again visit His people in a similar manner; He awaited the development of the implanted germs, under the guidance of the priests to whom that development was intrusted." — *Olshausen.*

10–12. *At the season.* That is at the time that fruit might properly be expected. *He sent a servant, &c.* The different servants here mentioned, represent the special messengers sent by God to His people, the prophets and other more eminent ministers of His kingdom. The fruit which the Lord had a right to expect of the people, was repentance on account of their sins, and a readiness to receive His messages and obey His commandments. But this fruit was not given unto Him as it should have been. On the contrary, the leaders of the people maltreated the servants thus sent unto them. For proof of this see, besides the passages referred to in connection with the questions, the following: Jer. 37: 18; 1 Kings 18: 13; 22: 24–27; 2 Kings 6: 31; 21: 16; Acts 7: 52; 1 Thess. 2: 15. According to tradition, Jeremiah was stoned to death, and Isaiah sawn asunder.

13. *I will send my beloved son.* By the beloved son we are to understand our Lord Jesus Christ, the only begotten of the Father, full of grace and truth. Jesus in designating Himself as the "beloved son," while He represents the prophets as "servants," clearly proclaimed His superiority, and His divine character. *It may be, &c.* "The expression of the hope that the husbandmen will reverence the son, implies, of course, no ignorance, but the sincere will of God, that all should be saved; and the fact of man's freedom and responsibility, which is perfectly consistent with divine fore-knowledge and fore-ordination, although we may not be able to see the connection and explain the mystery."—*Schaff.*

14, 15. *But when the husbandmen saw him, they reasoned, &c.* In these words the conduct of the chief priests and elders of the people, when they took counsel to put Jesus to death, is strikingly portrayed. *This is the heir.* God appointed Jesus heir of all things (Heb. 1: 2). *That the inheritance may be ours.* These words indicate the shameless self-seeking of the chief priests and elders. "The heavenly kingdom, indeed, never can be taken from the Son of God; but the impure representatives of the Mosaic theocracy, blinded by their impurity, imagined that they could secure the stability of their external kingdom, the design of which was to prepare the way for the heavenly kingdom about to be founded on the earth; and therefore they killed the Saviour, whose spirituality was in direct opposition to their worldliness."— *Olshausen. So they cast him out of the vineyard, &c.* An intimation of the manner in which the chief priests and elders would treat Jesus. This intimation found its fulfillment when Jesus was nailed to the accursed tree. The leading of Him without the walls of Jerusalem to crucify Him, as in the Pentateuch the exclusion from the camp, signified excommunication, the cutting

Him off from all the privileges and blessings of Israel so far as the chief priests and elders were concerned.

16. *He shall come and destroy these husbandmen.* A testimony to the truth that, though God is merciful and long-suffering, yet wickedness, if persisted in, will finally be visited with utter destruction of those who are guilty. These words found a fulfillment in the case of the Jews in the terrible destruction of Jerusalem, and of their nationality, and in the disgrace which has since attached itself to them. *And shall give the vineyard to others.* An intimation of the passing over of the kingdom of God to the Gentiles. *God forbid.* "The exclamation itself was either an expression of fear, desiring that such evil should be averted—or of unbelief, 'That shall never be, it is impossible that our privileges can ever be so forfeited.'—This last is more probable from the spirit and temper of those who give it utterance." —*Trench.*

17, 18. *The stone.* Jesus Christ who was rejected by the chief priest, scribes, and elders, who were the builders, the husbandmen of the Jewish people. *The head of the corner*, that is, the chief corner-stone, the most important and beautiful part of the spiritual temple of God. Jesus became such when He was exalted to the right hand of God, the Father Almighty. Our Lord referred His hearers to this Scripture to set forth the important truth that the malice of the chief priests and elders should not defeat the purpose of God, but that notwithstanding His rejection by Israel, He should yet be "head of all principality and power." *Whosoever shall fall, &c.* That is, those who become offended at Christ and find him a stumbling-block shall suffer injury and loss in consequence of this, but those upon whom His judgment will fall when He comes in glory, because they knowingly and wilfully have to the end opposed Him and His kingdom, will be destroyed with awful destruction.

This lesson as a whole teaches us:

1. The goodness of God. This is set forth in the conduct of the lord of the vineyard, whose goodness, forbearance and love are all typical of God's treatment of Israel, and also of those who are members of the Christian Church. Truly wonderful is the love of God for man.

2. The wickedness of men. This appears in the conduct of the husbandmen, who represent the people of Israel and also members of the Christian Church. Great indeed, were the sins and transgressions committed by God's chosen people of old. But so also are the sins and transgressions of those who claim to be the people of God now. How many members of the Church there are who have a name to live, but are dead! Truly the heart is deceitful above all things, and desperately wicked. There is great reason, therefore, why all should keep watch over their hearts and beware lest in condemning the wickedness of others they, like the Pharisees, condemn themselves.

3. The folly of wickedness. This becomes evident in the punishment of the wicked husbandmen. How terrible the destruction which overtook Israel! Awful punishment awaits all impenitent sinners. No real benefit can ever be secured by transgressing God's laws. No man can do wrong in any way or at any time without suffering loss in consequence of his so doing. Sin is always folly

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CHILDREN'S ETIQUETTE.—Always say "Yes, sir," "No, sir," "Yes, papa," "No, papa," "Thank you," "Good Night," "Good morning." Use no slang words.

Clean faces, clean clothes, clean shoes, and clean finger-nails, indicate good breeding. Never leave your clothes about the room. Have a place for everything, and everything in its place.

Rap, before entering a room, and never leave it with your back to the company.

Always offer your seat to a lady or old gentleman.

Never put your feet on cushions, chairs, or tables.

Never overlook any one when reading or writing, nor read or talk aloud while others are reading.

Never talk or whisper at meetings or public places, and especially in a private room, where any one is singing or playing the piano.

Be careful to injure no one's feelings by unkind remarks. Never tell tales, make faces, call names, ridicule the lame, mimic the unfortunate, nor be cruel to insects, birds, or animals.

APRIL 14. LESSON XV. 1878.

Palm Sunday. Luke xxiii. 33–46.

THE CRUCIFIXION OF CHRIST.

33. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left.

34. ¶ Then said Jesus, Father, forgive them: for they know not what they do. And they parted his raiment, and cast lots.

35. And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36. And the soldiers also mocked him, coming to him, and offering him vinegar,

37. And saying, if thou be the King of the Jews, save thyself.

38. And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39. And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself and us.

40. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43. And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise.

44. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45. And the sun was darkened, and the vail of the temple was rent in the midst.

46. ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

Parallel Sections.—Matt. xxvii. 33–50; *Mark* xv. 22–37; *John* xix. 18–30.

QUESTIONS.

What Sunday is this? Why is it so called? To what was the triumphal entry of Jesus into Jerusalem the prelude? What is the subject of our present Lesson?

Verse 33. What was done unto Jesus? What do you understand by His being crucified? What was the character of this mode of death? Where was Jesus crucified? Where was this place? What is the meaning of *Calvary?* Why was the place so called? Who were crucified with Jesus? What kind of persons do you understand by *malefactors?* What prophecy found its fulfilment in the crucifixion of Jesus with malefactors? (See Isaiah liii. 12).

34. What did Jesus say while they were crucifying Him? What does this prayer to God show? Should we also love our enemies, and pray for them? What do you understand by *they parted His raiment and cast lots?* Was this in fulfilment of prophecy? (See Ps. xxii. 18).

35–38. What did the people do? How did the rulers act? How the soldiers? What did this conduct, no doubt, do? Why could Jesus not save Himself? Would He have proved Himself the Christ, the chosen of God, by saving Himself from the cross? Did He prove Himself such by suffering? What superscription was placed over Him? What do you understand by *superscription?* Why was this placed over Him? Did it, nevertheless, proclaim the truth? What saying of Scripture was thus verified? (See Ps. lxxvi. 10).

39–43. How did one of the malefactors conduct himself? What did the other one say to him? What do these words show concerning this man? How did he address Jesus? What did he mean by *comest into Thy kingdom?* What does this show? What did Jesus say unto him? What place did Jesus mean by *Paradise?*

44–46. There was what from the sixth to the ninth hour? What hours according to our way of reckoning time would the sixth and ninth be? Did anything else remarkable occur? What was the vail of the temple? What did the rending of this vail imply? What did Jesus then say? What is meant by *giving up the ghost?*

What does this Lesson teach us concerning God? What does it teach concerning sin? What concerning faith? Should we love Jesus because of what He suffered for us? Do you love Jesus?

CATECHISM.

XV. Lord's Day.

37. What dost thou understand by the words, "He suffered?"

That He, all the time He lived on earth, but especially at the end of His life, sustained in body and soul, the wrath of God against the sins of all mankind; that so by His passsion, as the only propitiatory sacrifice, he might redeem our body and soul from everlasting damnation; and obtain for us the favor of God, righteousness, and eternal life.

38. Why did He suffer under Pontius Pilate, as His judge?

That He, being innocent, and yet condemned by a temporal judge, might thereby free us from the severe judgment of God, to which we were exposed.

COMMENTS—Palm Sunday is so-called in commemoration of Jesus' triumphal entry into Jerusalem, when the attending multitude strewed branches of the palm tree in His way. This entry was the prelude to the sufferings and death of our Lord of which the present lesson treats.

V. 33. *Calvary.* This place was without the gates of the city of Jerusalem, but commentators and Biblical investigators are not agreed as to its precise locality. The name signifies a skull. Why it was so called is not known. Some say it was so termed from the skulls of criminals who were executed there, while others claim that the name arose from the skull-like form of the hill. *Where they crucified Him.* That is they nailed Him to a cross. This mode of death was not only considered most disgraceful, but was also most painful. "Death by crucifixion," says Dr. Farrar in his *Life of Christ*, "seems to include all that pain and death *can* have of horrible and ghastly—dizziness, cramp, thirst, starvation, sleeplessness, traumatic fever, tetanus, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds —all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness. The unnatural position made every movement painful; the lacerated veins and crushed tendons throbbed with incessant anguish; the wounds, inflamed by exposure, gradually gangrened; the arteries—especially of the head and stomach—became swollen and oppressed with surcharged blood; and while each variety of misery went on gradually increasing, there was added to them the intolerable pang of a burning thirst; and all these physical complications caused an internal excitement and anxiety which made the prospect of death itself—of death, the awful unknown enemy at whose approach man usually shudders most—bear the aspect of a delicious and exquisite release." Such was the death Jesus endured for our sins. How wondrous the love which was willing to undergo such suffering for sinful man! *Malefactors.* That is literally, *evil doers.* According to Matthew and Mark these two persons were thieves, or robbers. It has been supposed that they were not ordinary robbers, but fanatical insurrectionists, and companions of Barabbas. According to an early tradition they were named Titus and Dumachus. They were no doubt crucified with Jesus to cast additional disgrace on Him.

34. *Father, forgive them, &c.* This most touching prayer was probably uttered as Jesus was being nailed to the cross. In it He prayed for all who were concerned in His crucifixion, for the Roman soldiers and their Governor, for the chief priests, elders, and people of Israel, yea, for sinful humanity itself. That He should thus pray, under the circumstances, was a most striking proof of His undying love for men, and His heartfelt desire that all should be saved. It was also a most striking illustration of the precept in the sermon on the mount, "Pray for those who despitefully use you, and persecute you."

And they parted His raiment, &c. Those who were crucified were first deprived of their clothes, and these fell as perquisites to the men who performed the unpleasant duty of executioners. The outer garment of Jesus, the four soldiers who crucified Him divided into four parts, probably by ripping it down the seams, and each took a part. The under-garment, which "was without seam, woven from the top throughout," would have been ruined by parting it, and so they cast lots for it, the one taking it whom the lot favored. Thus was fulfilled a prophecy made long before.

35–38. *And the people, &c.* We have in this passage described the actions of the different parties who were present at the crucifixion. How exceedingly revolting and heartless the conduct of the mass of the people, and especially of the rulers and of the soldiers! Their derision and mockery could not but have increased the anguish of the sufferer. Yet with what noble and sublime patience He endures it all in holy silence! *Let Him save Himself.* Though Jesus saved others, Himself He could not save from the cross, because it was the will of the Father, to which He obediently submitted, that He should thus suffer and enter into His Glory. Had Jesus come down from the cross, He would not have proved Himself to be the Christ, but the very opposite. By His patiently en-

during the sufferings of the cross, He, however, proved Himself to be, indeed, the promised Messiah. *A superscription.* A writing placed over anything. It was customary in this way to set forth the offence for which criminals suffered. Pilate, no doubt, put the inscription he did on the white wooden tablet, smeared with gypsum, which was placed over Jesus, for the purpose of reflecting on the chief priests and elders who insisted on his condemning Jesus. Yet, nevertheless, the tablet announced a great truth. Jesus was, indeed, the king of the Jews, the hope of Israel, and the desire of all nations, though they knew it not. The superscription truly proclaimed His glory, while it proclaimed the disgrace of His enemies. Thus does God make the wrath of man to praise Him.

39–43. Even on the accursed tree, Jesus received homage and manifested forth His glory. In the light of this passage how wonderful, indeed, the scene! "The cross of Christ becomes a throne; the place of skulls, the tribunal of universal judgment." Final obduracy and true penitence strikingly reveal themselves. The victim of the one reviles Christ and dies in impotent, despairing rage, the subject of the other prays to Christ and departs this life in sustaining and glorious hope. *Dost not thou fear God, &c?* These words clearly show that this malefactor was truly penitent, that he feared God, and realized properly his guilt, and the justness of his punishment. *Remember me when thou comest into thy kingdom;* that is, when thou comest in glory as the King Messiah. In this prayer, the penitent malefactor appears as a hero in the faith. While the chosen disciples doubt, he believes, and in the Sufferer near him, recognizes the promised seed of the woman, the prince of glory! *To-day, &c.* Though Jesus makes no reply to the taunts of unbelief, He answers at once the prayer of faith. And how gracious His words! How they must have comforted the dying penitent, and cheered him in his awful sufferings. *In Paradise.* The place where the pious dead rest in peace and hope.

"The possibility of a conversion even in the last moments, is undoubtedly established by the example of the Penitent Thief; the impenitent companion of his fate, however, proclaims quite as powerfully by his terrible end, how dangerous it is to postpone conversion so long." —*Van Oosterzee.*

44–46. *And it was about the sixth hour, &c.* This darkness was of an unusual character, and was nature's testimony to the divine Sonship of Jesus. The sixth hour, according to our way of reckoning time, was twelve o'clock noon, and the ninth, three o'clock in the afternoon. *The vail of the temple.* The curtain which separated the most holy from the other parts of the temple. The rending of this vail "signifies that the real atonement was perfected; accordingly, that typical offerings and priestly mediation were done away; that the access to the throne for every believing soul, in the name of the Father, and of the Spirit of Christ, is now quite free."—*Lange. Father, into Thy hands, &c.* This prayer shows the undying faith of Jesus in the Father's love. *He gave up the ghost,* that is, expired, died.

This lesson teaches us especially:

1. The unspeakable love of God. He who would give His only begotten and well-beloved Son to endure such suffering and death for sinful man, that whosoever believes in Him should not perish, but have everlasting life, must, indeed, be love itself.

2. The heinousness of sin, and the suffering to which it exposes man. Its heinous character is made evident by the sacrifice which was necessary to atone for it. The greatness of the suffering also reveals the terrible wrath of God against sin.

3. The power of faith. This appears in the case of the penitent malefactor. It gave him light in darkness, joy in suffering, and opened to him the gates of everlasting glory.

THE *duty* of teaching in Sunday-schools is often urged. It is a good thing to hear now and then of the *pleasure* of such work. Sir Charles Reed, of London, said in an address before the Scottish Sabbath-school Convention: "I have been called to do a good deal of public work in the course of my life, parliamentary and otherwise. I may say that nothing has ever given me such thorough satisfaction and true reward as my work in the Sunday-school."

APRIL 21. LESSON XVI. 1878.

Easter Day. Luke xxiv. 1–12.

THE RESURRECTION OF CHRIST.

1. Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.
2. And they found the stone rolled away from the sepulchre.
3. And they entered in, and found not the body of the Lord Jesus.
4. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments.
5. And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?
6. He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee,
7. Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.
8. And they remembered his words,
9. And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.
10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.
11. And their words seemed to them as idle tales, and they believed them not.
12. Then arose Peter, and ran unto the sepulchre, and stooping down, beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

QUESTIONS.

What is to-day? What event does Easter commemorate? Was the resurrection of Jesus a very important and glorious event? Could we be saved if Jesus had not arisen from the dead? (See 1 Cor. xv. 14–19). Of what does our Lesson treat?

Verses 1, 2. What took place on the first day of the week following the crucifixion of Jesus? What day is meant by the first day of the week? What day was the Jewish Sabbath? Who were they here spoken of as coming to the sepulchre? (See Luke xxiii. 55). Why did they come to the sepulchre? (See Mark xvi. 1). What did they find? What stone is meant? Were they anxious on their way to the sepulchre about the taking away of this stone? (See Mark xvi. 3). Who removed the stone? (See Matt. xxviii. 2).

3–5. What did they do when they came to the sepulchre? How was the sepulchre constructed? (See Luke xxiii. 53). Did they find the body of Jesus? Why not? How did the absence of the body affect them? Why were they perplexed? (See John xx. 2). Who stood by them? Who were these men? (See Luke xxiv. 23; Matt. xxviii. 5). How did the women now act? What did the angels say?

6–8. What did they say had become of Jesus? Of what did they remind the women? What had Jesus said? Where do you find this saying? (See Matt. xvi. 21; xvii. 23; Matt. viii. 31; Luke ix. 22). Did the women now remember that He had thus spoken?

9–12. What did the women do after the angels informed them of the resurrection of Jesus? Who are meant by *the eleven?* Who by *the rest?* Who were the women? Did the Apostles believe what they told them? What does this go to prove? What did Peter do? What did he see? What linen clothes are meant? In what state of mind did he leave the sepulchre? Did Peter go all alone to the sepulchre? (See John xx. 3). Who was that other disciple?

Have we abundant evidence that Jesus did actually arise from the dead? Why was it necessary that He should arise? Of what is His resurrection the crowning proof? (See Rom. i 4). Of what profit is it to us? How ought we to observe Easter?

CATECHISM.

XVI. Lord's Day.

40. Why was it necessary for Christ to humble Himself even unto death?

Because with respect to the justice and truth of God, satisfaction for our sins could be made no otherwise than by the death of the Son of God.

41. Why was He also "buried?"

Thereby to prove that He was really dead.

42. Since then Christ died for us, why must we also die?

Our death is not a satisfaction for our sins, but only an abolishing of sin, and a passage into eternal life.

43. What further benefit do we receive from the sacrifice and death of Christ on the cross?

That by virtue thereof our old man is crucified, dead, and buried with Him, that so the corrupt inclinations of the flesh may no more reign in us, but that we may offer ourselves unto Him a sacrifice of thanksgiving.

44. Why is there added, "He descended into hell?"

That in my greatest temptations, I may be assured, and wholly comfort myself in this, that my Lord Jesus Christ, by His inexpressible anguish, pains, terrors, and hellish agonies, in which he was plunged during all His sufferings, but especially on the cross, hath delivered me from the anguish and torments of hell.

COMMENTS.—The present lesson treats of the resurrection of Jesus which Easter has been set apart by the Church to commemorate. Of all the events connected with the work of our redemption this is one of the most important and glorious. Had Jesus not risen from the dead and thus vanquished the power of death and hades, there would be no salvation for us.

The account of the resurrection presented us by Luke, it may not be improper here to state, was not intended to give us all the facts connected with this wonderful event, but only such as were deemed necessary for his purpose. The apparent differences between his account and those of the other evangelists, could, no doubt, be easily explained if we were in possession of all the facts pertaining to the resurrection. These differences, moreover, strengthen rather than weaken the evidence that Jesus triumphantly arose from the dead.

Verses 1, 2. *The first day of the week.* That is Sunday, which is now observed by us as the day of rest in commemoration of the resurrection of Jesus. The Jewish Sabbath was the seventh or last day of the week. *They came.* That is the women spoken of in the last two verses of the twenty-third chapter. The names of three of them are given in the tenth verse. *Bringing the spices.* That is the spices spoken of at the close of the preceding chapter. Their object in coming to the sepulchre with these spices was to anoint and embalm the body of Jesus in accordance with Jewish custom. Their great love for Jesus prompted them to perform this kind office. *And they found the stone rolled away.* The stone meant is that which closed the entrance into the sepulchre. The women appear to have been ignorant of the fact that the stone was sealed and a watch set over it. On their way to the sepulchre, however, they were troubled to know how they should be able to remove the stone, as it was very heavy and fitted tightly in the entrance, and therefore could be moved only with difficulty. When they came to the place, they were surprised to find it rolled away. How it was rolled back Matthew alone tells us.

3–5. *And they entered in.* The sepulchre of Jesus was hewn out of the rock in the form of a room or vault. This accounts for the women being able to enter it. *Found not the body.* Jesus had then already arisen and left the tomb. *They were much perplexed.* Why they should be perplexed we can readily understand. They had come to the sepulchre expecting certainly to find the body of Jesus, but it was gone, and they did not know what had become of it. *Two men.* These persons were angels who manifested themselves in human form. As angels appeared when Christ was born in Bethlehem, so also they now appear at His second and more glorious birth. That the women should become afraid when they saw them and act as they did, was perfectly natural. *Why seek ye the living among the dead?* An intimation that Jesus had risen, and that it was useless to seek for Him in the tomb.

6–8. *He is not here but is risen.* Jesus arose from the dead with a truly human body. In the resurrection the union between body and soul, which was severed by death, was again restored. The resurrection, however, was not a mere restoration, but at the same time also a transformation, In it a change was wrought in the body of our Lord, and after it, accordingly, He appears under new physical conditions. *Remember how He spake unto you.* The fact that Jesus had foretold His sufferings, death and resurrection to His disciples, and that they should, nevertheless, be surprised as they were, when these things actually took place, shows that they little comprehended the true meaning of His words. It is still so with His followers. Very different in many cases would be their views and actions if they understood fully the words of the Lord. The angels, no doubt, reminded the women, and through them the other disciples, of the words of Jesus to confirm their faith in the reality of His resurrection. The fact that it is in full harmony with the previous life and teaching of Jesus is a strong proof in its favor.

9–12. *Told all these things.* All the things which they had seen and heard at the sepulchre. *To the eleven,* that is to the Apostles; *and to all the rest,* that is, to all the other disciples. Besides the eleven chief disciples, Jesus had

quite a number of other followers. *And their words seemed to them as idle tales.* To the body of disciples, the statements of the women appeared to be nonsensical and idle gossip. They, therefore, gave no credit to it. They deemed it altogether impossible that Jesus, after being put to death and buried as He was, should awake from the sleep of death and come forth from the tomb. This shows that their state of mind was such, that they would not credit the story of His resurrection unless they had the fullest proof of it. The idea that the disciples only fanatically imagined that Jesus had risen, is clearly disproved by what the evangelist tells us.

Then Peter arose, etc. Peter who had been the chief of the Apostles, but who by denying his Lord, had for a time lost his supremacy. According to Mark the women were especially instructed to tell him, probably to assure him that he was forgiven. The haste with which he proceeded to the sepulchre, shows how truly he had repented of his sin. John accompanied him. Luke makes no mention of this, although it is evident from verse twenty-fourth, that he was not ignorant of it. *The linen clothes.* Those which had been wrapped around the dead body of Jesus. The orderly appearance of these clothes indicated that the body had not been hastily and secretly removed. *Wondering in himself.* Peter by what he himself saw was, no doubt, convinced of the truth of what the woman told him. So contrary to his expectations, however, was the resurrection of Jesus, that he was filled with wonder and astonishment at the thought of it, and was perplexed to know what the things which he had heard and seen really meant.

When all the facts and circumstances connected with the resurrection of Jesus are considered, they afford abundant proof of its reality. No historical fact rests on stronger external and internal evidence.

The resurrection of Jesus was necessary in order to His glorification and our redemption. Had He not risen, death would have continued to reign forever, and all hope of deliverance from its power would have been vain. In that He arose, however, Jesus overcame death and destroyed its power, gave evidence of the sufficiency of His sacrifice on the cross, and prepared the way for His exaltation "above all principality, and power, and might, and dominion."

In His resurrection, we have the crowning proof of His divine character. He was, says St. Paul, "declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead."

The benefits which it confers on us, are exceedingly great. It secures to us not only justification and regeneration, but also the glorious hope of a blessed resurrection from the dead at the last day.

In view of the event which it commemorates, Easter ought to be to us a day of great rejoicing and of thanksgiving unto God for His goodness and mercy.

"Lovest Thou Me?"

How lightly some can speak of love,
And call the Saviour dear,
Who seldom lift their hearts above,
Or throb with holy fear.

They say they glory in the Cross,
Yet none themselves they bear;
They think, while free from pain and loss,
The martyr's crown to wear.

But love is just the hardest thing
A man can learn to do;
And that of which ten thousands sing
Is understood by few.

It is not but a passing thrill,
A ray of winter's sun,
It is the heart, and mind, and will
By which our life is done.

It yields, if God should ask for much,
Nay, if He asks for all;
It welcomes e'en His chastening touch
And hears His lightest call.

If truly we would learn to love,
To love we must begin;
Yet who can force himself to give
What only grace can win?

My Saviour, if I dare not say
That I have love to Thee,
Do Thou, I pray Thee, day by day,
Reveal Thy love to me.

And this shall be my rapture, when
Before Thy face I bow:
I only *wished* to love Thee then,
I *know* I love Thee now.

—*Sunday Magazine.*

APRIL 28. LESSON XVII. 1878.

First Sunday after Easter. Luke xxiv. 13–27.

CONCERNING THE RESURRECTION.

13. ¶ And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.
14. And they talked together of all these things which had happened.
15. And it came to pass, that, while they communed *together*, and reasoned, Jesus himself drew near, and went with them.
16. But their eyes were holden, that they should not know him.
17. And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?
18. And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?
19. And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people.
20. And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.
21. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done.
22. Yea, and certain women also of our company made us astonished, which were early at the sepulchre.
23. And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.
24. And certain of them which were with us, went to the sepulchre, and found *it* even so as the women had said: but him they saw not.
25. Then he said unto them, O fools and slow of heart to believe all that the prophets have spoken.
26. Ought not Christ to have suffered these things, and to enter into his glory?
27. And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

QUESTIONS.

What was the subject of last Sunday's Lesson? Of what does to-day's Lesson treat? In what light do these lessons respectively present our Lord?

Verses 13–16. What are we here told? To what class of persons did the *two of them* belong? In what direction from Jerusalem probably was Emmaus? How far does Luke say it was from Jerusalem? How many miles is that? What did the two do as they walked together? What came to pass? Did they recognize Jesus? Why not? What do you understand by *their eyes were holden?*

17–18. What did Jesus say to them? Who was one of the two? Who probably was the other? Can you give any reason for the conjecture? What did Cleopas reply to the question of Jesus? What does this reply show?

19–24. What did Jesus then say? What reply did the two now make? Whom did they say that they had thought Jesus to be? How did they designate Jesus in speaking of Him to the supposed stranger? Why did they call Him simply Jesus of Nazareth? Why did they now doubt that He was the Messiah? What did they still esteem Him to be? Had they heard the report of the women and of Peter and John? How did this affect them? What was their present state of mind? Why did they still doubt that Jesus had risen?

25–27. How did Jesus address them in reply to their statement? What is the meaning of the phrase, *O fools, and slow of heart?* How had they proved themselves to be such? Was it necessary that Christ should suffer? Why? What did Jesus now do? What is here meant by *Moses?* What by *prophets?* What by *all the Scriptures?* Do the Old Testament Scriptures abound in allusions to Christ? Can you mention any of them? (See Gen. iii. 15; xxii. 18; xlix. 19; Num. xxi. 9; Deut. xviii. 15; Ps. xvi. 9, 10; cxxxii. 11; Ps. vii. 15; Jer. xxiii. 5, etc.). Is it important that we should carefully search the Scriptures? What is necessary to a right understanding of them?

---

1. That Easter-tide with joy was rife,
The sun shone out a fairer light.
When to their longing eyes restor'd,
Th' Apostles saw their risen Lord.

2. He bade them see His hands, His side,
Where yet the glorious wounds abide;
Oh, tokens true, which made it plain,
Their Lord indeed was ris'n again.

3. Jesus, the King of righteousness,
Do Thou Thyself our hearts possess,
That we may give Thee all our days
The tribute of our grateful praise.

4. O Lord of all, with us abide
In this our joyful Easter-tide;
From every weapon death can wield
Thine own redeemed forever shield.

COMMENTS.—In last Sunday's lesson Jesus was set before us as victor over the might of sin and death. In to-day's lesson He appears as conqueror of doubt and despondency.

Verses 13–16. *Two of them.* Two of the disciples in the wider sense of the term. *That same day.* The day on which Jesus arose, and the women found the sepulchre empty. *Emmaus.* This place was a small village, the exact locality of which is not now certainly known. Probably it was the same as that of the present Kulonieh, which is northwest of Jerusalem about the distance indicated by Luke. *Three-score furlongs.* That is sixty stadia, which equal about seven English miles. *They talked together of all these things.* The things which engaged the disciples in conversation as they sadly walked along on their way to Emmaus, were the crucifixion, burial, and reported resurrection of Jesus. It was very natural that these things should thus claim their attention. *Their eyes were holden.* By divine ordination the eyes of the two disciples were restrained from knowing Jesus. The fact that He appeared in a form different from that in which He appeared before His crucifixion, as Mark tells us, had, no doubt, something to do with their not recognizing Him

17, 18. *What manner of commnnications are these, etc.* Jesus joined these disciples and questioned them that He might dispel their doubt and despondency. *Cleopas.* Nothing further than what is here recorded is certainly known of this disciple. The other disciple, it has been conjectured with considerable probability, was Luke himself. This conjecture grounds itself in the fact that Luke gives so full and minute an account of the journey to Emmaus and its attending circumstances. *Art thou only a stranger?* That is, Art thou the only stranger in Jerusalem, ignorant of these things? In this reply there is a touch of surprise and suspicion.

19–24. *Jesus of Nazareth.* By this designation Jesus was commonly known. *Which was a prophet, etc.* Though the disciples in consequence of His death had come to doubt that Jesus was the Messiah, they nevertheless were still convinced that He was a great prophet, and that He had been unjustly condemned to death and crucified. *But we trusted, etc.* This shows that before His crucifixion the disciples generally had come to consider Jesus as the Christ, the promised Messiah; but it also shows that their faith had been greatly shaken by the events of the last few days. To them in their ignorance the death of Jesus seemed to be a proof, that He was not the promised and expected deliverer. *And certain of them, etc.* We have here, no doubt, a reference to the visit of Peter and John to the sepulchre. *But Him they saw not.* This seemed to these disciples a proof that after all Jesus had not risen. Hence notwithstanding the report of the women and of the two apostles they were still oppressed with sadness.

25–27. *O fools, and slow of heart.* These words are equivalent to, O dull of comprehension and insusceptible in heart. They imply that there was an entire want of power, on the part of these disciples, to apprehend rightly the teachings of the Scriptures concerning Christ. This fact manifested itself in that they considered the death of Jesus a proof that He was not the Christ, and in their unwillingness to credit the report of His resurrection. *Ought not Christ to have suffered?* Jesus in these words calls attention to the fact that the fulfilment of the Scripture prophecies necessitated the suffering and death of Christ in order to His exaltation. What the disciples considered incompatible with the glory of the Messiah was really necessary, by divine appointment, to His glory. *And beginning at Moses, etc.* By *Moses* here is to be understood the Pentateuch, the five books of Moses; by *prophets*, the Prophetical books of the Old Testament; and by *all the Scriptures*, the entire Old Testament Scriptures. The instruction given the two disciples as regards the Scriptures teaches us the importance of their careful study, and, also, the necessity of a right state of mind and heart to the proper understanding of them.

Train Children to Church-Going.

For another thing the children of today ought to be trained to church-going. Most native born Americans now beyond middle life were so trained. As a

result we find that our congregations are largely composed of men and women who, though unconverted, are habitual in their attendance upon the house of God. They have never shaken off the influence of their training. They may not have profited as they should have done. Nevertheless they have learned no little. They value the Church. They help support it. They give to it their personal presence and their moral example. And thus they are still the probationers of hope.

But now-a-days, the children are conspicuous by their absence from church. True, they attend the Sunday-school. This is well. But this does not excuse them from the other duty. Unless the child is brought up to value and attend the preaching services, the adult will despise and neglect them. The parents and teachers of the young are guilty here. They wrong the on-coming generation. They stab the Church of to-day and to-morrow. From the very start should children be taught to go to church, for their sake and for the sake of the future. In the beautiful words of Pere Hyacinthe: "In church they listen to the hymns. They hear the words which echo from the sacred desk—words which they may not always understand, but from which, nevertheless, they learn so much; words of eternity let fall into time, mysterious secrets of the far off land. Transported with faith and love, they go from hearth to altar, and from altar back to hearth, and carry God's kiss with them to their mother, even as they brought their mother's kiss with them to the house of God."

Unfaithfulness here means infidelity. Faithfulness will go far to give the future to Christ.—*Christian Intelligencer.*

"Not Dead, But Risen."

(*From the Arabic. By Charles Dudley Warner. Read at the Bowles Memorial Service.*)

He who died at Azim sends
This to comfort all his friends:

Faithful friends! it lies, I know,
Pale and white and cold as snow;
And ye say, "Abdallah's dead!"
Weeping at the feet and head.

I can see your falling tears,
I can hear your sighs and prayers;
Yet I smile and whisper this—
I am not the thing you kiss;
Cease your tears, and let it lie;
It *was* mine, it is not I.

Sweet friends! what the women lave,
For the last sleep of the grave,
Is a hut which I am quitting—
Is a garment no more fitting—
Is a cage from which, at last,
Like a bird, my soul has passed.
Love the inmate, not the room—
The wearer, not the garb—the plume
Of the eagle, not the bars
That kept him from those splendid stars!

Loving friends! Be wise, and dry
Straightway every weeping eye;
What ye lift upon the bier
Is not worth a single tear.
'Tis an empty sea-shell—one
Out of which the pearl has gone;
The shell is broken—it lies there;
The pearl, the all, the soul, is here.
'Tis an earthen jar whose lid
Allah sealed, the while it hid
That treasure of His treasury.
A mind that loved Him; let it lie!
Let the shard be earth's once more,
Since the gold is in His store!

Allah glorious! Allah good!
Now thy word is understood;
Now the long, long wonder ends!
Yet ye weep, my erring friends;
While the man whom ye call dead,
In unspoken bliss, instead,
Lives and loves you; lost 'tis true,
For the light that shines for you;
But, in the light ye cannot see,
Of undisturbed felicity—
In a perfect paradise,
And a life that never dies

Farewell friends! But not farewell.
Where I am ye, too, shall dwell.
I am gone before your face,
A moment's worth, a little space.
When ye come where I have slept,
Ye will wonder why ye wept:
Ye will know, by true love taught
That here is all, and there is naught.
Weep awhile, if ye are fain—
Sunshine still must follow rain;
Only not at death—for death,
Now we know, is that first breath
Which our souls draw when we enter
Life, which is of all life centre.

Be ye certain all seems love,
Viewed from Allah's throne above!
Be ye stout of heart, and come
Bravely onward to your home!
La il Allah! Allah la!
O love divine! O love alway!

He who died at Azim gave
This to those who made his grave.

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PROSPECTUS FOR 1878

THE GUARDIAN:

A MONTHLY MAGAZINE

Devoted to the Social, Literary and Religious Interests of Young Men and Ladies, and to the Sunday-School Cause.

Rev. B. BAUSMAN, D. D., Editor.

THE GUARDIAN entered upon its XXIXth volume, on the first of January 1878. It has a sufficient history to establish its character, and to show its fruits. In its principles, purposes, and general spirit, no changes are proposed. The True, the Beautiful, and the Good are unchangeable—error and sin are always the same. Its editorial management is committed, as heretofore, to the Rev. B. BAUSMAN, D. D., whose name, of itself, the publishers regard as the most satisfactory guarantee of the high tone and general interest which should characterize the family magazine.

THE GUARDIAN continues to be published by the REFORMED CHURCH PUBLICATION BOARD. It compares favorably with other publications of the kind, and has earned for itself a reputation which may well be coveted. The publishers will continue to use a superior quality of paper; and do all in their power, in co-operating with the Editor, to render THE GUARDIAN acceptable to its subscribers.

This Magazine will be mainly devoted, as heretofore, to the highest interests of the young, at the most solemn and interesting period of their life. It will offer its friendly counsels to them in an earnest, though free and cheerful way. It will solemnly seek to warn them against the wrong, and affectionately lure them to the right. The Editor will endeavor to make its contents true, pure, fresh, and healthy as the morning of life. It will particularly urge self-culture and early piety as of the highest importance, and cultivate the home feeling as a sacred element in social purity and peace. It will seek to move in the element of its motto:—"Life—Light—Love."

In addition to its usual variety of reading matter, THE GUARDIAN will hereafter appropriate at least ten pages of each number to the interests of the Sunday-School cause. It will aim to serve as an efficient helper of Sunday-School Teachers, and thus meet a want which has long been felt in the Reformed Church.

THE GUARDIAN contains thirty-two pages monthly, making a handsome Volume of three hundred and eighty-four pages at the end of the year.

Pastors who receive this Prospectus are requested to hand it to some active member of the Church or of the Sunday-School, who will procure subscribers for THE GUARDIAN. We respectfully ask all Young Men and Ladies to aid us in increasing our circulation. It will be an easy thing for them to raise a club among their companions. Specimen numbers sent when requested.

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ADDRESS—

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"LIFE, LIGHT, LOVE."

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OF

YOUNG MEN AND LADIES.

Rev. B. Bausman, D. D., Editor.

PHILADELPHIA:
REFORMED CHURCH PUBLICATION BOARD,
No. 907 Arch Street.

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Miss Fena B. Baer, Rev. A. J. G. Dubbs. J. Nagle, Mary C. Foust, Rev. G. P. Hertzell, Rev. L. G. Mayer, J. C. Nagle, Mrs. L. Smith, E. Crum, S. W. Eschbach, A. Gouser, N. Levan, Melissa Barnhart.

TO OUR PATRONS.

The "Guardian" will hereafter be mailed to subscribers by means of Dick's patent Mailer. Hence the date to which they have paid will invariably accompany the name. Accordingly, the acknowledgment of monies received will hereafter be discontinued. Each subscriber can know exactly how his account stands. Those who are in arrears will please forward the amount due without delay. Address

REFORMED CHURCH PUBLICATION BOARD,

907 *Arch Street Philadelphia.*

The Guardian.

VOL. XXIX. MAY, 1878. NO. 5.

As is well known, the GUARDIAN LESSON LEAVES have at no time used the Scripture selections of the so-called "International Series." This has not been done for two reasons: 1) Because they provide no Lessons for the Church festivals, thus ignoring one of the characteristic features of the Reformed Church of Germany and of the United States. 2) Because the above Series, whilst they are selected with great care, still do not present a continuous order of doctrinal teaching. Such an order the Gospels and Epistles for the Church Year present, which we therefore think would furnish, as they have furnished for many centuries, the best International series of Scripture selections ever used. Not the same selections ought to be used every year, but such selections as would give a consecutive series of Lessons, containing the same order of doctrines.

Least of all do they leave any room for the use of the Catechism. There is a growing sense of this want in the International Series, not only in the Reformed, Lutheran and Episcopal Churches, but even among Presbyterians. At the last meeting of the Presbytery of Philadelphia, Rev. Dr. Boardman, one of the oldest and most noted Presbyterian divines of this country, presented the following overture to the General Assembly:

"The attention of the General Assembly is respectfully called to the fact that the 'International System of Sunday-School Lessons,' while excellent in the main, makes no adequate provision and leaves no adequate room for the instruction of our youth in the doctrines of our Standards. We therefore propose that the Board of Publication be instructed to prepare a series of lessons for our own schools, whereof one lesson of each month shall be appropriated to the study of our Catechism. Not to argue this question, the urgency of this overture may be seen in the rapid spread of destructive errors, the supercilious disparagement of Creeds, which poisons the popular literature of the day, and as we apprehend the growing disquietude of the ancient and invaluable Presbyterian usage of catechetical instruction in Christian families."

What Dr. Boardman is pleading for in his own Church, the GUARDIAN is striving to do for our denomination.

At the installation of a minister, the following advice was given to the congregation. The speaker said:

"Dear brethren, I suggest that you pray for your minister daily; guard his reputation carefully; hear him preach weekly; listen to the Word wakefully; labor with him pathetically, both individually and collectively; support the Sunday-school heartily; subscribe for him liberally; pay him promptly; give him a bit of meat and a ball of butter occasionally; call on him frequently, but tarry briefly; greet him cordially, but not rudely; and may the God of all grace bless you abundantly, and add unto you daily such as shall be saved eternally."

The absurd misuse of the term "we" by editors of religious papers is one of the hindrances to progress in religious journalism. One paper speaks of "our book of travels," when it means its editor's book of personal travel. A second tells of an eloquent preacher whom "*we* went to hear last Sunday night," whereas the paper didn't go to church at that time or any other. Yet a third gravely informs its readers that "*we* are glad to be again at our post, after an absence of several weeks," although its issue had not been intermitted, but this was merely the editor's mode of saying that he had been off on a journey, and was now at home again—like the clown pitching a

back somersault into the circus ring with "Here we are again!"

—*S. S. Times.*

Some youthful sports are indulged in at a great risk. A few months ago the son of a wealthy manufacturer, of Berlin, Europe, was brought home in a state of unconsciousness. In a social circle, at the house of a friend, a comrade pulled away a chair from under him, as he was in the act of sitting down. The young man sat on the floor, and fell with his head against a stove. His brain has been so seriously injured that his friends despair of his recovery. The friendly author of the injury has thereby been thrown into such mental agony, that fears are entertained lest his condition, too, may prove fatal.

When Dr. H. Harbaugh started the publishing of the GUARDIAN in January, 1850, one of the most helpful friends of the enterprize was O. N. Worden, Esq., then publisher and editor of the *Lewisburg, Pa. Chronicle.* Mr. Worden not only printed the first number, indeed, the whole of the first volume, but otherwise helped the editor in his undertaking. When Dr. Harbaugh became pastor of the First Reformed Church of Lancaster, Pa., in 1851, its publication was transferred to the same place. Hard work has had its serious effect upon the strong constitution of this early friend of our magazine. In a quiet country village of Susquehanna County, Pa., he is seeking recreation and rest for his overtasked powers. May a merciful Providence grant him the boon he is seeking—above all, the rest remaining for God's faithful people. He still holds the GUARDIAN in kind remembrance, as is shown by a sketch from his pen in this number.

Many people are difficult to please. It has ever been so. In the days of Christ, neither He nor John the Baptist could please the Pharisees. The one ate and drank too little, the other too much. "Were you to hear Mr. Blank last night on Spiritualism?" asked a legal friend of me one day.

"No, I was not. Were you?"

"Yes," he replied. "You ought to have been there."

"Why? Do you believe in Spiritualism?"

"Well, some things you cannot help but believe. He called up some spirits, which told things about some persons in the audience which Dr. B. could not possibly have known anything about. Dr. Brown and Dr. Black were there, and said there was no deception in it."

Neither my friend nor the two doctors have any faith in practical Christianity. They cannot believe in the Holy Spirit, nor in our Saviour, as we are plainly taught to do in the Word of God. That would require too great a stretch of faith. But they can without trouble believe in a ghostly superstition, opposed to reason and revelation. It is very singular that people who cannot believe in a Holy Ghost and in a blessed Saviour, can believe in alleged ghosts said to be evoked out of a fancied unknown realm, by performers of known impiety.

It is becoming more and more difficult to procure a full set of the GUARDIAN during the first years of its publication. Knowing that some of the later subscribers are desirous of gettting all the volumes, it affords us pleasure to announce that the first twenty volumes can be bought from O. N. Worden, Esq, New Milford, Susquehanna County, Pa., for $20. The first ten volumes are bound. Two numbers—that of Oct. 1861, and Nov. 1862—are lacking. For further information, persons can address Mr. Worden.

For a year or two past there has been a destructive famine in British India. Hundreds of thousands perished for want of bread. The fields withheld their crops because the heavens withheld the rain in its season. At length on a certain day a small cloud rose above the horizon, and in a short time overspread the heavens, to the great joy of the starving millions. Under date of October 10th, a correspondent writes: "On Friday evening we had a sand-storm. To-day, Saturday, we awoke to the welcome pattering of the rain. In one hour the mercy of God brought deliverance, which came almost as grandly and suddenly as that of the Hebrews at the Red Sea. With indescribable feel-

ings we read the 65th Psalm. During the whole day a continuous stream of telegrams flashed from Delhi and from all other districts to the grain dealers. "Sell, sell," was the message. The evening before the clouds already produced a fall of seven per cent. in prices, and the beginning of the rain increased the reduction twenty-five per cent. more. Up to Friday the prices rose swiftly, as the leaps of a kangaroo, and every hour brought new misery to the famishing people. Now every living thing seems to breathe new life. I know nothing like it since the fall of Delhi, in 1857." This reminds one of the shower in the days of Ahab and Elijah. (1 Kings xviii. 41–46).

There is a good deal of human nature in all people—not even excepting George Washington. It is said that when Washington City was first laid out, a considerable part of the ground of its original site was owned by one David Burns. Wishing to make the most out of his property, he asked a large price for it. Washington at length was put out of humor with his exorbitant demands, and told him: "My dear Mr. Burns, you must remember that if the Capital had not been located here, you would now be a poor tobacco-farmer instead of a wealthy landholder."

"Very likely, Mr. Washington," he replied; "and if you had not married the widow Custis, you would have remained a surveyor, instead of becoming a wealthy planter." From that time both were warmer friends than before. It is the old mistake of the proud human heart, forgetting the rock whence one has been hewn. The butler forgot Joseph in prison when it went well with him. In prosperity we forget the way over which God has brought us. God finds every soul "in a desert land," and if willing to be saved, leads him into a land of blessings. But it is well to keep thankfully in view the way over which He has led us.

Every day a little knowledge. One fact in a day. How small a fact is one fact! Only one! Ten years pass by. Three thousand six hundred and fifty facts are not small things.

Scott's Lady of the Lake.

BY THE EDITOR.

Loch Katrine, in reputation and attractiveness for tourists, has no equal among the lakes of Scotland. Its chief attraction it derives much more from the touch of genius than from its natural scenery. Sir Walter Scott's pen has woven around Ellen's isle a thrilling story of heroism and love, which gives it and the lake more renown than the bravest achievements of its warrior clans. Ellen's isle is a small picturesque island not far from the shore, near the mouth of the wooded Trossach glen. There Scott located the home of Ellen Douglas. She had been left an orphan by the early death of her mother. A venerable aunt, Lady Margaret, supplied a mother's place, who gave the girl a home and proper training. Both were connected with families of outlawed Scottish chiefs. On this their secluded islet they found a shelter.

Scott's Lady of the Lake has Ellen Douglas for its heroine. In it he gives us a graphic picture of the customs, social life and perils of Scottish history during its border wars.

In this dark period of blood and bravery, one finds many suggestions which the more polished society of our age sadly lacks. Although to us some of these chiefs seem to be little more than leaders of robber-bands, they considered their pursuits of pillage and plunder justified by the laws of war.

Roderick Dhu was the chief of such a band, albeit the scion of a noble house. He was the sworn foe of Ellen's father, and the son of her foster mother, who thus far had given her a mother's love and a mother's home. He is the suitor of brave Douglas' daughter. He visits the island home, and urges his suit with all the blunt force of a warrior's heart. Her old minstrel, Allan-bane, sang his argument in winning melodies. Surely she would not, she could not refuse the hand of such a lover. He was brave, and of a grand manhood. Would it be safe to reject him? He was too powerful to be trifled with by an unprotected lady. In love he is gentle as a woman, in wrath fierce as a lion!

"Yet, O loved maid, thy mirth refrain!
Thy hand is on a lion's mane!"

Could Ellen be so ungrateful as to refuse her hand to the son of her to whom she owed so much; could she withstand the dazzling renown of a brave chief, the victor of many a battle? Had the epaulettes and tinselled attractions of a soldier, so charming to the women of our time, no charms for her? It is said, and our readers may judge with what truth, that in our age there are more matches made on earth than in heaven, where all true matches must be made and approved of. That there are more people who marry each other for what they have than for what they actually are; where a true union of hearts is less thought of than money, or a fast, flashy habit of life. Brave Ellen Douglas had that rare quality of true love, whose course never runs smooth. Hear her answer:

"'Minstrel,' the maid replied, and high
Her father's soul glanced from her eye,
"'My debts to Roderick's house I know;
All that a mother could bestow
To lady Margaret's care I owe;
Since first an orphan in the wild
She sorrowed o'er her sister's child.
To her brave chieftain son, from ire
Of Scotland's King who shrouds my sire,
A deeper, holier debt is owed;
And, could I pay it with my blood
Allan! sir Roderick should command
My blood, my life—but not my hand.
Rather will Ellen Douglas dwell
A votaress in Maounan's cell;
Rather through realms beyond the sea,
Seeking the world's cold charity,
Where ne'er was spoke a Scottish word,
And ne'er the name of Douglas heard,
An outcast pilgrim will she rove
Than wed the man she cannot love.'"

It is said that sailors and soldiers are the least troubled with doubts; and when converted most readily obey the law of God. This comes from their peculiar training. To them the word of their superior officer is law. This they obey with the utmost promptness. Hence an army or a ship is managed with the precision of a well-ordered machine, in which the cog and crank of every wheel perform their several parts.

Fitz James of Scotland and Roderick Dhu, two rival chiefs, meet on a narrow wooded glen. James did not recognize his hated foe; nor see any of his warriors concealed around him. He taunted him with the wish to see "This rebel chieftain and his band."

"'Have then thy wish!' he whistled shrill,
And he was answered from the hill
Wild as the scream of the curlew,
From crag to crag the signal flew.
Instant, through copse and heath arose
Bonnets, and spears, and bended bows;
On right, on left, above, below,
Spring up at once the lurking foe;
From shingles gray their lances start,
The bracken bush sends forth the dart,
The rushes and the willow wand,
Are bristling into axe and brand,
And every tuft of broom gives life
To plaided warrior armed for strife.
That whistle garrisoned the glen
At once with full five hundred men.
Watching their leader's beck and will,
All silent there they stood, and still.
The mountaineer cast glance of pride
Along Benledi's living side;
Then fixed his eye and sable brow
Full on Fitz James—'How say'st thou now?
These are Clan Alpine's warriors true,
And, Saxon,—I am Roderick Dhu!'"

Fitz James eyes and defies the army, sprang from the earth as by the wand of a magician:

"Sir Roderick marked, and in his eyes
Respect was mingled with surprise,
And the stern joy which warriors feel
In foemen worthy of their steel.
Short space he stood—then waved his hand:
Down sunk the disappearing band;
Each warrior vanished where he stood,
In broom or bracken, heath or wood;
Sunk brand and spear and bended bow,
In osiers pale and copses low;
It seemed as if their mother earth
Had swallowed up her warlike birth."

There is something grand in the effective military discipline, where the most insignificant part is promptly obedient to a common head. Where a word or wave of the hand "is worth a thousand men;" will bring them all to arms, and, if need be, to die for their cause. What a joy to behold a Sunday-school, a congregation, or a whole religious denomination, all of one mind, and that the ruling superior mind of its governing power or law!

These Scottish warriors, though men of blood, were withal governed by a high sense of honor. They would not take advantage of the misfortune of a fallen foe, nor deny him bread and tender care. Fitz James was wholly in the power of his rival; with his clan Roderick can rid himself of this powerful

foe with the nod of his head. If he allows him to escape, he may fall by his hand or clan in less than a week. No matter for that. The word and honor of Roderick Dhu are more valuable and sacred than life.

"Fear naught,—nay, that I need not say—
But doubt not aught from mine array.
Thou art my guest, I pledged my word
As far as Coilantogle ford:
Nor would I call a clansman's brand,
For aid against one valiant hand,
Though on our strife lay every vale,
Rent from the Saxon by the Gael."

There is no human joy above that a pious parent feels over a pious child; so was it with the valiant chief, old Douglas, Ellen's father. And crosses and trials cement, and can defy the ties between parent and child. On his visits to the child he weeps.

"Some feelings are to mortals given,
With less of earth in them than heaven.
And if there be a human tear,
From passion s dross refined and clear,
A tear so limpid and so meek,
It would not stain an angel's cheek,
'Tis that which pious fathers shed,
Upon a duteous daughter's head!
And as the Douglas to his breast
His darling Ellen closely pressed,
Such holy drops her tresses steeped,
Though 't was a hero's eye that weeped."

As in the above case, these rival clans often decided their quarrels by the personal combat of their chiefs, or some valiant representative. And these chiefs usually were men of great bodily strength and fighting skill.

"Which spills the foremost foeman's life,
That party conquers in the strife."

A similar custom prevailed in the days of Samuel. When Goliath challenged the Hebrews he said:

"Choose you a man for you, and let him come down to me. If he be able to fight with me and to kill me, then will we be your servants; but if I prevail against him, and kill him, then shall ye be our servants, and shall serve us."

When David had slain Goliath, the Philistines fled. The two fought a representative battle for the many thousands of both armies.

Walter Scott was fond of the sturdy sports of field and forest. He is said to have been a good shot, and was proud of it. In the spacious halls of Abbottsford the trophies of the chase are still displayed, as he himself arranged them. Indeed some of these apartments seem like a museum of rare natural curiosities, the sight of which we could gladly wish our readers might enjoy. His description of the home of Ellen Douglas and her aunt, "the lodge of ample size" on Ellen's isle, suits in every particular for the curious home of Sir Walter, at Abbottsford, and brings to our mind many an interesting object there beheld:

"For all around, the walls to grace,
Hung trophies of the fight or chase:
A target here, a bugle there,
A battle axe, a hunting spear,
And broad-swords, bows, and arrows, store,
With the tusked trophies of the boar.
Here grins the wolf as when he died,
And there the wild-cat's brindled hide.
The frontlet of the elk adorns,
Or mantles o'er the bison's horns;
Pennons and flags, defaced and stained,
That blackening streaks of blood retained,
And deer-skins, dappled, dun, and white,
With otter's fur and seals unite,
In rude and uncouth tapestry all
To garnish forth the sylvan hall."

In these fierce times of Scottish history, the minstrel or harper played a conspicuous part in social festivities. Since then the bagpipe, a most monotonous and unmelodious musical bellows has taken the place of the harp, as the national instrument. A singular-looking affair it is, not unlike an oriental goat-skin when filled with water. The player fills it with wind at his convenience, and keeps a stock of it on hand until his music is wanted. With the bag of wind under his arm he presses it out, and toots his cheap air through the pipe. Although called "A Scotch bagpipe," wandering pipers now use it all over Europe and the United States.

The ancient poets sang their poems before they were printed or written. Homer and Hesiod recited or sang their matchless stories in the streets and market places of ancient cities. So did the Minne singers on the Wartburg of Germany, six hundred years ago, and the Troubadours in the South of France. Among the Arabs one finds a class of similar singers to this day. And the Jews had them, as far back as when David played his harp before King Saul.

Old Allan-bay, in the Lady of the Lake, was the minstrel of Ellen Douglas and her aunt, Lady Margaret. He,

like others of his profession, was thoroughly versed with the history of every Scottish clan, and of its chief. The details of battles, the story of Highland valor and Lowland wrongs he could weave together in flowing verse, which he recited when called upon, accompanied with harp and voice. By this method the study of history was no less pleasing than easy.

I remember to have heard a minstrel of this sort in Vienna. It was before a crowded house. He was dressed in the simple Tyrolese costume, with a dainty hat and feather. His marvellous voice and guitar seemed to have one and the same soul. One leg crossed over the other, on which he rested his instrument, he, with graceful carelessness bent over it as he touched its strings, and warbled his enchanting notes. One could almost hear the audience breathe, under the strange spell. Picking my way carefully homeward, through a dark, narrow winding street, I caught myself involuntarily humming snatches of the minstrel's weird song and story. And for weeks afterwards they haunted me like a pleasant vision.

Old Allan-bay's voice and touch may not have possessed this power to charm. But his loving heart, his wise and well-stored mind, more than compensated for what they had lost by age.

In Campbell's Journey through North Britain, 1808, there is a sketch on the subject of Highland Music, which I will give as I find it, even retaining the orthography of that day.

"They delight much in musicke, but chiefly in harps and clairschoes of their own fashion. The strings of the clairschoes are made of brasse-wire, and the strings of the harps of sinews, which strings they strike either with their nayles, growing long, or else with an instrument appointed for that use. They take great pleasure to decke their harps and clairschoes with silver and precious stones; the poore ones that cannot attayne hereunto, decke them with christall. They sing verses, prettily compound, contayning, (for the most part), prayses of valiant men. There is not almost any other argument, whereof their rhymes intreat. They speak the ancient French language, altered a little.

"The harp and clairschoes are now only heard of in the Highlands in ancient song. At what period these instruments ceased to be used, is, not on record; and tradition is silent on this head. But, as Irish harpers occasionally visited the Highlands and Western isles till lately, the harp might have been extant so late as the middle of the present (the last) century. Thus far we know, that from remote times down to the present, harpers were received as welcome guests, particularly in the Highlands of Scotland: and so late as the latter end of the sixteenth century, as appears by the above quotation, the harp was in common use among the natives of the Western isles. How it happened that the noisy and inharmonious bagpipe banished the soft and expressive harp, we cannot say; but certain it is, that the bagpipe is now the only instrument that obtains universally in the Highland districts."

Hymn.

BY S. R. FISHER, D. D.

The following hymn in the German language has been translated into English at the request of an aged Elder of one of our Reformed churches in central Pennsylvania. In compliance with his wish also, it is furnished for publication in the "GUARDIAN," accompanied with the translation. He states, that it is contained in his mother's catechism, given her at the time of her confirmation in Lancaster County in 1808, and was printed at Germantown, Pa., by Michael Billmeyer in 1804, successor to C. Sauer.—TRANSLATOR.

FÜR DIE JUGEND.

Kommt, lasst uns Jesum suchen bald,
Wir werden sonsten hart und kalt.
Jetzt ist die angenehme Zeit
Zu sorgen für die Ewigkeit.

Bei Jesu hat man's wahrlich gut:
Er liebt uns sehr; Er gab sein Blut
Für uns am Kreuz damit man frei,
Von Sünden, Todt und Hölle sei.

Drum lasst uns Ihm, den guten Herrn,
Von ganzem Herzen folgen gern.
Der Sünde lasst uns sagen ab,
Und fromm sein bis ins kühle Grab.

Dann gehts uns gut in dieser Zeit,
Und dort hernach in Ewigkeit.
Er, Jesus, führt uns ein zur Ruh,
Und urtheilt uns das Kleinod zu.

FOR THE YOUNG.

Come, let us Jesus early seek,
Ere we become both cold and weak;
The present time improve with care,
And for eternity prepare.

To be with Jesus is most good:
He loves us much; He shed His blood
On the dread cross, that we might be
From sin and death and hell set free.

Then let us Him, our blessed Lord,
Obey with hearts in sweet accord.
Let sin be shunned in every form,
And piety our lives adorn.

It well with us then here will be,
And also in eternity.
He, Jesus, leads us into rest,
And with His riches makes us blest.

Distinguished Americans in Europe.

BY O. N. WORDEN.

There have been many of European birth who became noted and honored citizens of the United States of America; but we now recall only four, born in America, who became eminent in Europe. Those four were John Singleton Copley, the painter, and Benjamin Thompson (Count Rumford), the inventor and philosopher of Massachusetts, and Benjamin West, the painter, and Lindley Murray, of Pennsylvania, Of the latter a short sketch follows. Can any of my readers indicate the house or farm on or near the Swatara, where Lindley Murray first saw the light? And who will give a similar sketch of Benjamin West? of Benjamin Thompson? of J. S. Copley?

LINDLEY MURRAY.

Moralist, Philologist, Philomath and Philanthropist.

The literary labors of this gentleman are highly cherished by most educated persons, over fifty years of age, who read or speak the English language. For half a century his Grammar and his Readers were generally used as the best of their kind in Great Britain and English America. A short account of his life will be agreeable to most of the readers of THE GUARDIAN.

LINDLEY MURRAY was born at Swatara, Lancaster (now Dauphin) county, Pennsylvania, in 1745. Of his mother I see no account, but venture the suggestion that she was a Friend or Quaker, and that she moulded his character. His father, Robert Murray, was a Scotchman. While Lindley was a child the family removed to New York city, where the father became the head of the mercantile houses of Robert & John Murray, and Murray & Sansan. Lindley was well educated, chiefly in private schools under the care of the Friends. He next studied law with Mr. Kissam, having for a fellow-student the distinguished John Jay, to whom he was strongly attached. Lindley was admitted to the bar at the age of twenty-one, and was prospered in his profession. But he chose to enter into mercantile business, and during the Revolution acquired an ample competence for a man who did not indulge in show or sensual gratifications. His health, however, failed, and his physicians advised him to seek a milder climate. With his wife, he visited England, and in 1784 purchased an estate at Holdgate, near the city of York, where he spent the last half of his honored life. Never regaining his former health, and for twenty years confined to his house, yet by his industry and energy he was enabled to do much to promote learning, philanthropy and morality.

In 1787 Mr. Murray issued his *Power of Religion on the Mind*, which passed through seventeen editions. In 1795 appeared his *Grammar of the English Language*, of which twenty-seven editions were printed under his own eye at York, and perhaps no ono knows how many other editions were issued in the United States, in various styles. He also issued *English Exercises*, *The Key*, *a Spelling Book*, and minor publications, now less known.

His English Reader proved a most popular work, on both sides of the Atlantic. It was followed, about 1803, by the *Sequel to the English Reader*, and about 1806 by the *Introduction to the English Reader*. Of both these, also, numerous editions appeared, in his native and in his adopted land. The selections for these Readers were most admirable. Some think them, still, unexcelled. This is especially the feeling of those who read them in the suceptible period of youth, and who love to recall and

repeat them in their more mature years. Blessed with competence and friends, esteemed by the good and the great, Mr. Murray—notwithstanding his impaired health—enjoyed a happy age. He did much to elevate humanity, and to adorn and purify his native language. As a man he was among the most noted philanthropists of his time. I found his works, condemnatory of slavery, circulating in regions where one proclaiming the same sentiments would have been in danger of mobs and death. To his other excellencies must be added a firm and lively piety, his life being a practical exposition of the soundness and sincerity of his religious profession. His death was peaceful, and came on the 16th of February, 1826, when he was over eighty years of age. He wrote an autobiography to 1809. It was published after his death, but the world has not read it.

New Milford, Susq. Co., Pa.

Slavery in Pennsylvania.

BY THE EDITOR.

Our readers have been furnished with reminiscences of negro-slavery in Pennsylvania. Perhaps some of our young friends are not aware that within the memory of older people *white* slavery was in existence in the Keystone State. White persons, for a fixed number of years were held as property, were bought and sold like beasts of burden. Beginning with the year 1730 or 1735, the practice continued for about one hundred years. The persons thus held were sold, for their fare across the sea, by ship-owners, or by their captains. They were called Redemptorists.

During parts of that period there was a great rush of emigrants from Germany and Switzerland to America. In Europe wages were low and times were hard. Laboring people were glad if they could earn but a scanty living, without any prospect of anything better in the way of increasing their worldly possessions. Exaggerated stories of the fabulous fortunes made in America, in a short time, were circulated in Europe. The owners of ships had their agents traveling among the people. Glib-tongued men they were, who flourished fine clothing and costly jewelry as advertisements of rapidly accumulated American wealth. These agents were feasted and well paid by Holland merchants and ship-owners.

They pictured to the laboring people the folly of working for a few pennies a day, when they could amass princely fortunes in America in a few years. Hired men, they said, would in a short time become wealthy land-owners, and servant girls rank with the fashionable ladies of the new world. The farmer would become a noble lord and the mechanic a baron. Within my own recollection some of these lying phrases of the emigrant agents were still current among the lower classes. Often have I heard disappointed Germans say: "Yes, it is foolish to expect that in America it would rain gold-dollars" and "roasted pigeons should fly into one's mouth." By such methods the agents, or Neuländer as they were called, brought vast multitudes from the overcrowded populations of Germany and Switzerland. They gathered many of their recruits from the poorest and lowest classes. Without means of their own to embark on such a journey, the agents promised to provide these. Once in Amsterdam or Rotterdam, without money and friends, they were often treated by their deceivers more like cattle than human beings. The ship-owners had them completely in their power. They usually charged about eighty dollars per head from their homes to Philadelphia. Children from five to ten years of age paid half fare. Those under five years went free of fare. They were miserably quartered in the vessels of their masters. For they had now become the *property* of the ship-owners and merchants. In the damp holds and dark mouldy lower part of the ship they were stowed away. They were so closely packed and so miserably fed that large numbers sickened and died on the long voyage. Mouldy bread and "zwieback," bread almost as hard as a brick, constituted their chief fare, and often they perished for want of healthy water. The voyage lasted from sixty to a hundred days. And such a horrid passage! Sometimes not unlike the horrors of "the black hole" on African slave-ships.

When the ships arrived at Philadel-

phia, the captain and his agents would advertise the sale of their passengers. People from near and afar came to buy servants, as in the days of negro-slavery in the South, servants were bought at slave-auctions. Rev. H. M. Muhlenberg, the patriarch of the Lutheran Church in this country, was greatly pained with the misery of these Redemptorists. In the Hallische Nachrichten, in which much of his correspondence has been preserved, he complains of the impostors who so shamefully defraud the emigrants and entail such misery upon them. Of the Neuländers and their victims he says:

"The usual course pursued by them is, first to seek the acquaintance of merchants in Holland, from whom they receive free passage, also a stipulated sum of money, for every family, or unmarried person, they can prevail on to leave their homes for Holland. To accomplish their mission successfully, they resort to various artifices. As a studied prelude to the tragedy, they appear gorgeously attired, make an imposing display with their watches, using every means to create the impression that they are persons of immense wealth.*

"Thus the credulous are often deceived, become anxious to emigrate and live in so prosperous and rich a country as Pennsylvania. By these plausible representations and glowing descriptions of America, the impression is made that in Pennsylvania the Elysian fields are to be found—that every desirable vegetable grows spontaneously; hills and mountains are pregnant with unalloyed gold and silver; that the fountains gush copious and ceaseless streams of milk and honey. The Neuländers aver that in Pennsylvania the menial servant becomes the independent lord; the spinster the perfect lady; the laborious husband soon plays nobleman at ease; the plodding, care-worn peasant and the toiling mechanic are created Lord Barons. . . . Many are naturally disposed to improve their temporal condition, consequently they desire to live in such a country. In Europe the country is overburdened with people—the labor of the poorer class is not in demand—the taxes are enormous—the service to the lords of the manor intolerable. Under such circumstances, the Neuländers easily prevail with many to leave their hearths and homes. In haste the Germans convert their effects into money, and honestly pay their debts, if they have any. The balance of the money is placed into the hands of the Neuländers for safe keeping. Finally they enter upon their departure from home. The expenses of the Rhine passage are charged to their account. On their arrival in Holland, if detained there, Dutch merchants advance the poorer classes some money, which is added to the bill on contingencies. The several sums, with a poll tax* and ocean fare, swell the amount enormously. Before immigrants embark they must sign articles of agreement, written in English. . . . The love of money prompts merchants and ship-owners to overcrowd ships, by reason of which many passengers die *in transitu*. If parents die, captains and Neuländers take charge of chests, goods, etc. On the arrival of the ship at Philadelphia, the orphans are sold for the parents' and their own fare. Children under six, are gratuitously disposed of. The chests and goods of the deceased are sold; the money thus realized, squares the reckoning! . . . .

"The perilous voyage, the stormy weather, and sea sickness are measurably mitigated by the pleasing hope of soon reaching *terra firma* and enjoying the pleasure of the paradise in the New World! . . . . Finally the ship lands at Philadelphia, where merchants and ship-owners receive the bills of freight, and articles of agreement subscribed by immigrants. Before debarking, passengers are examined by a medical officer, whether they are free from contagious disease. If all is right, the immigrants are marched to the court-house to take the oath of fealty to the king of Great Britain; after which they are remanded to the ship. Public notice is given that German passengers will be sold for their

* Many Neuländers boast that they are rich merchants in Pennsylvania, that they sail in their own ships, and own houses in Germantown. Others are dressed in costly cloths, wearing wigs and ruffles, to make an imposing appearance.—*Saur's German Paper*, October 16, 1749.

* *Poll tax.* May 10, 1792, the Assembly of Pennsylvania imposed a duty of forty shillings per head on German immigrants. —*Gordon's Pennsylvania*, p. 207.

freight. Those having means to pay are allowed to leave the vessel. To the less fortunate—*unbemittelte*, without means —the ship proves a mart. Purchasers make their selections, agree afterwards with their pre-empted servants for a stipulated period of service. Young and unmarried persons of both sexes are first sold, whose future condition depends much on their master's disposition, situation and rank in society. Married people, widows, and the infirm are dull sale. If they have had children, these are sold; the parents' fare and their own are charged to the children's account, and the children are consequently obliged to serve a longer time. Children are thus not unfrequently separated forever from parents. Some children are sold to English masters and forget their vernacular! By having their children sold parents are allowed to leave the ship. Still, their condition is unenviable; they are destitute, illy clad, the infirmity of age weighing them down, appearing as though they had emerged from the humid sepulchre.

"Many of them, by reason of poverty, are compelled to beg their bread from door to door, from German citizens. The English usually close their doors against them, for fear of infectious diseases!

"These things cause one's heart to bleed, to see and hear fellow-mortals, who had been persuaded to leave a Christian country, lamenting, weeping, wringing their hands in sad despair, because of their misery, and the dispersion of their children. Little did such parents anticipate these things!

"Some having become exasperated, invoke the angry elements of heaven—conjure the inmates of hell, to grind into atoms the Neuländers, merchants, in Holland, and ship-owners, who so grossly deceived them. Those not hearing the voice of their victims cannot be moved to compassion. Many of the Neuländers, who both hear and see these things, only laugh at those whom they have victimized—giving them the taunting comfort which the priests gave Judas Iscariot: *What is that to us, see thou to it?* The children of poor parents, if kept in hardship, learning that because of the non-sale of father or mother they have to serve the longer, become incensed, yea embittered against their own parents."—*Hallische Nachrichten*, pp. 997–1012.

In the middle of the last century Christopher Saur, of Germantown, Pa., publisher of the only German newspaper then in America, repeatedly appealed to the Governor and Assembly of Pennsylvania for protection in behalf of his German countrymen. This he did in 1755. He says that thirty years previous he had escaped from the yoke of European bondage. Grateful for the liberty of his adopted country he wrote to his friends in Europe, urging them to follow him. His letters were printed and reprinted, and provoked many thousand people to come to this province. Now his conscience troubled him. He fears that his letters had led many people to death.

The authorities of Rotterdam appointed an overseer of vessels. The men successively holding this office were bribed by the ship-owners, and concealed the wrongs inflicted on the poor immigrants. They packed them on and between decks "like herrings," as many as two thousand persons on one ship. Many had but twelve inches place and "not half enough bread and water." For want of pure air, food and drink they sickened and died very fast. "In one year no less than two thousand were buried in the sea and in Philadelphia." The crowded ships were taken over a southward course where a strange and sickly climate was added to their other afflictions, and killed the emigrants in great numbers. And by killing they made more money of the passengers than by saving their lives, as they then kept all their money.

The merchants agreed to give them passage for $27.00; when they reached Philadelphia they demanded $30.00. The poor Germans had neither the needed friends nor money to seek justice in the courts. At Philadelphia they were kept imprisoned on shipboard till every cent was paid. Their chests were taken on a separate vessel. In these they had packed provision which they hoped to use. Without it they famished and died. Meanwhile their chests were broken open and plundered by sailors' and merchants' boys. Such were some of the wrongs of the early Ger-

man and Swiss emigrants. Holland and American merchants perpetrated them. When the Assembly tried to redress their grievances certain members of the Governor's council defeated the attempt, because "many of the latter owned ships themselves, were merchants that profited by this sort of humane and honorable traffic!"*

I have a copy of the "Philadelphia Correspondenz," a German Weekly of December 9, 1788. It contains two advertisements about runaway servants. Samuel Wallis, of Muncy Township, Northumberland County, Pa., offers a reward of $20 for the arrest and return of two German hired men—Carl Erdmann Arndt, a ship-carpenter, about twenty-five years of age, and Jacob Stump, of about the same age. Their size is given, and their persons and clothing, even the shirts in their knapsack are minutely described.

F. Schwartz and Johann Landler, passengers of the ship Amsterdam, have run away, for whose return the captain offers a reward of $10. Schwartz has long hair tied in a queue at the back of his head, and Landler wears leather breeches. They are described with a minuteness similar to the foregoing.

Very often such servants were offered for sale by their owners, for an unexpired term. The following are notices for such sales:

"FOR SALE:

The (unexpired) time of service of an indentured German servant girl. She is a strong, vigorous and healthy person, not more than twenty-five years of age, came to this country last fall, and is not offered for sale on account of any failure in her, but simply because she is not suited for her present place of service. She understands all kinds of farm-work, and would most likely suit for service in a hotel. She has five years to serve yet.

Staatsbote, August 4, 1766."

"FOR SALE:

The time of service of an indentured woman and her child. The mother is about twenty-three or twenty-four years of age, and her child, which is a boy, is about a year and a half old. The mother has six years to serve yet, and the child until it is of age. Staatsbote, September 28, 1773."

After all, the condition of a Redemptorist servant was different from that of a negro-slave. When sold it was only for a limited time. In many, probably in most cases, they fared better than they could have done in their native country. This was especially the case in country districts. Many farmers bought all their hired men and women on shipboard. If faithful, they would be kindly treated and well trained.

Good uncle Peters, now eighty-six years of age, narrates some pleasing scraps of Redemptorist history. When a young man he drove a team from Lancaster to Philadelphia, Chester and New Castle, and would now and then buy a servant for himself or for others. Once my mother requested him to buy her a nice little girl. He found two little girls, flaxen-haired, gray-eyed sisters. Both their parents had died at sea. They were orphans, and their homeless, friendless condition in a strange land touched the hearts of some benevolent buyers. No one wanted both, yet, how cruel to separate them! At length a Quaker gentleman bought the one, and uncle bought the other for mother. She rode under the cover of his large Conestoga wagon all the way to Lancaster, and bore her journey bravely and with a cheerful heart. It was before my time, but I often heard my now sainted mother speak of the orphan girl, to whom she tried to be a mother. She taught her to work and to worship. And very grateful was the servant all her days for the new home which God gave her in America.

The Quaker treated her sister with similar kindness. Indeed in a manner adopted her. When nearly grown he came from Delaware, with his foster child, to Lancaster, in search of her sister. For by this time he had come to feel a warm interest, indeed an affection, for both sisters. After years of separation the girls were greatly moved at their unexpected meeting, and very thankful they were for their good homes and friends. After this the visits were repeated, and a pleasant intercourse was kept up between the owners of the sisters.

* For some of these facts we are indebted to Prof. I. D. Rupp, of Philadelphia, who has made the study of this part of our history a specialty. He has been furnishing a series of interesting articles on this subject, to the Lancaster, Pa., New Era.

Whilst this system of limited bondage entailed misery on some, it brought a blessing to others. Many a German child and youth received a better training in the family of a stranger than their own parents could have given them. The system was open to abuse, but Christian people could turn it into a blessing. Some of the best citizens of our State, persons of wealth, learning and influence, are the descendants of people who were sold into limited servitude for the payment of their ship's fare.

The Neuländers had many heartless swindlers among their number. Besides misleading and defrauding emigrants, they collected claims and legacies in Germany for Americans, and not unfrequently kept all. One such I faintly remember, one of the last of his tribe. He was a man in advanced life, had a clerical appearance, wore a white necktie, without a collar, and always, in summer and winter wore a long frock coat, almost reaching to his heels. He walked erect and was of a somewhat military bearing. He always bore with him a package of "Kaiser's Pillen," put up in small red boxes, which he had for sale. Whether it was from the pills or from the exhalation of his skin, he had a peculiar odor about his person, different from any one coming to our house. Of the little bitter pills I have a very distinct if not a pleasant recollection.

This man would visit our house once every year or two, on his business tour. He was always treated as a man of some importance. He slept in the best room and in the best bed, and fared on favorite dishes. For from his repeated visits mother had become familiar with his preferences and tastes. Sometimes he had just returned from a visit to European places and people, which interested father. With his slow and measured speech he would entertain our parents till late at night, whilst the younger folk sat in their corners reverently listening to a man who had often crossed the wide and stormy ocean.

At length father committed a considerable sum of money to the Neuländer, which he wished to send to relatives in Europe. Surely such a sanctimonious, clerical-looking gentleman can be entrusted with such a duty. He sailed not long thereafter. The European friends were apprized by letter of the transmitting of the money. For a long time the traveler kept at a distance from our house. Meanwhile news came from Europe that by some trick he had kept the most if not all the money. It was the old story. A Neuländer turned thief. One evening, after a long absence, he came down the lane, with measured stately steps. What now? After tea father took him into a room by himself. There he confronted him with the statements in the European letters. And then read him a lesson in burning words, under which the rogue seemed to squirm and writhe. In vain were his efforts to smoothe over or palliate the crime. He was a scoundrel and a thief, and was told so to his face, by one who had confided in him. This was the only redress of the grievance. For the money could no longer be reached, and had to be sent a second time. It was a stormy time the two men had together. It seemed to have made a certain impression on the thief, too, for after he had retired to bed he was overheard in an adjoining room, praying in audible groans and sighs. Whether in this too he played off, as he had done in other ways before, with the hope of showing his pretended piety to those he had wronged, I know not. God knoweth how he meant it. Long ago has he gone to his last account, where the secrets of all hearts are revealed.

Burial of Jesus.

Now to the tomb
Thyself art come,
Who, for us, death enduring
Didst bear the curse for sin,
Eternal life procuring.

Death wrought his will
On Thee, and still
Our life in Thee reposes,
As of weak mortals now,
The grave Thy form incloses:

Yet in the grave,
Thy God shall save
Thee, from corruption seeing:
And soon be shown Thy power
From death Thy body freeing.

Yes, and at last,
When time is past,
Us from the grave Thou'lt waken;
And why should now our hearts
With fear of it be shaken?

Nay, we will there
Till Thou appear,
In peace and hope recline us;
Then, through Thy death, to Thee
From death and grave will join us.

Ye, whom in chains
The world detains,
May at corruption tremble:
Through Christ, our moulder'd flesh
His body shall resemble.

No, nothing's lost,
Sure is our trust,
The very dust that's sleeping
For glory purified,
Shall leave the earth's safe keeping.

Then let the grave
Our bodies have,
This matter nothing grieves us:
The thinking on Thy grave
From all such care relieves us.

From the German.

Robert Raikes.

A little more than a century ago, the then editor of the *Gloucester Journal*, searching for a gardener, had occasion to visit one of the lowest parts of the city of Gloucester. "I was struck with concern," said he afterwards, in describing the circumstance, "at seeing a group of children, wretchedly ragged, at play in the streets. I asked an inhabitant whether those children belonged to that part of the town, and lamented their misery and idleness. 'Ah! sir,' said the woman to whom I was speaking, 'could you take a view of this part of the town on a Sunday, you would be shocked indeed; for then the street is filled with multitudes of these wretches, who, released that day from employment, spend their time in noise and riot, playing at "chuck," and cursing and swearing in a manner so horrid as to convey to any serious mind an idea of hell rather than any other place.' This conversation suggested to me that it would be at least a harmless attempt, if it were productive of no good, should some little plan be formed to check the deplorable profanation of the Sabbath. I then inquired of the woman if there were any decent, well-disposed women in the neighborhood who kept schools for teaching to read. I presently was directed to four. To these I applied, and made an agreement with them to receive as many children as I should send upon the Sunday, whom they were to instruct in reading, and in the Church Catechism. For this I engaged to pay them each a shilling for their day's employment." That gentleman was Robert Raikes, and that circumstance was the mustard seed of the great Sunday-school tree, beneath whose shadow rest so many weary ones, and amid whose branches sing so many glad voices.

Robert Raikes was born September 14, 1735, in Gloucester, where also he spent his life. His father, a journalist and printer, destined him for the same employment, and to this end gave him a good education. On the death of the father, in 1757, the son succeeded to the editorship of the *Gloucester Journal* and the printing business; and having good business talent, he soon grew to be one of the most influential men of the city. Mr. Raikes, Sen., had shown himself to be endowed somewhat largely with the "milk of human kindness," but in this respect the son even outstripped the father. Before Howard had discovered the appalling state of the prison system, Raikes had ventilated the subject in the columns of his journal, and contended that it could only be remedied by a radical reform.

Nor did he stop short at this. Frequent visits were made by him to the jail called Gloucester Castle, in the hope of ameliorating the condition of the wretched inmates, many of whom would have died from sheer starvation had it not been for his generous purse, and his appeals to the benevolent public through the medium of his newspaper. We mention this simply for the reason that Sunday-schools in England possibly owe their origin to the pity evoked in Raikes' breast by the squalor and sin he saw in Gloucester Castle. The sight must either have hardened or intensified his sensibilities; and the latter being the case, he was more susceptibly impressed by other manifestations of wretchedness in his native city. When he stood that memorable day in St. Catherine's meadows, and saw that group of children at play which led to the formation of Sunday-schools, he may not have thought that his pity sprang from a heart made more tender

and Christ-like by his work in the jail, but nevertheless it was so. "To him that hath shall be given, and he shall have more abundantly," is a truth verified in more ways than one.

In the person of the Rev. Thomas Stock, a clergyman of the Church of England, Raikes found a hearty sympathizer and coadjutor. In fact, many have contended that to this gentleman, and not to Raikes, belongs the honor of the title of "Father and Founder of Sunday-schools." We cannot enter into the argument here, but we are bound to say that, having weighed the evidence, we cannot see that the crown of honor belongs to any one save Robert Raikes. For be it remembered that individual Sunday-schools had been in existence long before their day, and were even flourishing apart from their knowledge and their control in parts of England and America contemporary with them. With what show of justice, then, is Raikes entitled to the name of father and founder of Sunday-schools? Simply that which gives the honor of certain scientific inventions or discoveries to certain men who have entered upon and perfected in an abiding unity the investigations of others. Raikes did not originate Sunday-schools; he fostered and gave an abiding basis to the Sunday-school movement, both by his labors among the young, and by his advocacy of their claims in the public press.

"Raikes was not content," says his recent biographer, Mr. Gregory, "with endeavors to spread the institution of Sunday-schools simply in his own county. His aim was to make the movement national. At that time his newspaper circulated far beyond the limits of Gloucestershire, and the paragraphs which he wrote respecting the new institution were freely copied into other journals. Thus the attention of philanthropists throughout the kingdom was drawn to the subject, and letters came pouring in upon the 'printer of the *Gloucester Journal*' from all parts, asking for further information. In answering these letters Raikes generally detailed the mode of proceeding in the original school, with the rules adopted for its conduct." The aim to make the movement national, not merely local, and his unceasing labors thereto, form his claim to the title with which he is usually honored. But to return.

In conjunction with Mr. Stock, the first Gloucester Sunday-school was started in the month of July, 1780. The wife of King, Mr. Pitt's steward, was elected the first teacher at a salary of 1s. 6d. per Sunday, Mr. Raikes contributing the shilling and Mr. Stock the sixpence. The next school was established by Mr. Raikes alone, and the third by Mr. Stock in another parish; and so the movement went on. Results were soon manifested." One speedy result of the spread of the institution was the almost total suppression of Sunday revels and wakes throughout the county. This, doubtless, was one of the circumstances which induced the Gloucester magistrates, at the Easter Quarter Sessions of 1786 to pass a unanimous vote to the effect that the benefit of Sunday-schools to the morals of the rising generation is too evident not to merit the recognition of the bench and the thanks of the community to the gentlemen instrumental in promoting them." The children themselves were manifestly improved in manners and morals, and then, carrying the truths they learned to their homes, became helpers of the great work. Before his decease, Mr. Raikes had abundant proofs that his labor had not been in vain . . . At the age of sixty-seven he retired from business on a well earned competency, and gave his last days to rest and philanthropic labors. Meantime his name and fame had spread far and wide, and royal and other illustrious persons did him the honor of visiting him and conferring with him about this good work. —*London Sunday-school Teacher*

A Sunday Night Prayer for the Pastor.

Rest him, O Father! Thou didst send him forth
With great and gracious messages of love;
But Thine ambassador is weary now,
Worn with the weight of his high embassy.
Now care for him as Thou hast cared for us
In sending him, and cause him to lie down
In Thy fresh pastures, by Thy streams of peace.
Let Thy left hand be now beneath his head,
And Thine upholding right encircle him,
And, underneath, the Everlasting arms
Be felt in full support. So let him rest,
Hushed like a little child, without one care;
And so give Thy beloved sleep to-night.

Rest him, dear Master! He hath poured for us
The wine of joy, and we have been refreshed.
Now fill his chalice, give him sweet new draughts
Of life and love, with Thine own hand; be Thou
His ministrant to-night; draw very near
In all Thy tenderness and all Thy power.
O speak to him! Thou knowest how to speak
A word in season to Thy weary ones,
And he is weary now. Thou lovest him:
Let Thy disciple lean upon Thy breast,
And, leaning, gain new strength to "rise and shine."

Rest him, O loving Spirit! Let thy calm
Fall on his soul to-night. O holy Dove,
Spread Thy bright wing above him, let him rest
Beneath its shadow; let him know afresh
The infinite truth and might of Thy dear name,
"Our Comforter!" As gentlest touch will stay
The strong vibrations of a jarring chord,
So lay Thy hand upon his heart, and still
Each overstraining throb, each pulsing pain.
Then, in the stillness, breathe upon the strings,
And let Thy holy music overflow
With soothing power his listening, resting soul.

A Busy Man.

Of the Rev. John S. Abbott, as a literary man, his nephew, the Rev. Dr. Lyman Abbott, has this to say, in the *Christian Union:*

Mr. Abbott was the most indefatigable worker I ever knew. During the last twenty years of his life, and my personal recollection of his work does not run much farther back, he was both preacher and author. He preached twice on the Sabbath, lectured once to his people during the week, and at the same time furnished an average of two volumes a year to the press, besides occasional and infrequent contributions to the papers. Some of the secrets of his achievements were "open secrets" He was all his life long exceedingly temperate in his habits. He never drank ardent spirits; his food was always of the simplest description; he was a light and never a self-indulgent eater; and he abhorred late hours. He generally rose early and often had accomplished a good two hours' work before the rest of the world were up. He went into his study after breakfast and continued there till dinner. After dinner he found a kind of relaxation in a change of employment; walked or sometimes rode out, calling on his parishioners, and finding in this social interchange, which to most pastors is a laborious though enjoyable duty, his rest and recreation. It was his rule not to work after tea; but this rule was like those of a Greek grammar, it had more exceptions than examples. He was an assiduous student; but he never accumulated a library. He used a book as a bee does a flower, took the honey out of it and then left it. In his work of composition he was accustomed to read on the topic till he was thoroughly familiar with it. Then closing his eyes, he would by a rare power of historic imagination transport himself into the scene which he was about to describe, and paint with his pen what he had seen in a mental vision. The elements of his vision were made up out of the previous studies, but I think after the studies were completed he rarely consulted authorities while he wrote. He had a rare power of abstraction, and, what is still more rare, a power of coming out of the past and returning to it again almost instantly. His study was always accessible; his children came and went; he never declined himself to a caller; and however busy he might be, I think he never regretted to see a friend. He would leave the death-bed of De Soto or the battle-field of Napoleon, answer a question about the household or give a greeting to a caller, and go back to his unfinished picture without losing from it a figure or a color. As in so many other instances of rare success, much of its secret was due to his wife. She was his amanuensis; wrote much at his dictation; copied much that he wrote in abbreviated hand; carried on most of his correspondence; corrected proof, and sometimes revised manuscript; and, in a word, relieved him of the greater part of that drudgery which is necessarily incident to a literary career. Add to this that he was never in a hurry. He always, however pressed with work, wrote with a quiet mind.

A person in the course of some remarks in a prayer-meeting, having several times observed that he should never forget the dying words of his brother, the pastor suggested that it might be well for him to repeat them; whereupon, with some hesitation and scratching of his head, he said that they had slipped his mind.

The Sunday-School Department.

THE *Sunday School Hymnal* is the title of a selection of hymns made by Rev. N. S. Strassburger, of Allentown, Pa., for the use of Sunday Schools. It contains 152 hymns, arranged according to the Church year, and nine different doxologies. The hymns are judiciously selected and arranged. Among them are many of our best old church hymns, with which our congregations are familiar. The book is gotten up in cheap form, paper cover, selling at 12 cents a copy; $1. 25 per dozen, $10,00 per hundred. It can be ordered from the author, Allentown, Pa.

Christ the Teacher's Model.

The Rev. C. H. Spurgeon, in a sermon on the text, "He shall gather the lambs with His arm and carry them in His bosom," says:

"We shall close with a practical word or two upon the Model Teacher. He who gathers the lambs with His arm and carries them in His bosom, is the model of a Sabbath-school teacher. In what points? First, there should be about the teacher attractiveness, in order that he may *gather*. You cannot gather hearts and spirits by force. The Board school may gather its children by law, but you must gather yours by love. You cannot keep a class of children around you by the fear of punishment. It must be by some attraction which will hold them by the cords of love and the bands of a man. Our Lord Jesus gathers with His arm because He is so full of love, and of that which wins love. His character is so amiable that it draws men to it as a loadstone draws the needle. This is the arm with which He gathers. O, that all teachers had more of it!

A little child one morning was eating her breakfast with a spoon, and the sun shone in upon her little mess of broth, and as she lifted a spoonful to her mouth, she said: 'Mother, what do you think? I have eaten a spoonful of sunshine.' I recommend that diet to all Sunday school teachers; take a great many spoonfuls of sunshine into your nature, and let it shine in your very face, and glitter in your talk. Your Master had it. The people loved to listen to Him. They felt when they drew near to Him, as if they were like a ship that had entered into port and could cast anchor. Even when they did not receive all that He said, there was a charm about His manner, His spirit, and His tone. Ask, O ye teachers, ask for yourselves that God would give you that holy charm which gathers, and pray that He may deliver you from the angry spirit which scatters. Let your charm lie in this: 'I, if I be lifted up, will draw all men unto me.' Carry the love of Christ with you, and you will not fail to gather the lambs with your arm."

LENDING A PIE.—"Mother," said Johnny, "haven't you a pie that you would like to lend to the Lord?"

"Why, Johnny, what do you mean?" she asked, for she thought at first it was a joke.

"Don't you remember," he said, "that the Bible says, 'He that giveth to the poor, lendeth to the Lord?' I don't believe old Betsy has had a pie for a long time, and I thought perhaps you would like to have me take one over to her; then you would be lending to the Lord, you know."

One of mother's best pies went to old Betsy; only she was sorry she had not thought of sending her one before. But if she had she would have lost Johnny's way of "putting it."—*Moravian.*

SCRIPTURE LESSONS.

MAY 5. **LESSON XVIII.** 1878.

Second Sunday after Easter. Luke xxiv. 27–35.

FURTHER PROOF OF THE RESURRECTION.

27. And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.
28. And they drew nigh unto the village whither they went: and he made as though he would have gone further.
29. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.
30. And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.
31. And their eyes were opened, and they knew him: and he vanished out of their sight.
32. And they said one to another, Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?
33. And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,
34. Saying, The Lord is risen indeed, and hath appeared to Simon.
35. And they told what things *were done* in the way, and how he was known of them in breaking of bread.

QUESTIONS.

When did the events of this lesson take place? Ver. 13. With whom is our Saviour conversing? How did He begin the conversation? Ver. 17. What answer was given? Vers. 18–24. How did Jesus begin His reply? Vers. 25, 26.

Verse 27. How did He continue? Where do we find the writings of Moses and the Prophets? Was it usual with Jesus to refer to the Scriptures? What did He on this occasion expound to them out of the Scriptures? Of whom did Moses and the Prophets testify? Jno. i. 45: v. 39. Give particular passages that refer to Christ. Gen. iii. 15; xxii. 18; xlix. 10; Deut. xviii. 15; Ps. xvi. 10; Ps. xxii.; Is. liii. Is it only in such special passages, or in all its parts, that the Old Testament relates to Christ? What, then, was the nature of our Saviour's discourse? He no doubt quoted special passages, but, more especially, showed that the whole Old Testament was full of the idea of Him, and His sufferings, death and resurrection. Is it probable that the discourse was of considerable length?

28. What village did they approach? Ver. 13. How did Jesus act? What was His object in doing this? On what other occasion did He act in a similar manner? Mark vi. 48. When the Lord seems to pass us by, or to forsake us, what does He wish us to do? To call upon Him to remain.

29. What did the two disciples beg of Him? Were they very earnest in their request? What did Jesus do? Would He have gone further, had they not urged Him to remain? Does He always abide where He is earnestly desired to do so? Why is it so necessary that He should abide with us?

30, 31. In what way did He become known to them? Why had they not known Him before? Ver. 16. See, also, Mark xvi. 12. What became of Jesus? How did He come and go, after His resurrection? See Jno. xx. 19. What does this prove as to His body? Will our bodies also be glorified? When? What is said of our bodies in Philipp. iii. 20, 21?

32. What did they say to one another? What did they mean by their *hearts burning within them?* By *opening* the Scriptures?

33. Whither did they hasten? What time of day was it? Whom did they find?

34. What joyful words greeted them? In what other place do we read of His appearance to Peter? 1 Cor. xv. 5. Do we know anything more about it? Why was such an appearance perhaps of greater importance to Peter than to any other?

35. What did they themselves relate? Why was it necessary that the disciples should *know* that Jesus was risen? Was this good tidings to them? Is it not as joyful tidings now? What does the Resurrection of Christ bring us? How are Christian persons *risen with Christ?* If we are risen with Christ, what must we do? Colos. iii. 1, 2.

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1. Great Prophet of my God,
My tongue would bless Thy name:
By Thee the joyful news
Of our salvation came:
The joyful news of sins forgiven,
Of hell subdued, and peace from heaven.

2. Be Thou my Counsellor,
My Pattern, and My Guide;
And through this desert land
Still keep me near Thy side:
O let my feet ne'er run astray,
Nor rove, nor seek the crooked way.

COMMENTS.—The present lesson is a continuation of the previous one, and consists of a portion of that deeply interesting narrative of the interview between our Saviour and two of His disciples, on the way to Emmaus. The necessary statements as to the time, place, persons, &c., connected with the narrative, will already have been made, and need not be repeated here. It is, however, within the limits of this present section of the narrative, that the manifestation of our Saviour to the two disciples actually takes place. On this account, it may be proper in this place to make some remarks upon the general subject of the appearances of Jesus to His disciples, after His Resurrection.

The appearance that is related here, though the first that is mentioned by St. Luke, was not really the first in order. There were others before it. Of this a hint is afterwards given by St. Luke himself (ver. 34), and we are distinctly informed of it by the other Evangelists. Prior to this (though not yet known to these two disciples) Jesus had appeared to the women, as they were returning from the sepulchre (Matt. xxviii. 9, 10); to Mary Magdalene at the sepulchre (Mark xvi. 9-11; John xx. 11-18); and (possibly early in the afternoon) to Peter (Luke xxiv. 34; 1 Cor. xv. 5). These were the appearances before that on the way to Emmaus. There were others, also, afterwards. On the evening of the same day, the day of His Resurrection, Jesus appeared to the Apostles, Thomas being absent (Mark xvi. 14-18; Luke xxiv. 36-49; John xx. 19-23); then, one week afterwards, to the Apostles, Thomas being present (John xx. 26-29); afterwards, to seven of the Apostles, on the shore of the Sea of Tiberias (John xxi. 1–14); also to the eleven Apostles and to five hundred other brethren, on a mountain in Galilee (1 Cor. xv. 6; Matt. xxviii. 16–20); also, to James (1 Cor. xv. 7); and, finally, to the eleven Apostles at Jerusalem, immediately before the Ascension (Acts i. 3–8).

Such is an enumeration of the different appearances of our Saviour to His disciples, after His Resurrection, extending, as they did, over a period of forty days, from the day of His Resurrection itself to the time of His Ascension. One object of these manifestations was that He might thereby convince His disciples that He was actually risen from the dead. As it was absolutely necessary that Christ should rise from the dead, so it was absolutely necessary that His disciples should know that He had risen. Without the certain knowledge of this fact, we cannot conceive of their becoming the bold, energetic, inspired and triumphant apostles they afterwards became. They could not have gone forth to preach a dead Christ. Nor, considering the state of mind in which the Crucifixion left them, can we see how it was possible for them to be convinced of this great fact otherwise than by a personal appearance of Jesus Himself. Hence our Saviour, during the forty days following His Resurrection, manifested Himself to them at different times, and under different circumstances; on which occasions, also, He had much to say, to comfort them, to instruct them, and to prepare them for the work upon which they were presently to enter.

In order to have a right conception of these appearances, it is necessary for us to remember that the Resurrection of Christ, whilst it was a becoming alive again, was not merely a return to His previous life. It was not a restoration, simply, like that of Lazarus, to the life that is of this world. It was not so much a coming back from death, as a passing through death, and a coming out alive on the other side, in the world of everlasting victory over death and the grave. A return to the earthly life would have involved the necessity of dying again; but "Christ, being raised from the dead dieth no more; death hath no more dominion over Him" (Rom. vi. 9). It follows from this that, after our Saviour's Resurrection, He belonged already to another world, and that His appearances to His disciples were appearances from a higher sphere. There are various indications of this in the history itself. After His Resurrection, He is no longer with His disciples in the same way as before. He dwells in a mysterious, invisible region, from which, from time to time, He comes forth, and shows Himself unto them. Previously, He had been among them as one of themselves; now His coming is more like that of a spirit. His body is the same,

yet with new properties, as is shown by the extraordinary manner of His coming (John xx. 19, 26), and of His disappearing (Luke xxiv. 31). It is significant, also, that these appearances are sometimes spoken of (John xxi. 1; Acts i. 3) as *a shewing Himself* to His disciples; it was not so much that they *saw* Him, after the previous, ordinary manner, as that He, by a special act, gave Himself to be seen by them. It is characteristic, moreover, that the disciples did not always at once recognize Jesus when He appeared to them. This was the case with Mary Magdalene (John xx. 15), and the case of these two disciples on the way to Emmaus is a conspicuous instance of the same fact. The recognition of the Risen Saviour seems to have demanded a certain receptive state of mind, corresponding to it; a certain awakened susceptibility of faith. True, the disciples were able to see His body before they were in such a susceptible state, but it would appear that they were not able to *recognize* Him as the Risen One until an awakened faith enabled them to do so. This suggestive fact, together with the other considerations above mentioned, seems to show that, after His Resurrection, Jesus, while still showing Himself bodily to His disciples, belonged to a new and higher world, and that the recognition of Him was not merely a natural, but at the same time a spiritual, act.

What we have just said supplies an answer to the question why Jesus did not show Himself, after His Resurrection, to His enemies. This question has often been asked; sometimes with a sneer, as if His not having done so threw suspicion or discredit upon the historical reality of the Resurrection itself; sometimes honestly, as if to have done so would have been a powerful means of bringing men to believe on Him. The answer to this question is, first, that the question itself proceeds from the false supposition that, by His Resurrection, Jesus returned to His previous life, and that He *might*, after His Resurrection, as before His death, have been seen by men indiscriminately. This however, as we have above shown, was not the case. The recognition of Him, as the Risen Christ was a spiritual act, an act of faith, such as His enemies were not capable of. Secondly, even supposing such a manifestation to have been possible, it would have been useless for the purpose of producing faith on the part of unbelievers. For faith is not to be compelled in that way; and, moreover, the word holds good here: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke xvi. 31). Thirdly, it is not to be denied that, as far as relates to the outward seeing, our Saviour could have made Himself visible even to His enemies; as He will do at the last day, when "every eye shall see Him" (Rev. i. 7). This, however, would have been for his enemies nothing else than a precipitation of the judgment, cutting off all hope. Hence it was an act of mercy in our Saviour, not to manifest Himself unto His enemies. Thus the answer to this question is threefold and complete: 1. Such an appearance would have been (in the sense of the question) impossible; 2. Even if possible, useless; 3. In the only sense in which it would have been possible, it would have been a destroying judgment, which it was a mercy to withhold.

To return now to the Lesson in hand, and take up the narrative where the last Lesson dropped it. The previous two verses have given us the very words of the beginning of our Saviour's reply.

27. Here the Evangelist no longer gives the actual words which Jesus spoke, but speaks in general terms of the discourse which Jesus proceeded to deliver. Evidently, this discourse was one of considerable length. The language also indicates its consecutive character: he *began* at the beginning, with the writings of Moses, and proceeded in order throughout the Scriptures, explaining the things concerning Himself. The entire Scripture lay open before Him, and the two disciples had at least so much knowledge of it as to be able to follow Him in His exposition. "If He had the spirit, the two disciples had the letter of the Scripture. How good a thing it is to get firm possession of the Bible in early youth! The letter itself does not kill unless it drive away the spirit, but it is there in readiness for His coming."

Moses and the Prophets. That is, the writings of Moses and the Prophets.

Moses is not here opposed to the prophets, but is himself a prophet, the first and greatest. Further, by *prophets* we are to understand *all* the holy writers of God's Word; for they all wrote as prophets under divine inspiration. The Scriptures are *all* (even those portions not strictly called prophecies, e. g., the Psalms) full of Christ. This is implied when it is said that Jesus "expounded to them in *all* the Scriptures the things concerning Himself." Accordingly, whilst we are no doubt to understand that our Saviour, in this discourse, made reference to particular prophecies relating to Himself, of which there are many (e. g., Gen. iii. 15; xxii. 18; xxvi. 4; xlix. 10; Numb. xxi. 9; Deut. xviii.; Ps. xvi. 9, 10; Ps. xxii.; Is. l. 6; liii.; Jer. xxiii. 5, &c.), we are to suppose, also, that He had still greater reference to the grand whole of the Old Testament, its general character, spirit and tenor. For, whilst there are detached passages, here and there, which refer prophetically to Christ; there is a still deeper prophecy of Him which runs throughout the whole Old Testament, all that we find it, history and prophecy, historical events and historical personages, prophets, priests, kings, laws, ceremonies, sacrifices, everything, in short, being filled with one idea, the idea of Christ. Our Saviour opened to the two disciples this view of the Old Testament. He first showed Himself to them as the Christ of the *Scriptures*, suffering and through suffering entering into His glory; and this, in accordance with what we said in our introductory remarks, was a necessary preparation of their minds and hearts before they should be able to behold and recognize Him as their Risen Lord.

Thus our blessed Saviour met the spiritual wants of these disciples, and awakened the susceptibility of faith within them, first, by sharp rebuke (ver. 25); then by positive assertion of the necessity of His suffering in order to enter into His glory (ver. 26); and then by convincing proof out of the whole body of Scripture (ver. 27). The disciples were now not far from the point of the joyful recognition of their Risen Lord. One step, however, remained.

28. *He made as though He would have gone further.* There was no deception in this act. The meaning is, that our Saviour really would have gone further, had He not been detained. At the same time, one object of this movement on His part was, that He might test the impression He had made on His disciples' hearts, and call forth the prayer which it actually did call forth from them, that He would not depart, but remain. Compare a similar occasion (Mark vi. 48), on which our Saviour came to His disciples, by night, walking on the sea, "and would have passed them by." When Jesus seems as if He would pass us by, it is that we may beg Him not to pass us by. When He makes "as though He would go further," it is to call forth from us the prayer of faith that He may not leave us but abide with us. Alas, how often He has been with us, and has not tarried with us, because we have not entreated Him to stay, but have allowed Him to depart, when He has "made as though He would go further."

29. The way in which the disciples met this movement on our Saviour's part shows that His words had had the desired effect upon them. They beg Him to remain with them; which was what He wished. They give as a reason the fact that it was not far from night. Compare Gen. xix. 2, 3. Our Saviour gladly complies with their request; for He never departs from him who earnestly entreats Him to remain This prayer of the disciples, "Abide with us, for it is toward evening, and the day is far spent," has given rise to a very beautiful hymn, beginning, "Abide with me; fast falls the eventide." It is among the hymns for Easter Monday, in "Hymns for the Reformed Church;" and it would be a good hymn to commit to memory at this time.

30. Jesus having gone in with them, they proceed to entertain Him. The meal to which they sat down together, was not, as has sometimes been supposed, the Lord's Supper, but an ordinary meal which they prepared for their guest. It was natural after what had passed, either that they should resign to Him, as a Rabbi or Teacher of Scripture, the office of breaking, blessing and distributing the bread, or that He Himself should assume the part of Master of

the household, as a preparation for the revelation of Himself.

31. As He was breaking the bread, their eyes, hitherto "holden," (ver. 16), were opened, and they knew Him; that is, knew Him not only by outward recognition as Jesus of Nazareth, but they knew Him (as the result of His gracious preparation of their hearts) by inward spiritual recognition, in His full dignity and greatness as their Risen Lord and Saviour. There is something natural and beautiful in the old supposition that it was their seeing the print of the nails in His hands, as He broke the bread, that was the immediate outward occasion of their recognizing Him. After what had passed, a moment of seeing was sufficient. Evidently they saw Him but for a moment; and then, suddenly, amid their confusion and joy, He vanished from their eyes in that mysterious manner which characterized His appearance and disappearance, after His Resurrection.

32. Everything is now plain to them. They look back, and, as they remember how their hearts burned within them while He opened the Scriptures to them, it seems strange to them that they did not recognize Him before.

33–35. They can remain no longer. Even at that late hour, they hastened back to Jerusalem. There they found the disciples gathered together. St. Luke says, "*the eleven.*" St. John is more particular in his account. From him we learn (xx. 24) that Thomas was not present on this occasion. Hence, properly speaking, there were only ten; "Eleven" being here used as a sort of general designation of the body of the disciples. We learn also from John (xx. 19), that the doors were closed for fear of the Jews. These, no doubt, were quickly opened to these two friends. They came to bring good news; they receive good news themselves. For they are met with the cry; "The Lord is risen indeed, and hath appeared to Simon!" Of this appearance to Peter, which probably took place early in the afternoon and before that on the way to Emmaus, what is said here, and St. Paul's simple statement of the same fact in 1 Cor. xv. 5, is all that we know. What passed between Jesus and the repentant and deeply troubled Peter, has ever remained a holy secret.—Hearing this, the two disciples in their turn relate how Jesus had appeared to them.

This history teaches us many lessons; among them, the following:

1. That Christ, after His death, truly rose again from the dead.
2. That Jesus may be near us, and with us, even when we know it not.
3. That He draws nigh to us especially when we are in sorrow and trouble.
4. That He *abides* with us when we ask and constrain Him to do so.
5. That He condescends to our weakness and ignorance, and does not demand of us a firm faith at once, but calls it forth slowly and by degrees.
6. That He is the sum and substance of the Scriptures; and if we open our hearts, He will speak to us out of the Scriptures.

Finally, this journey to Emmaus is a picture of our pilgrimage, as Christians, through this present life. Our Saviour is from the beginning to the end, our (in a certain sense unknown) Companion, Guide, Teacher, Comforter. But in the eventide He will be perfectly adored. "Then will He visibly break to us the bread of eternal life, without vanishing again from our sight."

THE BIBLE is the young man's own book. It denounces vice without feeding a dangerous curiosity. It dignifies virtue, not as a means of getting on, but as success and happiness now; and, best of all, it gives the young man the one exclusive way in which vice is vanquished and virtue attained. It lifts up Christ. It invites to the cross. It offers the new heart and the right spirit. It penetrates the disguises of elegant sin, and exposes the sophistry of cultivated iniquity. It flashes its revealing rays upon the opening abyss to which the tempter leads. It unmasks the voluptuous angel of light, and shows the malicious fiend. Into the scale against the "pleasures of sin for a season," it throws the "peace of God," and the "pleasures for evermore."—*Dr. John Hall.*

The very thing that you dislike in another may be seen in you—exaggerated.

MAY 12. LESSON XIX. 1878.

[*Third Sunday after Easter.* *Luke* xxiv. 36–43.

THE RISEN CHRIST IN THE MIDST OF HIS DISCIPLES.

36. ¶ And as they thus spake, Jesus himself stood in the midst of them, and said unto them, Peace *be* unto you.
37. But they were terrified and affrighted, and supposed that they had seen a spirit.
38. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?
39. Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.
40. And when he had thus spoken, he shewed them *his* hands and *his* feet.
41. And while they believed not for joy, and wondered, he said unto them, Have ye here any meat?
42. And they gave him a piece of a broiled fish, and of a honey comb.
43. And he took *it*, and did eat before them.

QUESTIONS.

To whom does Jesus this time appear? Where else is this history related? Mark xvi. 14–18; John xx. 19–23. How long was this after the Resurrection? How often had Jesus already been seen? Had He as yet shown Himself to the assembled disciples? Under what circumstances were the disciples gathered together at this time? John xx. 19. Which one of their number was not with them?

Verse 36. Who were speaking? What then took place? In what way did He come? John xx. 19. What does this show as to the nature of our Saviour's resurrection body? What did He say? Was this a usual salutation? What did it mean when spoken by Christ? What had He said before His crucifixion? John xiv. 27.

37. How were the disciples affected? What did they take Him for? On what other occasion did they take Him for a spirit? Mark vi. 49. Why should the thought of His being a spirit terrify them?

38–40. How did Jesus prove to them that He was not a spirit? What did He show them? What was there, especially in His hands and feet, by which they might recognize Him? How is this related in John xx. 20? Is it probable that the disciples now touched the body of Jesus? Which one, in particular, afterwards demanded this privilege? John xx. 25, 27. What does St. John say in 1 Jno. i. 1?

41–43. Did they now fully believe? Why not? May news be too good for us at once to realize it? Give an Old Testament instance of not being able to believe for joy. Gen. xlv. 26. What great and sudden change was this for the disciples? Where had Jesus foretold that their sorrow should be turned into joy? John xvi. 20.

What further proof did Jesus now give? What sort of body did Jesus now have, after His Resurrection? A glorified body. Was it, nevertheless, a real body? What kind of bodies shall the children of God have at the Resurrection? Philipp. iii. 21. Would there be any resurrection for us if Christ had not risen? Where does God's Word teach us much concerning the resurrection? 1 Cor. xv. How must we live here, in order to rise, with a body like Christ's, hereafter?

CATECHISM.

XIX. Lord's Day.

50. Why is it added "and sitteth at the right hand of God?"

Because Christ is ascended into heaven for this end, that He might there appear as head of His Church, by whom the Father governs all things.

51. What profit is this glory of Christ, our head, unto us?

First, that by His Holy Spirit He poureth out heavenly graces upon us, His members; and then, that by His power He defends and preserves us against all His enemies.

52. What comfort is it to thee, that "Christ shall come again to judge the quick and the dead?"

That in all my sorrows and persecutions, with uplifted head, I look for the very same person who before offered Himself, for my sake, to the tribunal of God, and hath removed all curse from me, to come as judge from heaven; who shall cast all His and my enemies into everlasting condemnation, but shall translate me, with all His chosen ones, to Himself, into heavenly joys and glory.

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1. "Forever with the Lord!"
   Amen, so let it be:
   Life from the dead is in that word,
   And immortality.

2. "Here in the body pent,
   Absent from Him I roam,
   Yet nightly pitch my moving tent
   A day's march nearer home."

COMMENTS. — The present lesson, which is simply a continuation, without any break, of the narrative which furnished our last, relates the first appearance of Jesus, after His Resurrection, to the assembled disciples. This was the fifth and the last of His appearances on the day of the Resurrection. It was, evidently, also, the crown of all the other appearances that had preceded it. These were preliminary and preparatory to it. Our Saviour's chief object, immediately after His Resurrection, was, without doubt, to make Himself known to His own chosen Apostles, to call forth their faith in Him as the Risen and Living Christ. This object He finally reaches in this last appearance, which, consequently, as was natural, was of a more solemn and formal character, as well as more satisfactory from the abundance of its convincing signs, than any of the previous ones. Our Saviour, we say, approached His final manifestation of Himself to the body of His Apostles only gradually and through the medium of previous, preparatory manifestations to individuals. This was a natural result of the fact, upon which we commented in the last lesson, that, after His Resurrection, the vision and the recognition of our Saviour were no longer a matter of ordinary, natural eyesight, but a matter of faith as well, and depended, in some true sense, on the degree of susceptibility existing in the hearts of those to whom He manifested Himself. It is interesting to observe, as an illustration of this fact, the gradual manner in which Jesus approached His desired end of making Himself known to the whole body of His Apostles. First, He appeared to Mary Magdalene, whose intense love and sorrow rendered her especially susceptible to such a revelation; then to the other women, whose affection had brought them so early to His tomb; then, to Peter, who, in the bitterness of his repentance, more than any other needed, and unconsciously begged for such an appearance; then to the two disciples, as they went with troubled hearts to Emmaus; and, at last, only after all these preliminary and preparatory manifestations (of which reports were brought to the disciples) to the congregated disciples themselves. He could not *venture*, so to speak, upon such a general manifestation, where the presence of so many different dispositions greatly increased the probability of a want of susceptibility, without having prepared the way. And, even when on this occasion He does appear to the assembled disciples, it is significant, as an illustration of the same truth, that, as we learn from St. John (John xx. 24–29), one of the disciples should be absent, and that the very one who was, and whom our Saviour knew to be, the slowest of all to believe. This circumstance of Thomas being absent, when Jesus first appeared to His disciples, is not to be regarded as a chance or trivial matter, which might as well have been otherwise. God's hand was in it. It was because Thomas was slower to believe than the others, and hence needed more preparation than they. In addition to what the others had received, he needed the still further preparation of the united testimony of the other Apostles as to this appearance of Jesus in their midst. This having been received, the Risen Christ manifested Himself to Thomas also, now present with the rest of the disciples, one week afterwards, (John xx. 26–29.) Viewed in this light, the circumstance of Thomas being absent on the occasion of this manifestation, and present at the next one, (a circumstance apt to be regarded as merely accidental and without any special meaning) becomes not only an illustration of the truth we have been pointing out, but also a conspicuous instance of the tender and merciful manner in which the Lord deals with us each one according to his own peculiar disposition and needs.

The history of this appearance is related, not only by Luke, but also by Mark (xvi. 14) and John (xx. 19–23.) John says, it was "the same day at evening." From him we also learn that "the doors were shut where the disciples were assembled for fear of the Jews." After the crucifixion of Christ, the disciples were like a flock of scared and helpless sheep whose shepherd has been slain. The condition in which we behold them here, shows how necessary it was for them to see their Risen Lord Himself. Without this, assuredly, they never could have been His Apostles and witnesses to the world.

36. The disciples, just returned from Emmaus, were still relating their story, when Jesus appeared. Mark says (xvi. 13) that the others did not believe them. his seems to contradict what St. Luke says in verse 34. In reality, there is no contradiction. On the one hand, there was no general, unanimous, joyful faith among them; that was a point still to be reached. On the other hand, many obstacles had been removed; much had already been done towards preparing their hearts; they had been brought almost to the borders of a true, full faith in the Risen Christ, which now needed but His personal presence, as it were, to be called forth. But, meanwhile, they were still in that border region of experience, where faith and unbelief contended for the mastery.

Just at this moment, Jesus appeared. He came suddenly and mysteriously; not passing through the door (as before His death) but suddenly standing in their midst, notwithstanding the closed doors. This, indeed, is not expressly declared, but nothing else can be inferred from the manner in which St. John (xx. 19) mentions the closed doors in connection with Christ's standing in the midst. Such a mode of appearance, moreover, accords best with the general character of our Saviour's appearances and disappearances after His Resurrection. These were mostly of such a nature as to show clearly that the body of Jesus, after the Resurrection, was a glorified body, and as such, not subject to the same limitations as before His death. We say a glorified body; we do not venture to say, a *perfectly* glorified body. Without entering here into any discussion of the vexed questions concerning the corporeity of our Saviour at this time, we may say that, inasmuch as these Forty Days were evidently an interim or transition-period in themselves, it seems most probable to us that our Saviour's body, also, was during this time in a state of transition between its earthly condition on the one hand, which it had already surmounted, and the state of perfect spiritualization or glorification, on the other, to which it had not as yet perfectly attained. In other words, our Saviour's body, whilst it was a glorified body, was, at the same time, during this period, in a process of glorification, which became complete only when He ascended to the right hand of God.

Peace be unto you! See John xiv. 27; xvi. 33. Our Saviour's first word reminds them of that peace which He had left them, and promised them, at the time of His farewell. This was the ordinary form of salutation among the Jews. But, as used by our Saviour (who never used words as mere forms) it is, especially in this instance, *glorified;* so as to be in reality what the words imply; so as to be the actual assurance and conveyance of that peace of which the salutation speaks. The original sense of the Hebrew word for "peace" is that of wholeness, soundness, integrity. It has the broad meaning of thriving, prospering, *being well.* Hence, especially as it is here used by Jesus, we must take it not in our usual narrow sense of the word peace, but in a very high and broad sense, as signifying, in fact, for the Apostles, nothing short of full salvation from whatever could disturb their true well-being, in any way. Observe that the Saviour's first words are calming, soothing, reassuring words. He has words of rebuke, also; but they come afterwards. This first word, while it strikes the key-note of the whole visit, is intended also to meet their immediate and most urgent need; to deliver them from all fear of the Jews, as well as from that fear which His own strange appearance had excited in their hearts.

37. The disciples were terrified, supposing Him to be a *spirit.* His mysterious mode of entrance, no doubt, helped to produce this impression, They took Him for a ghost; a departed spirit, returned from the other world; having the appearance of a body, but no body in reality. See Matt. xiv. 26, where the same supposition filled the disciples with alarm. This dread of spirits in a state of separation from the body, seems to be characteristic of the natural man. Sometimes it assumes the perverted form of a low and mischievous superstition; the belief in, and the slavish fear of, the appearance of ghosts. But it exists also in forms that are not superstitious. Even the Apostle (2 Cor. v. 4) has a dread of being "unclothed." This natural horror of un-

clothed spirits grows out of the fact, and is itself a proof of the fact, "that the body and the soul of man belong inseparably together, and that the resurrection is the only complete victory over death." St. John does not mention the terror of the disciples, but, indirectly, his account substantiates that of St. Luke in this respect also. For, according to him, it was only *after* the disciples had seen the hands and side of Jesus that they were able to be joyful. (John xx. 20.)

38–40. Our Saviour here rebukes their unbelief. Then He proves to them that His body is no phantom, but a reality. He shows to them His hands and feet; that is, with special reference to the wounds of the cross which they contained, and which proved to the disciples not only the reality but also the identity of His body, while at the same time they were to them the signs of His victory over death. He also calls upon them to touch Him, which no doubt they reverently did. To suppose that they did so, explains the more readily why Thomas should have demanded such a proof. (John xx. 25.) It also accords with 1 John i. 3.

As to the circumstance that our Saviour's body was *tangible*, we must remember that this does not contradict His being able to appear and disappear without any opening of the doors. Most probably, it depended upon our Saviour's will to *make* Himself palpable, or to withdraw Himself, when He would, from the feeling as well as from the sight. As to the circumstance that His body is said to have had "flesh and bones," while the above remark applies to this, it is significant that the expression is not "flesh and blood," which expression, in the Scriptures, is used to denote a condition of mortality, which our Saviour had now left behind.

41–43. *Believed not for joy.* It is characteristic of any great joy or sorrow, that we cannot at the moment *realize* it, as we say. We sometimes speak of news being "too good to be true." It was for joy that Jacob believed not the news which came to him from Egypt. Gen. xlv. 26. A great and sudden change was now taking place for the disciples; that change from sorrow to joy, of which Jesus had spoken. (John xvi. 20–22.) They were bewildered and could not realize what their eyes beheld. Finding them in this condition, Jesus graciously grants them the help of a still further proof. He asks for food, and eats it in their presence. The fish and honeycomb were perhaps the remains of their own just finished meal. As to this remarkable circumstance of our Saviour's *eating*, consult what we have already said on the general subject of the nature of the body of Jesus after the Resurrection. It must be remembered that this act of eating was a special act, for a special purpose. What this passage proves is, that our Saviour *did* eat, and *could* eat, after His Resurrection; it by no means proves that He *needed* earthly nourishment. It was an exceptional act of His own will, out of loving condescension to the weakness of His disciples.

Among the practical lessons taught, or suggested, by this passage, are:

1. How faithfully the Lord keeps His Word. He had promised that His disciples should "see Him again," John xvi. 22. He here fulfils His promise.

2. That Jesus Christ, by His Resurrection, has conquered death.

3. That, as the conqueror of death, He is also the conqueror of all fear and sorrow, and the true bringer of Peace.

4. That the Lord leads us, as He led His disciples, through sorrow into joy.

5. That our Saviour's body, after His Resurrection, was a *real* body, and *His own* body. Such shall ours be at the Resurrection.

6. That His body was a *glorified* body. Such shall ours be, like unto His glorious body," (Philipp. iii. 21.)

7. That the glorious resurrection of the last day is but the end of a process which is begun and carried forward already in this world; 1, when we are risen with Christ in baptism. (Coloss. ii. 12); 2 when, dying unto sin, and rising from the grave of sin, we "walk in newness of life." (Rom. vi. 4.) Only by rising from sin here can we hope to rise from death hereafter.

"Prayer is the pitcher that fetcheth water from the brook wherewith to water the herbs; break the pitcher, and it will fetch no water, and for want of water the garden will wither."—*Bunyan.*

MAY 19. **LESSON XX.** 1878.

Fourth Sunday after Easter. Luke xxiv. 44–49.

INSTRUCTIONS OF THE RISEN SAVIOUR.

44. And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.
45. Then opened he their understandings, that they might understand the Scriptures,
46. And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:
47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.
48. And ye are witnesses of these things.
49. ¶ And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

QUESTIONS.

What is the subject of this Lesson? What two-fold object did our Saviour have in view, in appearing to His disciples after his Resurrection? First, to prove to them that He was really alive; secondly, to instruct them. See Acts i. 3. On what subjects did He instruct them? Did the disciples still need much instruction?

Verse 44. Is this a continuation of what preceeds? No; verses 44–49 do not continue the previous history, but are a summary statement of the instructions of Jesus between the Resurrection and Ascension. Of what does Jesus here remind them? Had He often spoken to them of His death and resurrection? Matt. xvi. 21; xvii. 22: xx. 18; Mark viii. 31. Did He then refer to the Scriptures? Luke xviii. 31–33. Had they then understood Him? Luke xviii. 34. What does He here mean by the law of Moses? By the prophets? By the Psalms? Of whom do all these speak?

45. What did Jesus open? What is He said, in ver. 32, to have opened? What in Acts xvi. 14? Does He, then, open both the Scriptures and the hearts? What, therefore, ought we to pray for when we read God's Word?

46. What one thing, in particular, did He show them out of the Scriptures? On what other occasion did He point out the same thing? Vers. 26, 27. Did suffering and glory belong inseparably together, for Christ? Do they go together for His followers?

47. What should be preached? In whose name? Where? Beginning where? Why at Jerusalem? Is this work still going forward? What can we do towards it?

48. What does He call His disciples? What are *witnesses?* Of what things were they witnesses?

49. What does He mean by the *promise of My Father?* The Holy Ghost. Where had Jesus previously made this promise? John xiv. 16, 26; xv. 26; xvi. 7. Where were they to tarry till the Holy Ghost should come? Where do we read the fulfillment of the promise? Acts ii.

CATECHISM.

XX. Lord's Day.

OF GOD THE HOLY GHOST.

53. What dost thou believe concerning the Holy Ghost?

First, that He is true and co-eternal God with the Father and the Son; secondly, that He is also given me to make me, by a true faith, a partaker of Christ and all His benefits, that He may comfort me, and abide with me forever.

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1. There is a blessed Home
   Beyond this land of woe,
   Where trials never come,
   Nor tears of sorrow flow;

2. Where faith is lost in sight,
   And patient hope is crowned,
   And everlasting light
   Its glory throws around.

3. There is a land of peace,
   Good angels know it well:
   Glad songs that never cease
   Within its portals swell;

4. Around its glorious throne,
   Ten thousand saints adore
   Christ, with the Father One
   And Spirit, evermore.

5. Joy of all joys beyond,
   To see the Lamb who died,
   And count each sacred wound
   In hands, and feet, and side;

6. To give to Him the praise
   Of every triumph won,
   And sing through endless days
   The great things He hath done.

COMMENTS.—While one object of our Saviour's appearances after His resurrection was, as we have seen, to prove to His disciples that He had truly risen, and was really living; another object was that He might instruct them and prepare them for their work as Apostles. He had very much to say to them during these forty days; He spoke, to them from time to time, "of the things pertaining to the kingdom of God." Acts i. 3. This object is specially brought to view by our present lesson, in which are contained the *instructions* of the Risen Saviour to His disciples. Other passages bearing on the same point are: Matt. xxviii. 18–20; Mark xvi. 15–18; John xx. 21–23.

Hitherto, our Lessons have followed the course of one continuous narrative, —the narrative of the events which took place on the day of the Resurrection. Apparently, our present lesson is but a continuation of the same history. Verses 44–49 seem to carry forward the same story; according to which view, we should have to refer these words to the same occasion as that of the last lesson—the evening of the Resurrection day. A careful consideration, however, shows that this is not the case. There is a break at verse 44; and the passage, vers. 44–49, instead of being a continuation of the previous history, which ended at ver. 43, is a brief summary of the instructions delivered by our Saviour to His disciples during the forty days that followed His Resurrection; containing, indeed, words actually spoken by Jesus, but the time and place of which are not definitely given in the narrative. It is sufficient for us to know that the Lord gave these instructions during the Forty Days; that what is here given is the substance of what He had to say to them during that time.

The first appearances of the Saviour had, it would seem, a predominant reference to the past; throwing light, for example, upon His sufferings and death as the necessary way of entering into His glory. His later appearances had more reference to the future; instructing them; preparing them to be His Apostles; commissioning them to preach the Gospel; declaring that He would be with them, &c. Both these characteristics are combined in the present section; as would naturally be expected because of its being a summary of the whole. The words point backwards at first (vv. 44–46) and afterwards (vv. 47–49) forwards.

44. *These are the words*, &c. Referring to the many occasions on which our Saviour had referred beforehand to those things which had now come to pass. He had constantly told His disciples that all must be fulfilled that had been written concerning Him, especially in relation to His sufferings and death. See Matt. xvi. 21; xvii. 22: xx. 18; Mark viii. 31; Luke ix. 22; xviii. 31. At the time the disciples had not understood these things, because they were so utterly inconsistent with their expectations of the Messiah and His kingdom. John says of them (xx 9), "As yet they knew not the Scripture." *While I was yet with you.* The Lord now speaks as one who is no longer with them; as if He were already in heaven and holding spiritual fellowship with them. This circumstance is significant as illustrating the fact that the state of Jesus after the Resurrection was a state of glorification; a condition beyond and above that of His earthly life. He could now speak with truth of the time when He had been with them, for He was no longer with them in that same sense. *The law of Moses*, &c. To the two disciples (ver. 27) Jesus had spoken of "Moses and the Prophets." He here mentions the same with the addition of the Psalms. It is evident, however, that this is to be taken as a general designation, and not in such a narrow sense as to exclude any portion of the Word of God, as for example, the historical books. The whole of Scripture is full of Christ, and as verse 45 shows, our Saviour's reference here is to the entire body of it. He makes special mention of the Psalms, in addition to the law and the prophets, because they, in a manner peculiar to themselves, abound in typical reference to the sufferings and the glory of Christ. Our Saviour had frequently quoted them as typical and prophetical of Himself, and so they are ever to be regarded.

45. In ver. 32 our Saviour is said to have "opened the Scriptures" to the two disciples on the way to Emmaus.

Here He is said to have "opened their understanding that they might understand the Scriptures." See Ps. cxix. 18; Acts xvi. 14; Eph. i. 18. Not only must the Scriptures be opened to us, but our hearts must be opened that we may understand the Scriptures. When we study God's Word, we need to pray that God may do both for us It is a sad fact that it is possible to have an extensive acquaintance with the Scriptures, perhaps to have read them through many times, and yet to be very ignorant of them. This was the case with the disciples. They were familiar with the Scriptures, and yet they did not know the true meaning of them until Jesus opened their hearts. When it is said that Jesus opened their understanding that they might understand the Scriptures, it is not meant that He entered into a specific explanation of all the individual passages relating to Himself, but, rather, that He so illuminated the centre (so to speak) of the Scriptures, as to reveal to them clearly the one grand object and meaning of them, as a whole.

46. One thing, in particular, our Saviour shows His disciples out of the Scriptures; He explains to them, namely, the necessity and signification of His sufferings,—an explanation of which the disciples stood in the greatest possible need. He here removes from them the last traces of their long-lingering offence at the cross, by showing them, out of God's Word, that it was necessary for Him to suffer and die, and that this was the only possible pathway for Him, to the victory and the glory of the Resurrection. The words are precisely parallel to those in verse 26. And the point, in each case, is, that the sufferings and death of Christ were the one absolutely indispensable condition of the accomplishment of His redeeming work; that they were that out of which alone the power and the glory of His Resurrection could grow. For the humiliation and the glorification of Christ are not merely so related that the one follows the other in point of time, but they are related to each other strictly as cause and effect. Jesus entered into His glory, not merely *after* He suffered, but, in the strictest sense, *by virtue of* His sufferings. The mediatorial glory to which He attained, through His Resurrection and Ascension, was not simply identical with that glory which He had with the Father before the world was, but was a special and peculiar glory and power, that was properly produced by His sufferings and death as the Incarnate Son of God. He became obedient unto the death of the cross; *wherefore* (*i. e.*, because of which) God hath highly exalted Him. (Philipp. ii. 8, 9). He endured the cross, despising the shame, and is (as the consequence of this) "set down at the right hand of the throne of God" (Heb. xii. 2). This necessary connection of His glory with His sufferings (as being actually born of them) our Saviour is now, after His Resurrection, for the first time able to set before His disciples in a clear light, unfolding it out of the sacred Scriptures.

It is well to point out here how, in this respect, the experience of all Christian persons closely follows that of their Master. Their course, too, is through suffering to glory; and this, not merely in the sense that the glory shall follow the suffering in point of time, but that, like that of Christ, it shall be produced and begotten by that suffering. Our light affliction, which is but for a moment, shall *work out* for us a far more exceeding and eternal weight of glory (2 Cor. iv. 7). The right knowledge of this fact will go far towards making us courageous and patient in the time of trial and affliction.

47. Here our Saviour passes to the future. He shows what shall follow and spring out of that glory to which He attained by means of suffering; He points out the great result (aimed at from the beginning) of this grand process of His humiliation and glorification. It is this, namely, that the accomplished work of redemption shall now be proclaimed to all mankind. 1. It shall now be preached; 2. The substance of the preaching shall be repentance and the remission of sins; 3. The preaching shall go forth to all nations; 4. It shall begin at Jerusalem. There is to be no restriction on the preaching of the Gospel. It is to be to "every creature," to "all the world," to "all nations" (Mark xvi. 15; Matt. xxviii. 19). Only the beginning of this work could be made by the disciples.

They were to begin at Jerusalem; not to remain there, but to begin there. Accordingly we find our Saviour instructing His disciples (ve. 49) to remain at Jerusalem until the Spirit should come. One reason of this beginning at Jerusalem was, that the beginning might be made, not in a corner, but in the face of the world; that the power of the truth might first manifest itself just there where men would most gladly have extinguished it. Moreover, it was quite in accordance with the peculiar, central, typical character of Jerusalem, as seen in the Scriptures, that the beginning should be there and that salvation should go forth out of Zion (Ps. cx. 2; Is. ii. 2, 3).

48. *Witnesses.* That is, witnesses of the *facts* of the life, sufferings, death, resurrection, of Christ. They had been the eye-witnesses and ear-witnesses of the life, discourses, works, sufferings, resurrection, of the Lord, and were soon to be witnesses, also, of His Ascension. The Gospel is made up, not of certain teachings or doctrines, but of those *facts* which are set forth in the Gospels and in the Apostles' Creed. And, when Jesus sent forth His Apostles, it was not as orators or teachers that He sent them forth, but, above all, as *witnesses* of these things. See Luke i. 2; John xv. 27; Acts i. 8, 22; ii. 32: iii. 15. There is evidently a special reference here to the Resurrection, which indeed appears as the grand centre and turning-point throughout this whole history; and which, in many passages of Scripture, seems to be represented as being itself the Gospel, or as carrying the Gospel wrapped up in itself. As instances of such identification, see Rom. iv. 23–25; x. 9; 2 Tim. ii. 8; 1 Pet. i. 3, 4. The Apostles, we say, were in an especial manner, witnesses of the Resurrection of Jesus, as including the whole Gospel in itself. "Jesus and the Resurrection" was what they preached (Acts xvii. 18). With great power they gave "witness of the Resurrection of the Lord Jesus" (Acts iv. 33). And, when an apostle was to be chosen in the place of Judas, it was that he might be, with the rest, a *witness of the Resurrection* of Christ (Acts i. 22).

49. The Apostles, however, were not prepared to go forth as witnesses until they had received the Holy Ghost. It is to this that Jesus now finally refers. The coming of the Holy Spirit is what is meant by *the promise of my Father*, by the *power from on high*. As to the *promise* of the Spirit, see Is. xliv. 3; Joel ii. 28; John xiv. 16, 26; xv. 26; xvi. 7; Acts i. 4. The disciples obeyed this direction to remain at Jerusalem. Observe, that, even after all the teaching and discipline which the Apostles had gone through, and after having been declared to be the Lord's witnesses, they are here subjected to a still further waiting of ten days. They might have been, evidently were (Acts i. 6) anxious to proclaim at once to the world the mighty things which were committed to their keeping. But the Lord would not let them do so before the time. He was not in a hurry here, as He had never been before. Everything has its time; nothing must be premature. In the service of God, patient waiting is as much needed as swift obedience.

The following practical lessons may be gathered from this section:

1. That one object of Jesus in appearing to His Disciples during the Forty Days was to *instruct* them.

2. That He did this out of the Scriptures. How reverently we ought to regard God's Word, which was Holy Scpipture to *Him!*

3. That, in reading the Scriptures, we ought to pray to the Lord, who alone is able to open the Scriptures to us and to open our hearts for the understanding of them.

4. That the glory of the risen Christ, and the glory of all His followers, is a glory *born of suffering*. Through death to life.

5. That the Gospel is made up of certain *facts*, to which the Apostles were witnesses; and is, in a peculiar manner, wrapped up in the fact of the Resurrection.

6. That, for the preaching of the Gospel and the salvation of men, everything depended on the coming of the Holy Ghost.

7. That patient waiting is of great importance in serving God. God knows, and gives us to know, the right time. It is ours to be swift in doing, when it has come; to be patient in waiting till it does come.

MAY 26. **LESSON XXI.** **1878.**

Fifth Sunday after Easter. *Luke* xxiv. 50–53.

THE ASCENSION OF CHRIST.

50. And he led them out as far as to Bethany: and he lifted up his hands, and blessed them.
51. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.
52. And they worshipped him, and returned to Jerusalem with great joy.
53. And were continually in the temple, praising and blessing God. Amen.

QUESTIONS.

What is the subject of this Lesson? Where else is the Ascension related? Mark xvi. 19, 20; Acts i. 9–12. How many days after the Resurrection did it take place? What day, in the Christian year, celebrates the Ascension of Christ?

Verse 50. Where was Jesus at this time? At Jerusalem. Towards what place did He lead His disciples? Did He actually enter Bethany? Where was Bethany situated? From what spot did Jesus probably ascend? Acts i. 12. What did He do at the last moment?

51. What then took place? How is this more fully related in Acts i. 9–11? What does Mark say? Mark xvi. 19.

52. What did the disciples do? Why were they filled with joy? What had Jesus said about His going away? John xvi. 7. Why was it for their advantage that He should ascend? What great blessing, in particular, would they have missed, if He had remained with them?

53. Where did they remain? What is said of this in Acts i. 12? What were they now waiting for? Ver. 49. Did they have long to wait?

Of what advantage to us is the Ascension of Christ? What does He do, in heaven for us? What ought His Ascension to lead us to do? Coloss. ii. 1, 2. What is it to seek the things above?

CATECHISM.

XXI. Lord's Day.

54. What believest thou concerning the "Holy Catholic Church" of Christ?

That the Son of God, from the beginning to the end of the world, gathers, defends, and preserves to Himself, by His Spirit, and word, out of the whole human race, a Church chosen to everlasting life, agreeing in true faith; and that I am, and forever shall remain, a living member thereof.

55. What do you understand by "the communion of saints?"

First, that all and every one who believes being members of Christ, are in common partakers of Him, and of all His riches and gifts; secondly, that every one must know it to be his duty, readily and cheerfully to employ his gifts for the advantage and salvation of other members.

56. What believest thou concerning "the forgiveness of sins?"

That God, for the sake of Christ's satisfaction, will no more remember my sins, neither my corrupt nature, against which I have to struggle all my life long, but will graciously impute to me the righteousness of Christ, that I may never be condemned before the tribunal of God.

---

1. The head, that once was crown'd with thorns,
   Is crown'd with glory now;
   A royal diadem adorns
   The mighty Victor's brow.

2. The highest place that heaven affords
   Is His—is His by right;
   "The King of kings, and Lord of lords,"
   And heaven's eternal Light:

3. The Joy of all who dwell above,
   The Joy of all below,
   To whom He manifests His love,
   And grants His name to know;

4. To whom the cross, with all its shame,
   With all its grace, is given;
   Their name,—an everlasting name;
   Their joy,—the joy of heaven.

5. They suffer with their Lord below,
   They reign with Him above;
   Their profit and their joy—to know
   The mystery of His love.

6. The cross He bore is life and health,—
   Though shame and death to Him;
   His people's hope, His people's wealth,
   Their everlasting theme.

COMMENTS.—The Ascension of Jesus is here related by Luke, in few words. He gives a fuller account in Acts i. 9—12. The fact of the Ascension is also stated by St. Mark, (xvi. 19). Matthew and John are silent about it. This silence, however, is easily accounted for. For the Ascension, instead of being a new kind of miracle, was only the natural and necessary completion of the Resurrection. The Ascension was virtually contained already in the Resurrection, which was the great turning-point of our Saviour's glorification, carrying in itself the power of all that followed. In some true sense, therefore, when the Resurrection is related the Ascension is related at the same time. This accounts for the fact that, while all the Evangelists relate the Resurrection, only two of them make special mention of the Ascension. Moreover, an indirect reference to the Ascension is contained in passages of Matthew and John, so that even they cannot, strictly speaking, be said to be silent about it. See Matt. xxvi. 64; xxviii. 18; John iii. 13; vi. 62; xvi. 28; xx. 17. The Scriptures elsewhere, also, are full of direct and indirect testimonies to the fact of the Ascension. See 1 Pet. iii. 22; Acts ii. 31–33; v. 31; vii. 55; Eph. ii. 6; iv. 8; Phil. ii. 6–10; 1 Tim. iii. 16.

The Ascension is the last historical event in the life of Jesus that was witnessed by human eyes. It was the grand, solemn, glorious conclusion and consummation of His life on earth. As such, it impresses one as being not only the most befitting imaginable conclusion to His career, but also as an event in itself indescribably beautiful. On this account, it has in past ages formed the subject of some of the noblest paintings by famous artists, and has also been a favorite theme in Christian song. On the one hand, the Ascension of Christ, being a glorification and exaltation, was the goal and reward of His life on earth. His glorification was the fruit of His humiliation. His Resurrection and Ascension were the natural result of His sufferings and death. He entered into glory *because* He suffered, (Luke xxiv. 26); God exalted Him highly *because* He became obedient unto the death of the cross, (Phil. ii. 8, 9); He sat down at the right hand of the throne of God *because* He endured the cross and despised the shame, (Heb. xii. 2); He *ascended* because He *descended*, (Eph. iv. 9, 10).

On the other hand, it was related also to the future, as the one indispensable condition of His abiding spiritual presence with His people, His permanent Divine-human influence and government. He ascended, that He might "fill all things," (Eph. iv. 8); that He might send the "Comforter," (John xvi. 7); that He might be with His disciples "alway, even unto the end of the world," (Matt. xxviii. 20). His "going away," while it seemed at first to the disciples a loss, was in fact an unspeakable gain. For it was in consequence of this, through the coming of the Spirit, for which it opened the way, that Christ (going away only to return under a higher form) was able to be present *within* His disciples, and present *everywhere*, for their salvation and sanctification.

Thus the Ascension looks both backwards and forwards. It is the end of a glorious past; the beginning of a glorious future. It is the termination of that form of activity which Jesus carried forward while visibly present on earth; the commencement of that higher form of activity which He has ever since been carrying forward, as the Risen and Ascended Christ, sitting at the right hand of God. We see this characteristic in the circumstance that the Ascension is the last thing which St. Luke records in his Gospel, and the first thing which he records in the Acts of the Apostles. It is the turning-point, which is common to both.

It belongs to the very idea of the Ascension of Christ, that it was the Ascension of His *humanity*. The human nature, which He assumed at His Incarnation, He did not lay aside when He ascended, but carried with Him, glorified both in body and soul, to the right hand of God. It is this characteristic of the Ascension that makes it the unspeakably important event it is for us. For, since Jesus Christ ascended to heaven as the Head and Second Adam of our race, His Ascension is, in an important sense, our Ascension. That is, it is the Ascension of our *nature*, placing us virtually, in Christ, at God's right hand already, and carrying with it the possi-

bility and the beginning of our future ascension, as individuals, to heavenly glory. "The great value of this transcendent fact is, not merely that it is an *example* of our future ascension, but that it is our ascension *begun*,—we in Him having risen to heaven, we in Him being at this time present before God." The Ascension of Christ is the greatest honor which has ever been conferred, or could be conferred on our human race. What greater honor could be bestowed upon our humanity, than that it should now be seated in the highest place of heavenly glory and honor, and that it is by One who is Man, that God is now governing all things. It serves, also, to forecast for us the future destiny of our race. How glorious must that destiny be, if it is to be in accordance with such a beginning. Further, it gives us the assurance of absolute safety. For, with One so entirely identified with us at the head of all power, everything must be managed for our interest; there can be no accident; no harm whatever can possibly befall us.

The *attractive* power of the ascended Christ is one of the chief features of the Ascension. The words of our Saviour, (John xii. 32), "I, if I be lifted up from the earth, will draw all men unto me," while they refer to Him as lifted up upon the cross, refer to Him also as lifted up by ascension to glory. It belongs to the idea of the ascended Christ that He draws men unto Him. And it belongs to the very idea of the Christian life that it is a seeking "those things which are above, where Christ sitteth at the right hand of God;" a setting the affections "on things above, not on things on the earth," (Col. iii. 1, 2).

The above remarks will have included substantially those results of our Saviour's Ascension which are summed up in the answer to the 49th question of the Heidelberg Catechism, where the advantages we derive from the Ascension of Christ are said to be the following: "First, that He is our advocate in the presence of His Father in heaven; secondly, that we have our flesh in heaven as a sure pledge that He, as the head, will also take up to Himself us, His members; thirdly, that He sends us His Spirit as an earnest, by whose power we seek the things which are above, where Christ sitteth at the right hand of God, and not things on earth."

50. *Led them out.* That is, out of Jerusalem; for it was here that Jesus and His disciples were assembled, on the fortieth day after the Resurrection, as on the first. *As far as to Bethany.* More strictly understood, in the direction of Bethany. From Acts i. 12, it would appear that Bethany itself was not entered but that the Ascension took place from the Mount of Olives, on whose eastern slope Bethany lay.

51—53. See Acts i. 9–12, for a fuller account. *With great joy.* This circumstance shows what great progress the disciples had made, under the instructions of Jesus, during the interval of forty days. They were able to rejoice as He went to heaven, for they knew now what His sufferings and death and glorification meant, and what sort of kingdom His kingdom was to be, and that the Holy Spirit would presently come to them. In this elevated frame of mind they returned to Jerusalem, and waited for the coming of the Holy Spirit, not knowing in what manner precisely the great promise of their Master would be fulfilled. They abode *in the temple.* This does not contradict Acts i. 13; the "upper room" there mentioned probably belonged to the buildings of the temple. Here they remained praising and blessing God; and in this attitude the Holy Spirit found them, (Acts ii. 1), on the day of Pentecost.

The practical lessons to be derived from the Ascension of Christ will have been sufficiently indicated in the foregoing remarks. Let the teacher endeavor, first, to make the Ascension *real* to his scholars, as an event which actually occurred and was seen by the eyes of men. Then let him dwell upon such points as the following: 1. The Ascension, or glorification of Christ, as the result, and reward, of His humiliation. 2. The Ascension, as the indispensable condition of the coming of the Holy Ghost. 3. The Ascension, as the glorification of *our nature*, we, in Christ, being seated at the right hand of God. 4. The Ascension as making it necessary for us to set our affections on things above. 5. The Ascension as an example of our own ascension to heavenly glory.

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OF

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Editorial Notes.

Be kind to your parents—in childhood, in youth, during life. Charles Lamb said: "What would I not give to call my dear mother back to earth for a single day, to ask her pardon upon my knees, for all those acts by which I grieved her gentle spirit?" We know two Christian parents, now old and infirm. Their children have been piously trained, and, with their parents, are members of the Reformed Church. For years a married daughter, although living six squares away, has visited them two and three times every day. The sons, active, wealthy business men, walk from ten to twenty squares out of their way every day of the year to visit them. We have a high regard for this kind of filial piety. It reminds us of an instance in ancient history. In the siege of a certain city, two young men living in it, having rendered certain services to the besieging army, were finally captured. The General ordered their lives to be spared. In addition he permitted them to leave the city, and to take with them as much treasure as they could carry. They might have borne great wealth in money and other valuables with them. Ere long they both appeared at the gate of the city, one carrying his aged mother, the other carrying his infirm father, showing that they valued their parents more highly than any amount of gold and jewels. Their piety greatly pleased the General commanding.

Some of the English nobility are cold and haughty, and seem to care little about anybody but themselves. They know nothing about work, and regard working people as belonging to a lower order of humanity. Others are among the hardest workers in England, and have a kind word for all their inferiors around them. One of the finest specimens of a noble-hearted Christian is Mr. Gladstone. An active worker in the Sunday-School, and an earnest, consistent follower of Christ, he exerts a salutary influence on British Christianity. He has a large country-seat, where he seems to feel most at home. Last summer an excursion party in the neighborhood, called at his home and asked permission to see him. He replied through his servants that he would be happy to meet them in a certain part of his park, a shady grove. Before the hour had arrived the visitors were already there, waiting for him. Presently they saw an elderly man, dressed in plain homespun clothes, and thick soled boots, carrying an axe on his shoulder. At his side walked a young man, his son, similarly dressed, also carrying an axe. It was Mr. Gladstone and his son. After a few pleasant words of greeting to the party, he told them that he and his children belonged to the working people of England. With that both took off their coats and began to fell a large tree, one on each side plying his axe. The chips flew briskly around them. The astonished visitors stared at the strange sight. Although a large tree, the noble wood-choppers showed that they were accustomed to that kind of toil, and not simply amateur workmen trying to make popular capital. In due time the tree fell, and the visitors were better pleased with their sturdy entertainers than if they had been feasted in a royal hall.

Diplomatists are proverbially selfish and tricky. A noted European statesman said that the object of language was to conceal one's ideas. In other words, to fool other people by burying our own ideas beneath elegant phrases. D'Israeli, the British Premier, when he

was censured last fall for taking sides with a Mahommedan over against a Christian power, said, that he strove to secure the interests of England without regard to other matters. Which meant that his policy was for English interests, right or wrong. All statesmen and diplomatists are not thus unprincipled. Some feel their accountability to a higher court than that of an earthly monarch, and shape their actions accordingly.

The Strasburg *Gazette* narrates the following episode in the life of Prince Bismarck : Count Enzenburg, formerly representative of Hesse at Paris, was an indefatigable collector of autographs. One day he presented his album to the Prince, asking him to write something, and he consented, after some hesitation. The leaf on which he was about to write already contained two sentences. The first was by M. Guizot, who wrote, "In my long life I have learned two rules of prudence—the first, to pardon much; the second, never to forget." M. Thiers had written underneath: "A little forgetfulness would not lessen the sincerity of the pardon." Bismarck added, "For my part I have learned to forget much, and to ask that I may be forgiven much."

Easter and Whitsunday are the great harvest seasons of the Church. This precious ingathering of souls should be followed by a proper care for the confirmed catechumens. They need the earnest, personal oversight of pastors and older and more experienced members of the church. Recommend to them good religious reading—good church papers. Give them something to do for Christ—afford them an opportunity to give regularly to objects of benevolence. Keep them in Sunday School Bible Classes. Now, more than ever, they need faithful Sunday School teachers, who will affectionately care for their souls. It is easier to gather people into the church than to keep them in ; easier to persuade them to take upon themselves the vows of God than to keep such vows. A great help will Harbaugh's Golden Censer be if devoutly used.

Barnum's "Show" threatens to infest the country again. This prince of humbug, who prides himself as being the American leader in this nefarious art, annually invades the rural districts and inland towns of the States, with his train, and finds dupes enough, even in hard times, to fill his coffers. He is the Tetzel of Humbug He spends vast sums of money in advertising in newspapers, and by mammoth posters, whereby he gets people to blow his trumpets and fill his tent. It is marvellous how many people enjoy being fooled. Here is a man who admits in his autobiography that he has for many years aimed and succeeded to humbug the people. And still he finds enough dupes to enrich himself. His annual traveling show is made up of a large proportion of odds and ends in this line of business. For the same money one can see five times as many rare wild animals in the Zoological Garden of Fairmount Park, Philadelphia. For many years the bulk of show-goers have gone away from his tents disappointed and disgusted. And still they are willing to be duped again on his next tour.

"Barnum's Big Show" is a big swindle, and we regard it wrong in any form to encourage or support a man who has confessed and professed his tricks to deceive the people. We advise our readers to shun his show, even if he himself forms part of it. As he often promises to do in order to get the fees of the curious crowd who are eager to see him. But in most cases he fails to make his appearance, thus, as in other regards, humbugging the people. Don't give Barnum any money for his humbug. You will not get the worth of it; you will encourage a wicked principle. It is high time that the people should cease to pay rogues for cheating them.

When Rutherford B. Hayes was in college he was forced by poverty to wear very common clothes. His experience will encourage the many thousands of American students and ex-students who know how it is themselves, having been right there.

The Clerical Code of John Wesley.

BY THE EDITOR.

Wesleyanism has become a great power in England. To this day it bears the stamp of its founder. In practice his system has been pruned of much of its original crudeness. But its thorough organization and efficient government the denomination owes to John Wesley. British religion was at a low ebb one hundred and fifty years ago. Multitudes of the clergy were a sort of sporting characters, fond of good living, certain of their salaries, whether they cared for the souls of their parish or not. Not a few led scandalous lives with impunity. The spiritual interests of the masses were to a great extent neglected. As a rule, the pulpit had lost its power. Cold essays without unction and earnest concern for souls took the place of the sermon. Lazy rectors read bought sermons, written by men who knew nothing about the wants of their people. The souls of England were perishing for want of spiritual bread.

Such was the religious condition of England in 1739, when Wesley was first invited by Whitefield to preach. He had studied with credit at the University of Oxford, was a fine biblical scholar, and an earnest preacher, fired with zeal for the saving of souls. His open-air meetings gave him a hearing before great multitudes, often ten and twenty thousand people at a time. The public mind was ripe for the harvest, was ready to be impressed by such a preacher. Ere long he gathered many converts. What should he do with them? Professing to be still in connection with the Church of England, the sheep of his gathering could find no pasture suited for them in such a fold. Many were gathered from the lowest classes. Ignorant, low-bred, degraded people, were many of them, the offspring of ecclesiastical neglect. He must have pastors suited for such souls. Thus, an educated man himself, he selected certain of his converts to become spiritual guides, chiefly men without culture. These became his "helpers," as he called them. They were mostly men without mental discipline, or theological training. To these were entrusted the care and instruction of souls. Wesley meanwhile did their thinking for them. He wrote many books. These they read; from these they drew the matter for their sermons as best they could. Of course, such men could not preach long to the same people. Their exhortations would soon become stale. They became itinerants, traveling preachers. Wesley forbade them remaining longer than two weeks at one place. He says: "I know, were I to preach one whole year in one place, I should preach both myself and my congregation asleep." If this was true, then Wesley was not a true Gospel preacher.

We could not expect such preachers to explain the Scriptures, or indoctrinate the people. In order to do this every preacher was also a seller of Wesley's books. He insisted that some of these should be placed into every house. He charged them: "Carry them with you, through every round. Exert yourselves in this: be not ashamed, be not weary; leave no stone unturned." His preachers were also book pedlars. To this day every Methodist minister is an efficient agent of Methodist publications.

After a while these traveling preachers, despite their lack of learning, began to write books too. And, as their support was small, they peddled their own productions. The profits from Wesley's books went into the general fund of their denomination. The sale of the preachers' ware injured that of Wesley's writings. Besides, much that they wrote must have been poor reading. Hence Wesley permitted no one to print a book, until it had been corrected and approved by him.

In order to become a preacher a man must be converted by Wesley's preachers, must have a right belief and a ready utterance. After preaching on probation for a year, and later for four years, he was admitted into "full connection." These men had little time to study, even if they had been disposed to do it. Here and there a studious preacher would travel and preach in day time, and study at night. The following are the rules for these helpers:

1. Be diligent. Never be unemployed for a moment. Never be triflingly employed.

2. Be serious. Let your motto be, Holiness to the Lord.

3. Converse sparingly and cautiously with women; particularly with young women in private.

4. Take no step towards marriage without first acquainting us with your design.

5. Believe evil of no one, unless you see it done, take heed how you credit it. Put the best construction on everything; you know the judge is always supposed to be on the prisoner's side.

6. Speak evil of no one. Else *your* word, especially, would eat as doth a canker. Keep your thoughts within your own breast, till you come to the person concerned.

7. Tell every one what you think wrong in him, and that plainly, and as soon as may be, else it will fester in your heart. Make all haste to cast the fire out of your bosom.

8. Do not affect the gentleman. You have no more to do with this character than with that of a dancing master. A preacher of the Gospel is the servant of all.

9. Be ashamed of nothing but sin; not of fetching wood (if time permit) or of drawing water; not of cleaning your own shoes or your neighbor's.

10. Be punctual. Do everything exactly at the time; and in general, do not *mend* our rules but *keep* them, not for wrath, but for conscience' sake.

11. You have nothing to do but to save souls. Therefore, spend and be spent in this work. And go always, not only to those who want you, but to those who want you most."

Some of the preachers at one time sold medicines, others entered into trade, which they were forbidden to do. No preacher was to preach more than two sermons on a week day, nor more than three on Sunday. One of these was to be at five in the morning, provided twenty hearers were present. Wesley insisted strongly on early rising. He said, "it helps the nerves better than a thousand medicines; and especially preserves the sight, and prevents lowness of spirits. Early preaching is the glory of the Methodists. Whenever this is dropped they will dwindle away into nothing."

Then as now this system of religion inclined some of its preachers to boisterous ranting, and some preached very long sermons. In his Journal he records instances where men died from long and loud preaching. On this subject he addresses one:

"Scream no more, at the peril of your soul. God now warns you by me, whom he has set over you. Speak as earnestly as you can, but do not scream. Speak with all your heart, but with a moderate voice. It was said of our Lord, 'He shall not *cry!*' the word properly means, 'He shall not *scream.*' Therein be a follower of me, as I am of Christ. I often speak loud, often vehemently; but I never scream. I never strain myself: I dare not. I know it would be a sin against God and my own soul."

The preachers were always to begin and end their services precisely at the time appointed. The whole not to be more than an hour in length. They were to select the plainest text, and one suited to the particular audience before them. Their prayers at such time were not to be more than eight or ten minutes long. The preachers, if they saw proper, were allowed to use the Liturgy of the Church of England, either the whole form or part of it. The advice given to some of his helpers and preachers would sound strangely to a class of theological students or young ministers of the present day. But it shows out of what crude and unrefined material he had to select his co-laborers. When Methodism had gained a foothold in Ireland, he seems to have had great trouble with his untutored Irish preachers. Some were given to levity and were filthy in their persons, as the following letter of advice to an Irish preacher shows:

"Be steadily serious. There is no country on earth where this is more necessary than Ireland, as you are generally encompassed with those who, with a little encouragement, would laugh or trifle from morning till night. In every town visit all you can, from house to house, but on this and every other occasion avoid all familiarity with women: this is deadly poison, both to *them* and to *you.* You cannot be too wary in this respect. Be active, be diligent; avoid all laziness, sloth, indolence; fly from every degree, every appearance of it, else you will never be more than half a Christian. Be cleanly: in this let the Methodists take pattern by the Quakers.

Avoid all nastiness, dirt, slovenliness, both in your person, clothes, house, and all about you. Do not stink above ground!

'Let thy mind's sweetness have its operation
Upon thy person, clothes, and habitation.'

Whatever clothes you have, let them be whole; no rents, no tatters, no rags; these are a scandal to either man or woman, being another fruit of vile laziness. Mend your clothes, or I shall never expect to see you mend your lives. Let none ever see a ragged Methodist. Clean yourselves of lice: take pains in this. Do not cut off your hair. But clean it, and keep it clean. Cure yourself and your family of the itch; a spoonful of brimstone will cure you. To let this run from year to year, proves both sloth and uncleanness: away with it at once. Use no snuff, unless prescribed by a physician. I suppose no other nation in Europe is in such vile bondage to this silly, nasty, dirty custom as the Irish are. Touch no dram: it is liquid fire; it is a sure, though slow, poison; it saps the very springs of life. To this, and snuff, and smoky cabins I impute the blindness which is so exceeding common throughout the nation."

In the organization of Methodism, Wesley evidently borrowed largely from the Roman Catholic Church. In the earlier period of his life he seems to have held the doctrine of the celibacy of the clergy. As his preachers had all the time to be traveling from place to place, and at best received a very meagre support, he may have thought that married life would be a serious hindrance to a man's usefulness. He wrote "Thoughts on a single life," in which he advised them to follow Paul's advice, and "remain single for the kingdom of heaven's sake." Meaning, perhaps, by this that they could serve God more efficiently in the ministry in a single state. At middle life Charles Wesley was married by his brother John. Instead of advising against it, the latter says: "It was a solemn day, such as became the dignity of a Christian marriage." Not long thereafter the elder brother's heart too began to soften. Did the example of Charles influence him any? He resolved to marry, and selected a certain lady as his future help-meet. Charles strongly advised against his choice, at which advice John was evidently wounded. The affair was dropped. He consulted some of his friends. Later he said: "I was clearly convinced that I ought to marry. For many years I remained single, because I believed I could be more useful in a single than in a married state; and I praised God who enabled me so to do. I now as fully believed that in my present circumstances, I might be more useful in a married state, into which, upon this clear conviction, and by the advice of my friends, I entered a few days after."

He married a wealthy widow, with four children. He would have nothing to do with her fortune. And before marriage they agreed that he "should not preach one sermon nor travel one mile less" for being married. Wesley's marriage was a very unhappy one. For a little while his wife traveled with him. After this would no longer suit her, she proved herself to be a ferocious scourge instead of an amiable help-meet of Wesley. Never had a good man to pass through a worse connubial purgatory than Wesley. She acted like one possessed. Her bitter jealousy led her into all manner of follies. "She frequently traveled hundreds of miles for the purpose of watching, from a window, who was in the carriage with him when he entered into a town. She searched his pockets, opened his letters, put his letters and papers into the hands of his enemies, in hopes that they might be made use of to blast his character; and sometimes laid violent hands upon him and tore his hair."

What should a man of God do with such a scourge? Bear it mutely as a daily crucifixion? Yes; but Wesley owes a certain plain duty to this "thorn in the flesh." She too has an immortal soul, for which Christ died. He must tell her the truth, and he tells it in sharp, short words:

"Know me, and know yourself. Suspect me no more, asperse me no more, provoke me no more; do not any longer contend for mastery, for power, money, or praise; be content to be a private, insignificant person, known and loved by God and me. Attempt no more to abridge me of my liberty, which I claim by the

laws of God and man. * * * Of what importance is your character to mankind? If you was buried just now, or, if you had never lived, what loss would it be to the cause of God? God has used many means to curb your stubborn will, and break the impetuousity of your temper. He has given you a dutiful but sickly daughter. He has taken away one of your sons; another has been a grievous cross, as a third probably will be. He has suffered you to be defrauded of much money; He has chastened you with strong pain. Are you more humble, more gentle, more patient, more placable than you was? I fear quite the reverse: I fear your natural tempers are rather increased than diminished. Under allthese conflicts, it might be an unspeakable blessing that you have a husband who knows your temper, and can bear with it; who is still willing to forgive you all, to overlook what is past, as if it had not been, and to receive you with open arms; only not while you have a sword in your hand, with which you are continually striking at me, though you cannot hurt me. My dear Molly, let the time past suffice. Stop and consider what you do. As yet the breach may be repaired. You have wronged me much, but not beyond forgiveness."

Alas! Mrs. Wesley turned a deaf ear to the entreaties of her husband. She haunted him like an evil spirit through twenty years of his active life. At length she left him, taking with her his Journals, and many of his valuable papers. He briefly notes her unamiable departure in his Journal, and closes the sad record with the remark: "I did not forsake her, I did not dismiss her, I will not recall her."

Wesley made the door of entrance into Methodism very wide. Seemingly his platform was very broad and catholic. His preachers could administer baptism by immersion or sprinkling. Churchmen and Dissenters, Presbyterians, Baptists and Quakers could be received without renouncing their denominational creed. On one condition they were received—they must have "a real desire to save their souls." Since then Methodism has become more exclusive. He required his members to marry only people of their own faith, like the Quakers. He holds that intermarrying with unbelievers imposes a heavy cross for life, or lures the believing one back into the world. Whoever disobeyed the apostle's advice: "Be ye not unequally yoked with unbelievers," should be expelled from the Church.

Whitefield says, that for about one year, in the beginning of his ministry, he thought that "Christianity required him to go nasty." Wesley was always cleanly, neat, yet plain in his clothing. As in other matters he gives detailed directions to his followers as to their style of clothing. Their apparel was to be neat and plain. It must "be cheap, far cheaper than others in your circumstances wear, or than you would wear, if you knew not God; that it be grave, not gay, airy or showy—not in the spirit of fashion I exhort all those who desire me to watch over their souls, wear no gold, no pearls or precious stones; use no curling of hair or costly apparel, how grave soever. I advise those who are able to receive this saying, buy no velvet, no silks, no fine linens, no superfluities, no mere ornaments, though ever so much in fashion." Nothing of a glaring, gay, glistening or showy color; nothing apt to attract the eye of the by-stander. Women are to wear no rings, ear-rings, necklaces, laces or ruffles, "which by little and little many shoot easily from one to twelve inches deep." Men are not to wear colored waiscoats, shining stockings, glittering or costly buckles or buttons, on their coats or sleeves, nor fashionable or expensive perukes (wigs). Whoever said there was no harm in curling the hair and in wearing gold, precious stones and costly apparel might as well say there is no harm in stealing or adultery.

"Let your dress be *cheap* as well as plain. I pray, let there be no costly silks among you, how grave soever they may be; let there be no Quaker linen, proverbially so-called for its exquisite fineness; no Brussels lace; no elephantine hats or bonnets—those scandals of female modesty. Be all of a piece, dressed from head to foot as persons professing godliness, professing to do everything, small and great, with the single view of pleasing God."

Great as was Wesley's influence, many persons of means disregarded his advice about dress. "The very people that

sate under the pulpit, or by the side of it," were fashionably dressed. This grieved him greatly. "I am ashamed of it, but I know not how to help it. O God, Thou knowest I have borne a clear and faithful testimony. I am therefore clear of the blood of those that will not hear." Thus he laments over the pride of some of his gay disciples.

Wesley practiced what he preached. He ate sparingly, dressed plainly and cheaply. For many years he rose at four, and preached at five. Daily he traveled from place to place to preach. He did the most of his studying while traveling. Throwing the rein on his horse's neck, he says, "I commonly read history, poetry and philosophy on horseback, having other employments at other times." Till his sixty-ninth year he always traveled a horseback—from four thousand five hundred to five thousand miles a year. After that time his friends prevailed on him to travel in a carriage. During his life he traveled over a hundred thousand miles, without any serious accident. At seventy-two years of age, he had the same strength, better eyesight and firmer nerves than at forty-two. He says that with God's blessing the means to which he chiefly owed his well-preserved life were "My constantly rising at four for about fifty years, my generally preaching at five in the morning—one of the most healthy exercises in the world; my never traveling less than four thousand five hundred miles a year, the ability, if ever I want, to sleep immediately; the never losing a night's sleep in my life; two violent fevers, and two deep consumptions; these it is true were rough medicines, but they were of amiable service, causing my flesh to come again as the flesh of a little child. May I add, lastly, evenness of temper: I *feel* and *grieve;* but by the grace of God, I *fret* at nothing."

He says: "In seventy years I never lost one night's sleep." In his seventy-eighth year he said he was by the blessing of God just the same as when he was twenty-eight; and when entering upon his eightieth he blessed God that he had no more infirmities than when in the flower of manhood. At eighty-two he says: "It is now eleven years since I felt any such a thing as weariness." Although at times feeling a sense of weakness, he was not wearied by exertion.

For a man of so many burdens and cares, Wesley was remarkably well preserved, up to eighty-four years of age. How could he attend to so many duties in detail without worry and exhaustion? He says: "Though I am always in haste, I am never in a hurry; because I never undertake any more work than I can go through with perfect calmness of spirit. I generally travel alone in my carriage, and, consequently, am as retired ten hours a day as if I were in a wilderness." This being much by himself gave him time for study, meditation and prayer. At eighty-six he finds that he is growing old. He notices it in his slower walk, weaker memory and sight and trembling hands, and can preach only twice a day. He always saved all and gave all he could, and, left nothing but the work of his active life when he died. It is said that he must have given at least fifty thousand pounds to the cause of Christ during his life. As his end approached, in his eighty-eighth year, and the sixty-fifth of his ministry he said to his friends: "Let me be buried in nothing but what is woolen; and let my corpse be carried in my coffin into the chapel. I particularly desire that there be no hearse, no coach, no escutcheon, no pomp, except the tears of them that loved me, and are following me to Abraham's bosom. His corpse was dressed in his clerical habit, with gown, cassock and band; the old clerical cap on his head, a Bible in one hand, and a white handkerchief in the other." We have great respect for an earnest man, who without fear or favor acts according to his conscientious convictions. He doubtless erred in some things. Of the fanaticism which he encouraged we do not approve, however well-meant on his part. But his intensely earnest life and inflexible adherence to principles which to him were precious, to this day command the respect of the Christian world. We, of the Reformed Church claim to have a better system. Our adherence to our principles, and our sincere, self-denying, zealous devotion to the cause of the Church must show whether our theory and practice are truly Christian. We are far from being a Wesleyan or a Methodist, but we com-

mend the spirit of consecration in the life of John Wesley as a worthy example for the imitation of our readers.

An Unchristian Endeavor.

BY THE EDITOR.

"The Rev. Edward Eggleston, pastor of the Church of Christian Endeavor, in Brooklyn, has brought his Sunday School and the chromo business down to the co-operative basis. The innocent and often excellent chromo has done important service for many years as an encouragement to lagging enterprise; it has helped out the agricultural papers and the story papers and even the religious papers, but, although laboring under many suggestions to that effect from the flippant newspapers, the chromo has never until now been employed to build up a Sunday School. Mr. Eggleston gives a picture to every new attendant at his school, and the system works so well that the ranks are full all the time and chromos that couldn't be disposed of in any other way probably, go off like hot cakes. The difficulty is that Mr. Eggleston's recruits don't stick, however, and appear to fall back to recklessness and wickedness just as soon as they get their chromos; but the gap is at once filled by a new lot and the movement of chromos is kept up without a break. If the pictures hold out there is no doubt that almost every little boy and girl in Brooklyn will get some of Mr. Eggleston's religion."—*Phila. Times.*

The Rev. Edward Eggleston, widely known as the author of "The Hoosier Schoolmaster," and "The Circuit Rider," is pastor of the Church of Christian Endeavor, Brooklyn. He has resorted to the novel plan of giving chromos for recruits for his Sunday School, in order to fill up the ranks, and the result is highly successful in that regard. Mr. Eggleston took charge of the Lee Avenue Congregational Church three years ago. He found that the membership had dwindled, that there was a heavy debt, and that there was practically no Sunday School. He changed the name, and set about building up the society. The Sunday School grew slowly. The room in which it met, with a capacity for 1,500 persons, was only sparsely occupied. At length the pastor bought a large quantity of chromos, and announced that they would be given away as prizes for clubs of pupils. Each child who brought in three new pupils was to get a picture, and so on for every additional club. The church is in that part of the Eastern District of Brooklyn known as Dutchtown, where the people are generally poor, and unable to buy pictures. They took to the chromos wonderfully, and the Sunday School steadily increased in size until it is now about as large as can be accommodated. Thousands of the pictures have been given away, for a large proportion of the recruits do not remain, and it is suspected that there is a great deal of repeating; but the pastor, satisfied with the general result, continues the gift system.—*N. Y. Sun.*

The secular papers, as in the above case, often take a very good common-sense view of Christian work. The ancients had a proverb: "Beware of the Greeks bearing gifts." The great proof of Samuel's integrity was that he had taken no bribes; and the proof of his sons' wickedness was that they had taken them. One of the great evils of our country is that so many men have their price. In business, politics, and social life, persons are influenced more by self-interest than by principle. For this evil the lax practices and views of religious people are to a great extent responsible. Church fairs hold lotteries and games of chance forbidden by the civil law. People are persuaded to encourage religious projects in a very irreligious way, by receiving presents, prizes, frolic and fun.

Here is a nursery of bribery in the name of the Sunday School. The children are paid to leave their own schools and join that of Dr. Eggleston. The secular press readily sees the immorality of the method.

We will not condemn the giving of presents to Sunday School children altogether. Reward cards, a good book, or some other nice present for meritorious conduct, now and then, may not be wrong. But this thrusting of a hook thus baited into every Sunday School, as well as into the neglected

classes of Brooklyn, to catch crowds, is an atrocious wrong committed in the name of a good cause. By such methods Boss Tweeds are made. Our Sunday Schools, like this Brooklyn affair, can curse the whole nation with a new generation of men and women who "have their price."

What Hegel Thought of Music.

BY PROF. W. M. REILY, PALATINATE COLLEGE, MYERSTOWN, PA.

"For pity's sake do tell us what Hegel *did* think about music?" So says some kind reader, and complacently takes a long breath, as if to say, "If you are not too tedious about it, we'll give you all the attention we possibly can concentrate upon so curious a theme."

But did he really think anything about music at all? Philosophers generally don't. Plato wanted to exclude music from his model republic, as an enervating employment. Kant, the Plato of modern times, had conceived a disgust for it. And this is not to be wondered at either; for whilst he lived in Kœnigsburg, on one side of his house there was a dancing saloon, and on the other, a place where some fanatical sect regularly held its anxious meetings. Surely the strains, which poured into his ears at the same time from these surroundings, were not as harmonious as one of Hayden's string quartettes. Think of his being disturbed in this way whilst elaborating such a work as "The Critique of Pure Reason," and it is not surprising that music was Kant's abomination. Hegel is just as profound a philosopher as either Kant or Plato. Many maintain that, in the power of subtile and comprehensive thought, he has no superior; and that he is not only the last but the greatest of the representatives of German speculative inquiry.

"But enough of that now; let us know what he thought about music." Well, I will begin with this. In one of his lectures before the students of the University of Berlin, he told his hearers that he remembered from his childhood a weaver living in the neighborhood, who improvised wonderfully on the guitar. His music, of course, was not in accordance with the rules of the conservatories; but there was something sublime about it. He carried you into battle scenes and made you enter into the conflict. He succeeded in giving expression to all the feelings which such a situation could call forth. Although he said but little and seemed to have no concentration of thought, still when he began to play he won your entire regard. And just as all defects of culture were forgotten by you, so he seemed to forget himself. The most wonderful effects were produced, because he threw into his instrument his entire soul; that soul which knew of no execution superior to that of pouring itself forth in these ravishing strains.

From this we see that the great philosopher had some respect for music and the musician. We know, at least, that one profound and extensive thinker could for the time being, at any rate, forget his philosophy, and moderate the stiffness of his professional bearing, by indulging in some sympathy with what affords large numbers of us so much joy.

Hegel seems to have been familiar with the works of the great masters, and to have formed a nicely discriminating conception of their various excellencies.

In Gluck he admires the substantial character of the text and and its contents, and its peculiar suitableness to the style of music. All is here, as in Homer, simple, grand, noble, pure. In Handel he is impressed by the loftiness of the flights, the storm-like agitation, the sentiments remarkable for their religious depth as well as their idyllic simplicity. Of Weber, who was a fellow-citizen with him in Berlin, he seems to have entertained a poor opinion. He regards him as aiming too much at effect, He indulged in what might be called clap-trap. And yet perhaps no opera was ever composed containing so many airs which have taken effective hold of the popular ear and heart as those of the Freischutz. To whatever portion of the globe music has penetrated these melodies have attended it. At one time in Germany they were worn so threadbare, that when a gentleman advertised for a servant, he announced that none need apply who were in the

habit of whistling the tunes of the Sportsman's opera.

Hegel fully appreciated the Protestant solidity of J. S. Bach. But Mozart seems to be his favorite composer. He talks like a practiced critic about the wonderful instrumentation of this artist's symphonies, and he tells us how his imagination was filled and expanded, and his heart warmed by the bewitching loveliness and depth of feeling of the music of the Magic Flute.

But Hegel took an interest in music, not merely as a man, but as a philosopher. It *deserved* his attention not only, but peremptorily *claimed* it. Tell Hegel that it answered the purpose merely of a pleasant pastime; that it was something to be engaged in only by those who had nothing more important to attend to; or, that at best it could only serve as a relaxation from graver employment, and as an exhilaration fitting us for more vigorous attention to what might be before us; tell Hegel this, and he will be apt to reply as old Dr. Samuel Johnson was wont to on similar occasions: "How, sir! I perceive that you don't understand the nature of the question, sir." In his mind music has no such accidental existence. It must have some substantial significance. This is evident from the fact that music is almost as universal as mankind itself, that it has always been most intimately identified with interests most sacred and dear to the race, and that there are no phenomena which more fairly represent the civilization of the present period of the world's history. He would tell you that it is one of those far-reaching forces which are most potent in their bearing upon the true and real well-being of society. Hegel insists upon it that the position which music rightfully assumes in the vast sphere of human life and human interests, is not that of the handmaid, but that of the mistress, who, conscious of her freedom and upon the ground of what she is in and of herself, claims our attention and regard.

Music belongs to that significant sphere of human creative activity called the fine arts. What a wonderful part do these play in the history of civilization. They constitute an essential factor in the grand onward movement of events. Without these we could in no wise explain our present state of social, political and civil advancement. After the teachings of religion and philosophy, nothing is of so much importance. The fine arts bring directly home to the sense of man that which it is most essential for him to know. He is brought face to face with those far-reaching, and deeply penetrating facts, forces and principles, by which the world is moved. He is by them thrown into contact with a real spiritual world, of which the things of every-day life are but a shadow. They make him feel that there exists a sphere higher and purer than this earthly and temporal one, so full of conflicts and untoward accidents. Architecture, statuary, painting,—all are effective in this direction, but none so much so as music. Of the five arts, which constitute the circle, it yields to one alone; and to it music contributes a large proportion of its telling and moving power. What would poetry be without the melody of its rhythm? And well were all our great poets, from Chaucer down, aware of the potency added to their moving discourse by the harmony of rhyme.

Music in rank and significance stands second to poetry alone. Although subservient to the latter, it still asserts itself as an independent art, having its own sphere, its own mission, its own element. It can say to poetry: "For all the service I render you, you give me an ample return. I furnish you with measure, versification and rhyme; but when I need words to unfold my own sense and meaning, you must supply me with these, and in such a form as suits my purpose best." If we were to give her a chance to speak on, we would likely hear her claiming the brightest place in the realm of the beautiful; and in vindicating her claim, we would hear many arguments, which if they failed to convince us, would prompt us to conclude that, though she be wrong, it is not to be wondered at that she and her devotees believe that she is right.

The first reason which Hegel assigns for the superiority of music over three of the arts, is one which I fear most of my readers will not comprehend. But the good man meant it well; so be a little patient for this once. It has been stated that the function of all art is to

bring to the light the great facts connected with the realm of mind or spirit. Now, Hegel has got the idea into his head that that art is lowest in the scale which is most dependent upon that which is the direct opposite of spirit or mind, viz: matter. Architecture employs wood and stone as its material, using them as far as is possible for art to do, in the rough. In the case of the statue, for the most part stone is employed, but under what a modification does it go as it passes through the hands of the artist! It is etherealized, it becomes the embodiment of character, and lives almost by the force of its spiritual significance. A painting is still further withdrawn from the sphere of gross matter. It *represents* what in the case of the statue really finds place. Merely one plane surface is employed. Its element is light and shade or color, and leaves much to be done by the imagination of the beholder. But sound is the element of music, the most spiritual of all material things. It depends upon or grows out of the vibration of matter, but it is not matter. It has no permanent existence, like a house, a statue, or a picture. It dies away almost as soon as it is produced, and continues to resound only in the heart of the susceptible hearer. Accordingly music, more than any other of the arts referred to, is homogeneous with the inner spiritual principle, which is the highest of all forms of existence. Poetry alone is in advance of it, because here the principal thing is not the sound, and, as words are employed which are only the signs of ideas, not only are abiding impressions aimed at, but clear conceptions and profound convictions. Music then, next to poetry, is the highest of all arts, because it employs as its element or material what is nearest in kind or character to that spiritual life, to disclose which to the senses of man, is the object of all art.

Another feature of music's superiority is its power to move the feelings. We know the effect produced by an exclamation of joy, a shriek of anguish, a sigh of despair. It is the heart speaking directly to the heart. Music is nothing more nor less than such sounds as those expressing the feelings of the heart, only modified and regulated according to the rules of art. This domain which music controls is the centre of man's spiritual life; and in controlling it, it controls the entire man. In the case of the other arts we can stop to think, and can ask ourselves why we are thus affected by this or that in the object before us. But when music, deserving the name, falls upon the susceptible ear, the feelings are at once as by an electrical current brought under the power of the charm, and before we have time to take in the situation, we are hurried along by the onflow of transporting sounds. But sometimes the music does not deserve the name. On the one hand it may be calculated only to tickle the ear and may have nothing to do with genuine feeling. On the other it may be so artificially elaborated as to leave nothing for us to admire but the artist's ingenuity. But when the emotions of some profound or amiable soul are conveyed through this beautiful instrumentality, to the seat of all our emotions, we are led captive at the will of this mysterious agency, our own thoughts, cares and purposes shrink away into forgetfulness, and for the time we live, move and have our being in a sphere strange and foreign to our ordinary conscious existence.

Here some one might ask, can music then do nothing more for us than transport us into the land of dreams? We ask in turn, who is not aware of the power of music to invigorate the will, as in the case of battle? Besides it is not merely empty impressions that are produced. When it is the product of a rich and substantial mind, there is a rich and substantial communication. We enter into the spirit of the artist, and for the time being become identified with his inner life. As we feel so he feels, we think as he thinks, and his aspirations, hopes, and purposes become ours. Every one can form some conception of the advantage to be derived from holding intercourse with such universal intellects as Homer and Shakespeare. Bach, Handel and Beethoven likewise are geniuses, and in their great tone creations they reveal to us their impressions of life, their experiences of joy and grief, their moral and religious sentiments.

There is one more note-worthy feature which goes to distinguish music above all other arts. It consists of a complicated system of agencies, which is

the result of the growth of ages, and has not yet reached the full measure of its development. Music can say with Horace

Nonante vulgatas per artes
Verba loquor socianda chordis.

In the other arts the expedients employed are simple. No great length of time or amount of patience was required in their invention or discussion.

We know very well, that as good poetry was written three thousand years ago as has been written since. Think of the variety of musical instruments and their nicely adjusted and intricate mechanism; also of the time and care required for the determination of the scales. Who is not amazed at the labyrinth of entanglements which the theory of music undertakes to control. Hegel himself says, that the attempt to give us a conception of this would involve him in investigations altogether too difficult and protracted. The mysterious laws which lie at the basis of melody and harmony are daily being investigated. Who can tell what unheard-of effects may be produced by combinations of tones as yet unemployed? Who knows what this noble art is destined to accomplish in the way of bringing home to the consciousness of men the character of those deep-lying spiritual forces of our nature, to which are to be referred the events of history, "whose equilibrium secured the peace of society, and whose discord brings with it revolution?"

Every age has found some particular sphere of art adapted to its needs. None has been without some definite sphere of beautiful forms, especially adapted to the expression of the principles which characterize the period. The other arts have had their day. They can at present arouse but a limited measure of enthusiasm. Devotion to them consists in but little more than a careful study and imitation of laborers who have gone before. But what creative activity is now going on within the domain of music? How multitudinous is the number of those aspiring to success in the art! Scarcely is a nook or corner of society to be found into which the spirit has not penetrated. Hegel reminds us that the present is especially a musical age, and intimates that we will fall behind it, if we fail to attend to the claims of that art which forms so important a factor in the civilization of the day.

Dr. Harbaugh—Thirty Years Ago.

BY O. N. WORDEN.

As generally estimated, thirty years sweep away one generation of the human race. Thirty years ago HENRY HARBAUGH was in his first pastorate at Lewisburg, on the west branch of the Susquehanna. It was a village increasing in wealth and population. The young pastor saw that the union of two churches in one house of worship—however proper, advisable or necessary in some places—was not best for the cause of Christianity in Lewisburg. He was active in the erection of a Reformed house of worship, leaving the Lutherans in peaceful possession of the one formerly occupied in common, the separation proving beneficial for both congregations. The new house was opened for worship on Saturday, January 8th, 1848, the services continuing until Wednesday, The sermon by Mr. Harbaugh, on this occasion, was the first I heard from him. It aroused holy aspirations in many hearts. Retiring to my home, and recalling his language as nearly as I could, the following lines were composed, which, while they lack the glow of his delivery, may bear re-printing, on account of the subject-matter:

THE PIOUS BELL-RINGER.

[*Paraphrase of an Incident related by Rev. Mr. Harbaugh at the Consecration of the German Reformed Chapel of Lewisburg, Pa.*]

In German land—as hist'ry tells—
To peal a chime of many bells,
Within an ancient chapel's height,
For fifty years, by day and night,
Had dwelt a man of hoary hair,
T' attend the bell his only care;
But not alone—for God, he felt,
Within his bosom hourly dwelt,
And though with man he'd scarce a word,
He'd sweet communion with his Lord.
Far, far below, the busy throng
Like pigmies seemed to pass along;
Weaned from the world, heart fixed on high,
He seemed to ripen for the sky.
Faithful, his chime of bells had rung
The burial dirge, or marriage song;
In fire's dread rage; when war's alarms
'Gainst the invader called to arms;
When peace returned, and joy again
Poured o'er the empire's wide domain;
The prince, whose birth he'd joyed to tell,
He'd wrung for him the funeral knell;
And his stout arm the bells obeyed
When the avenging plague was stayed.
One generation long were lost
Since he assumed his lofty post;
Time's tooth had ravaged house and tower,
Bellman had not escaped its power,

His step grew slow, his eye grew dim,
He knew but few, and few knew him.
It was a still and beauteous night,
Illumed by Moon's serenest light,
When, in old Hamburg's quiet bound,
Sudden arose a startling sound—
"Fire!" was the cry, which like a stroke
Of thunder-peal the sleepers woke,
"Fire!" the reply, and loud and shrill
It seemed to echo from each hill;
Soon, o'er the stirring city fair,
Flames gleamed like lightning's lurid glare,
The chapel's body, old and dry,
Which storms and tempests could defy,
Was all ablaze—encompassed 'round—
And no protection could be found.
Through rolling smoke was seen to stand,
Beyond the aid of mortal hand,
Within the tower, the bellman bold,
And his own funeral knell he tolled:
"Let all the people praise the Lord,
In heaven and earth be's name adored!"
Such was the hymn he calmly sung,
To it the chime of bells he rung;
"Praise ye the Lord!" the people cried,
"Praise ye the Lord!" the bells replied.
And upwards as the red flames rolled,
"Praise ye the Lord!" sang the bellman old;
Yes, when he conld be seen no more,
His hymn was heard above the roar.
But, fiercer when the chapel burned,
That calm, full voice no more returned—
Yet, yet his bells rang forth the word,
"Let all the people praise the Lord!"
Till tower and bells, old man and all,
In undistinguished ruin fall!
* * * * * *
Long since was quenched that sea of flames,
Naught of the bellman there remains,
Yet his last hymn be ever sung,
"Praise ye the Lord, O every tongue!"
His fortitude and faith sublime
Shall glorious speak while liveth time.

Lewisburg, Jan. 9, 1848. RAY.

The End of a Bad Man.

BY THE EDITOR.

Many of our readers who read Harper's Weekly, six or eight years ago, remember Nast's caricatures of "Boss Tweed." Tweed's face seemed to furnish a peculiarly good subject for this kind of art. It was shaped into all manner of resemblances. Now he bore the head of a huge dog, then of a donkey. His cunning, unprincipled nature always looked through his face, whether it was the face of a long-beaked bird of prey or of a brute beast. Very sad too was the picture sometimes. We remember tears as large as a small walnut rolling down his face. William M. Tweed was fifty-five when he died, on April 13th. His father kept a chair store in New York. "How much change have you brought for my tobacco?" he used to say to his negro porter.

"Four cents."

"Four cents! You'll never be rich. Why didn't you pocket it?"

Under such teaching the son soon learned to steal. And practiced theft as an amusement. He learned chair-making. In due time he became a fireman. Then a politician. His popularity with the firemen gave him votes. The New York roughs made him an Alderman, sent him to Congress when he was only thirty years old. Next he became a New York Supervisor, the ruler of a city ring; the Tammany chief. He swindled the city out of many millions. When prosecuted for public plunder he bought the court and jury. With his stolen money he bought bills through State and national Legislatures, with which to increase his spoils. Meanwhile he gathered around him a brood of truculent scoundrels, who were enriched by serving as his tools.

With his stolen wealth he defied justice. In vain did the uncorrupted press of the nation protest against his villainy. He had his thievish hand in the New York treasury. The people saw it, but what could be done with a man who had money enough to buy every bad conscience?

At length his sin found him out. He fled, was brought back. Escaped from prison, no doubt, by the use of his stolen money. Again he was arrested, and imprisoned till he died. He had fled to Florida, Cuba, Spain. He said: "I would have been happy forever in a foreign land, wishing to see nobody." The poor thief could not flee from himself. He bore his guilty conscience with him.

Toward the last he confessed much. Admitted that he had led a wicked life. He praises his wife. "There is nothing against her, except that she has got a worthless husband like me." His jailer says: "In my judgment he died of mental as well as physical pain. If there is such a thing, *his heart was broken.*"

And yet this prodigious thief, because he lavished much of other people's money on his miserable tools, and occasionally on some charitable or religious

project says: "I have tried to do some good. If I have not had good luck, I am not afraid to die. I believe the guardian angels will protect me. If I havn't been good, it isn't my fault. I believe that God will receive me."

It is not for us to say what may have transpired in this man's heart in his last days. He is in the hands of a just God.

But his appallingly wicked life, which came near bankrupting the largest city in America, ought to be a warning to evil doers.

If success is gained by crime, it is far worse than an honest failure. Power based on wrong will not last. Friends made by bribery are not to be trusted. No money or shrewdness, can keep one out of the reach of God's police. A wicked life brands one's memory forever. All the world over Tweed's name is the synonym for an arch swindler. Though hand join in hand, the wicked shall not go unpunished. Godliness pays; it is profitable unto all things, having the promise of the life that now is, and of that which is to come. His dying confession was: My life has been a failure in everything. There is nothing I am proud of."

Good Society.

Many parents who have sons and daughters growing up are anxious for them to get into good society. This is an honorable anxiety, if it interprets good society after some lofty fashion.

Parents, your daughter is in good society when she is with girls who are sweet and pure and true-hearted; who are not vain or frivolous; who think of something beside dress, or flirting, or marriage; between whom and their parents there is confidence; who are useful as well as ornamental in the house; who cultivate their minds, and train their hands to skillful workmanship. If society of this sort is not to be had, then none at all is preferable to a worthless article. See to it that you impress this on your children, and, above all, that you do not encourage them to think that good society is a matter of fine clothes, or wealth, or boasting to be somebody. As you value your child's soul, guard her against these miserable counterfeits; and impress upon her that intelligence, and simplicity, and modesty, and goodness, are the only legal coin.

The same rule holds for boys as well as for girls. You would have these enter into good society. Do not imagine that you have accomplished it when you have got them in with a set of boys whose parents are wealthier than you, who dress better than your boy can afford to, and who pride themselves upon their social position. Good society for a boy is the society of boys who are honest and straightforward, who have no bad habits, who are earnest and ambitious. They are not in a hurry to be men, They are not ambitious for the company of shallow, heartless women, old enough to be their mothers, and are not envious of their young friends who fancy there is something grand in dulling all the edge of their heart's hope upon such jaded favorites.

There is nothing sadder than to see either young men or women priding themselves upon the society which they enjoy, when verily it is a Dead Sea apple that will choke them with its dust, when they need some generous juicy fruit to cool their lips and stay the hunger of their souls!—*Christian Register.*

Third July, 1778,

Was the sad day when three hundred Whigs marched out of Forty Fort, in Wyoming Valley, Pa., to attack an unknown foe, which proved to be a thousand strong. The Whigs were overpowered, two-thirds of them were killed in the battle or murdered afterward, and the whole fair valley became a blackened, desolate region. The Third of July next will be observed as a memorial day of that event. The old fort is rebuilt, and there will be odes, addresses, etc., appropriate to the occasion. The President of the United States has promised to attend if it be possible and consistent with duties at Washington. Descendants of the old pioneers are invited to assemble by thousands. The Fourth, (day following) will be observed with orations and other expressions of joy.

The Sunday-School Department.

The "Omaha Herald" reports the following as part of a carol sung by the children at Trinity Cathedral, (Episcopalian), in that city, on Easter. One part was sung by the children and the other by a single male voice:

CHILDREN.

Roman soldier, tell us true,
What sort of a watch on guard are you?
The sepulchre sealed safe at night,
How came it empty at morning light?

ROMAN SOLDIER.

Why, Peter and Andrew, and James and John,
They came at night, removed the stone,
And long before the break of day,
They stole His body far away.

CHILDREN.

Roman soldier, if you were
All fast asleep, as you declare,
How could you know, or see, or say,
Who 'twas that stole the Lord away?

This stuff was sung in a cathedral, in connection with the stately service of the Episcopal Church, with the consent, perhaps, advice, and in the presence of its robed clergy!!!

On the evening of April 14th, the Sunday-school of the Race Street Reformed Church, Philadelphia, Pa., held its seventy-second anniversary. It was organized on April 14th, 1806, with forty scholars. The number of scholars soon increased to one hundred. In those early days, before Lesson-leaves and Sunday-school music-books, the school had to use the Heidelberg Catechism as a book of instruction, and the hymns and tunes used by the congregation. Is there another Sunday-school in the Reformed Church as old as this one? It is the mother of Reformed Sunday-schools in Philadelphia. In point of numbers and efficient activity, it shows no sign of decay, despite its age. Its number of scholars has increased during the year, and its contributions amounted to five hundred dollars. On this anniversary occasion its Pastor, Dr. D. Van Horne, delivered an address, and the Superintendent read a report. The attendance was very large, the capacious Church being densely packed with an interested congregation.

A Sunday-school Superintendent asks us: "Can you name a good Sunday-school music book? We wish to make a change and know of nothing that will suit us. We should like to have something new and good."

We cannot answer questions like this satisfactorily without knowing something about the character and musical capacity of the school that wants the book. Not every good music-book is adapted for any Sunday-school. Some, such as country and mission schools, need simple music. For others a higher and more advanced kind will be best suited.

Dr. Van Horne's Companion of Praise is one of the best books published. It has fewer objectionable hymns than any book of the kind we know of. And its music is in the main simple and churchly. The Songs of Praise, and Pure Gold, although not without their faults, are among the best. The Reformed Church ought to appoint a competent Committee either to compile or select a Sunday-school music-book. Very few Superintendents and pastors feel themselves competent to select a good and suitable music-book for their schools.

A little boy complains to us of the naughtiness of a scholar in his class. He swears during the lesson, and otherwise, behaves very rudely. It speaks well for the good boy that he feels wounded by such misconduct. What should be done with such rude scholars? If they are put out of school they may be wholly cast beyond Christian influ-

ence and training. If they are kept in the school they may mislead and injure others. We must follow the example of our Saviour, who tried His utmost to deliver and regenerate bad people, and only when every method failed, and they were determined to give themselves over to evil did He withdraw His hand.

We suppose the boy spoken of in the following incident must have felt like our little friend:

A man, looking up from sawing his wood, saw his little son turning two boys out of the yard. "See here; what are you about, George?" asked the man. "I am turning two swearers out of the yard, father," said George. "I said I would not play with swearers, and I *won't*." That is the right time and place to say "I won't." I wish every boy would take the stand, *No play with swearers*. "Thou shalt *not* take the name of the Lord thy God in vain."

The singing of Sunday-schools is sometimes conducted very undevoutly. Some of the teachers and scholars engage in conversation while God is addressed in Praise. Some of the officers distribute books or papers. Or the leader of song starts a piece of music, and while it is sung he walks through the school and attends to other matters. During the singing everything else ought to be laid aside, just as much as during prayer. If any musical errors are committed the correction ought to be made at the end of a stanza or at the close of the hymn, and not abruptly in the middle of a line. Otherwise the devotion will be disturbed and the good impression destroyed. In the singing of some schools one is reminded of the precentor in a parish church in Scotland, who came to a pause in the middle of a verse, and quietly exclaiming, "Betsy, woman, you are singing the wrong hymn," composedly resumed the tune as if nothing had occurred.

THE *United Presbyterian* says: "The complaint is constantly made that our Sunday-schools are fast tending towards mere entertainments. This, of course, can only be true of them in places; but the infection is likely to spread till it poisons all. Even now, when there is much rivalry in the work, the one that is the most sensational will likely get the most patronage, and be pronounced the most 'flourishing.' It need not be so. If superintendents, teachers, and parents will go into the work remembering that fidelity is better than success, and that the approval of God is better than a row of statistics, they will stay the impending evil."

Trust.

A good woman was visiting among the poor in London one cold winter's day. She was trying to open the door of a third-story in a wretched-looking house, when she heard a little voice inside say, "Pull the string up high—pull the string up high." She looked up and saw a string. She pulled it, when it lifted the latch, and the door opened into a room where she found two little half-naked children all alone. They looked cold and hungry.

"Do you take care of yourselves, little ones?" said the good woman.

"No, ma'am; God takes care of us," replied the elder of the children.

"You have no fire on this cold day. Are you not very cold?"

"O, when we are very cold, we creep under the quilt, and I put my arms round Tommy, and Tommy puts his arms round me, and then we say, 'Now I lay me'—and then we get warm," said the little girl.

"And what do you have to eat, pray?" asked the visitor.

"When granny comes home, she brings us something. Granny says we are God's sparrows, and He has enough for us; and so we say, 'Our Father' and 'daily bread' every day. God is our Father."

Tears came into the eyes of this good woman. She had sometimes felt afraid that she might be left to starve; but these little "sparrows," perched alone in that cold upper room, taught her a sweet lesson of trust in the power of God which she felt that she could not forget.—*Dr. Hall, in the Sunday-school Visitor.*

SCRIPTURE LESSONS.

JUNE 2. LESSON XXII. 1878.

Sunday after Ascension Day. Acts i. 10–14.

WAITING FOR THE HOLY GHOST.

10. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath-day's journey.

13. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and Simon Zelotes, and Judas *the brother* of James.

14. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

QUESTIONS.

How many days elapsed between Easter and Ascension? How many days lie between Ascension and Petecost? What is there peculiar about the number *ten?*

Was Christ's Resurrection-body visible to unbelievers? Were the faithful capable of seeing Him with mortal eyes without any condescension on His part? What was there peculiar about His temporary apparitions? What may we learn from the character of these apparitions? In what light may we view His Ascension? What is the surest pledge of our entering heaven? Is the Ascension of our Lord plainly taught us in the Gospel?

Verse 10. Whither did the disciples look during and after Christ's Ascension? Why did they continue gazing in that direction? Did He manifest Himself again, as before? Who appeared in His room? Why were angels sent? Had such angelic messengers been sent before? Had there been any angelic announcement concerning His *first* Advent? Did His Ascension sadden the hearts of the disciples? What comforting features were there? Why were the disciples addressed as "Men of Galilee?"

11. What two important facts did these angels reveal? Did they, perhaps, tell them more than is recorded for us? Can we infer from the after course of the disciples that they felt at ease and resigned? What tradition did the ancient Christians hold to?

12. Whither did the disciples go? Why to Jerusalem? Why was mount Olivet so called? Whence originated the phrase—"*A Sabbath-Day's journey?*" How far is it?

13. Have we still other lists of the Apostles given us? Whose name stands first, and whose last? Can you repeat the list? Where was the "upper room?"

14. In what had they been engaged? What is the difference between *Prayer* and *Supplication?* Who were the women? Why is Mary named? Who were His "brethren?"

What four Lessons may we learn from this narrative?

CATECHISM.

XXII. Lord's Day.

57. What comfort doth the "resurrection of the body" afford thee?

That not only my soul, after this life, shall be immediately taken up to Christ, its head, but also that this my body, being raised by the power of Christ, shall be re-united with my soul, and made like unto the glorious body of Christ.

58. What comfort takest thou from the article of "life everlasting?"

That since I now feel in my heart the beginning of eternal joy, after this life I shall inherit perfect salvation, which "eye hath not seen, nor ear heard, neither hath it entered into the heart of man" to conceive; and that, to praise God therein forever.

1. Thou art gone up on high,
   To realms beyond the skies;
   And round Thy throne unceasingly
   The songs of praise arise:

2. But we are ling'ring here,
   With sin and care oppressed;
   Lord, send Thy promis'd Comforter
   And lead us to our rest.

3. Thou art gone up on high:
   But Thou didst first come down,
   Through earth's most bitter misery
   To pass unto Thy crown;

4. And girt with grief and fears
   Our onward course must be;
   But only let this path of tears
   Lead us at last to Thee.

General Remarks.—The interval, reaching from the Ascension of Christ to His Advent in the Spirit, may be regarded as an *intervale*, indeed, that is bounded by two mountains, on either side. The number *ten*—the number of days elapsing between the two facts—is sacred and historical, and marks a full period of time, longer or shorter, as it may be. Here it indicates a round season, during which a still further and to us mysterious maturing of Christ's holy character occurred. During the forty days He tarried on earth in His Resurrection-body, He manifested Himself on various occasions to His disciples. No unbeliever ever saw Him in His incomprehensible state; nor could the faithful even behold Him, had He not shown or rendered Himself visible by an effort of His own. Hence we find the word "manifested" used after Easter, whenever such a vision is spoken of in holy writ.

These apparitions were, besides, of a somewhat sudden coming and going, of a furtive character, betraying a certain unfixedness of existence, that swayed to and fro, between the earthly and heavenly spheres, as it were. They plainly imply a process in His holy person, which is to sever His relation from the one economy, after a manner, and attract Him eventually to the other. The Ascension may be viewed as a final manifestation of Himself in the lower sphere under an earthly garb, and a vanishing or fading out to mortal eyes. Having ripened fully for the heavenly economy, in His mediatorial character, He is no longer of earth and time. The Son of God having descended into humanity and taken flesh and blood unto Himself, He also ascended with it to the right hand of God. This is the sign and pledge of an open heaven for man.

The glorious and triumphant act of His Ascension is described for us in a few plain words, in Luke xxiv. 51; Mark xvi. 19, and in the ninth verse of this chapter. He ascended by His own power, unlike Elijah or Enoch. He was speaking to His Apostles (verses 1–4), on Mount Olivet, (v. 12); and ascended in their presence and sight, until all distinct vision was rendered impossible, both by the density of the cloud-region, and by the ineffable sublimation of His person.

Special Comments.—Ver. 10. They kept their eyes fixed in the direction their ascended Lord had taken, even after He had wholly vanished in the dim height. Doubtless, they expected Him to appear again, since He had frequently before outened Himself, and again shown Himself, nevertheless. But they saw Him no more. Two characters appeared suddenly in the room of their Lord, however. These were angels, in human form and heavenly dress, and sent as God's messengers on a mission of revelation. Such angelic ambassadors were sent on all occasions, which rendered it necessary that important revelations should be made, in reference to Christ's history, as well as when other matters were to be made known. Heb. i. 14. Revelations touching His first and second coming were entrusted to such extraordinary heralds as was meet. Matt. i. 20–4. Though His Ascension had been a sad parting, there was also much that was of a comforting nature around it. The angels illuminated the dark vacancy into which they gazed, and told them enough to relieve their minds of a worrying suspense. The same dark region of Gethsemane, which had been the theatre of His humiliation, sufferings and death, now became the field of triumph and consummate victory. (Zech. xiv. 4; Ezek. xi. 23). He left them a benediction from His outstretched hands. Though trembling, they rejoiced.

The Apostles were all either Galileans by birth or residence; hence they were thus addressed by the angels. Galilee was one of the most extensive principalities into which the Holy Land was divided. It was the scene of most of our Lord's private and public acts. It was a term of reproach, in the mouth of the Jews, against Jesus and His followers. In the mouth of the angels it is sanctified, however. The small things became great here, too.

Verse 11. Two facts are told the wondering disciples, by this delegation of heavenly heralds, namely: 1. That Jesus, clothed in a glorified body, had ascended into heaven. 2. That He shall again appear in like manner. These two facts the Church holds firmly to.

From this saying of the angels, the ancient tradition grew, that when Christ again appears, it will be on this same Mount Olivet. Be this as it may, that which concerns us most rests on a good foundation.

It is likely the angels said still more to the comfort of the disciples. At all events, that they were placed fully in the clear, we may gather from their subsequent resignation and conduct.

Verse 12. Their return to Jerusalem was in accordance with Christ's previously uttered wish. (See verse 4.) The mountain was so called from the *Olive groves* that shaded its summit and slopes. "*A Sabbath Day's journey.*" This distance was from *six* to *seven* and *one-half furlongs*—2,000 paces. This rubric was founded on Exodus xvi. 29. But as some departure from one's place was sometimes unavoidable, such a distance was fixed by the Jewish Rabbins. The measurement was always taken from the wall of the city. (See Numb. xxxv. 5; Josh. iii. 4).

Verse 13. These are from lists of the Apostles given us in the New Testament. (Matt. x. 2–4; Mark iii. 16–19; Luke vi. 14–16). A peculiarity worthy of note attaches to all these catalogues, to wit: that the name of Peter occurs first, and that of Judas (so long as it appears), always last.

"*The upper room*" may have been an apartment in the Temple, in which the piously disposed were accustomed to assemble for devotional exercises, or, a chamber in the home of one of the disciples. From Luke xxiv. 53, we might incline towards the former quarter. There are those, however, who fancy the second place, and believe it to have been the very chamber in which the Holy Supper had been celebrated.

Verse 14. Their meeting was not an idle and aimless one. *Prayer* signifies a petition—an asking. *Supplication* is a stronger word, and implies an earnest, affectionate and persistent asking. It is possible to pray without any supplication. Thus engaged, they waited for the promise of the Father. (Luke xxiv. 49).

With the women. Probably those who had witnessed the Lord's resurrection, with the female relatives of the faithful.

Mary, the mother of our Lord, is here named out of regard to her high position. It is the final mention of her name in the divine records.

His brethren. Whether they were our Lord's natural brothers, or cousins, is still a matter of dispute. They were only *half-brothers*, if brothers at all. They had not been in the circle of believers for some time. Perhaps they adhered to His teachings since the manifestation to James. (See 1 Cor. xv. 7; and compare John vii. 5; Matt. xiii. 55).

The departure of the Lord drove His followers all the nearer together, and melted them into a brotherhood.

Practical Lessons.—1. We must believe in God's promises, no matter how improbable they seem to us. Angels will minister to the support of our struggling faith.

2. We must learn to wait on the Lord's Word. "Wait, I say, on the Lord!" was ever on the Psalmist's tongue. Patience is a Christian virtue.

3. Whilst waiting we must work. Laboring in a prayerful life is a waiting after the manner of the disciples. "Learn to labor and to wait!"

4. We shall reap in due time. How abundantly was their patience crowned with benediction. God is patient, because He is eternal.

Henry Clay Trumbull, in the *Independent*, says: "When a scholar asks a question which the teacher cannot answer, the teacher had better confess his ignorance and pass on to the next point. He is set to teach what he does know, not what he doesn't. He doesn't know everything, and there is no harm in his scholars finding this out. The best way of meeting many a difficulty in Bible harmony or interpretation is by the frank admission that it is a difficulty which we lack the knowledge and ability to solve."

Singleness of aim is good, but we must have thorough devotion as well. There is many a one who is not troubled with "many things," who yet fails to succeed, and all because he is sluggish, even in pursuing the one thing of his choice. We must have a mark distinctly set up as the goal of our efforts, but we must struggle to reach it.

JUNE 9. LESSON XXIII. 1878.

Whitsuntide. *Acts* ii. 32–36.

THE DESCENT OF THE HOLY GHOST.

32. This Jesus hath God raised up, whereof we all are witnesses.
33. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.
34. For David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, sit thou on my right hand,
35. Until I make thy foes thy footstool.
36. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.

QUESTIONS.

What two names are usually applied to this Christian Festival? What does each signify?

Was there a Jewish Pentecost? What two facts did it commemorate? Were these facts typical of still other events? What are these? Can you tell in what relation the Old and New Pentecost stand to each other?

As the Three Persons in the Godhead are now revealed, under what symbol may we illustrate their relation to each other, and to mankind?

Who explained the miracle of the Christian Pentecost to the multitude?

Verse 32. On what grand fact does St. Peter dwell now? To what witnesses does he refer?

33. What other great event followed the Resurrection of Christ? What does His exaltation to the right hand of God mean? To what promise of the Father does he refer? What was its fulfillment? What things did the multitude see and hear?

34–35. Why does St. Peter quote so largely in his sermon from the Prophets and Psalms? Can you mention some of the sayings in the Prophecies and Psalms that apply to the coming of the Holy Ghost?

36. Can you repeat St. Peter's conclusion? What two things would he effect in the minds of his Jewish hearers? Why would he have them penitent? In whom would he have them to believe? What has Jesus become now?

Can you mention the topics embraced in this Pentecostal sermon? What great lesson can all men learn from this discourse? Of what threefold Baptism does the Gospel speak? What is the aim of these? Can sanctification result without all these?

NOTE.—Water-baptism is the Forgiveness of Sin; Spirit-baptism is the implanting of the New Life; Fire-baptism is the Christian Life in conflict with Self, World and Satan.

CATECHISM.

XXIII. Lord's Day.

59. But what doth it profit thee now that thou believest all this?

That I am righteous in Christ, before God, and an heir of eternal life.

60. How art thou righteous before God?

Only by a true faith in Jesus Christ; so that, though my conscience accuse me that I have grossly transgressed all the commands of God, and kept none of them, and am still inclined to all evil; notwithstanding God, without any merit of mine, but only of mere grace, grants and imputes to me the perfect satisfaction, righteousness, and holiness of Christ; even so, as if I never had had, nor committed any sin; yea, as if I had fully accomplished all that obedience which Christ hath accomplished for me; inasmuch as I embrace such benefit with a believing heart.

61. Why sayest thou that thou art righteous by faith only?

Not that I am acceptable to God on account of the worthiness of my faith, but because only the satisfaction, righteousness, and holiness of Christ is my righteousness before God, and that I cannot receive and apply the same to myself any other way than by faith only.

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1. Gracious Spirit! Love divine!
Let Thy light within me shine;
All my guilty fears remove,
Fill me full of heaven and love.

2. Speak Thy pardoning grace to me,
Set the burdened sinner free;
Lead me to the Lamb of God;
Wash me with His precious blood.

3. Life and peace to me impart,
Seal salvation to my heart:
Breathe Thyself into my breast,
Earnest of immortal rest.

4. Let me never from Thee stray,
Keep me in the narrow way;
Fill my soul with joy divine,
Keep me, Lord! Forever Thine.

Remarks.—The Seventh Lord's Day after Easter is called *Whitsuntide*, or *Whitsunday*, from *white* and *tide*, (time or season); because the candidates for confirmation, in the early ages of the Christian Church, appeared at the altar in white garments. The word *candidate* has a like origin. It were well to keep alive the ancient significant custom in our congregations, in order to forestall a reigning *clothes-mania* among the catechumens.

The season is also known as *Pentecost*, which signifies the *Fiftieth* day, counting from Easter. The signification of the name is well preserved in the German language —- *Pfingsten*, from *Fünfzig*, meaning *fifty*.

The Festival roots back into the Old Covenant. The Jews had a Pentecost, which they celebrated fifty days after the Passover. It was known as the Feast of Weeks, since between the two Festivals a period of seven weeks lay. During its celebration the Israelites repaired to the Temple, 1) to acknowledge the Lord's absolute dominion over the earth, and to offer Him the first-fruits of their harvest; and 2), to call to mind in a thankful way the giving of the Law on Mount Sinai, on the Fiftieth day after their departure out of Egypt. Both significations found their higher fulfillment in the Christian Pentecost. See how:—As the Old Israel was constituted a Nation by the deliverance of the Law on tablets of stone, so the New Israel had its Birth-day on the fiftieth day after Christ's resurrection, when the Law of the Gospel was written on the hearts of the Faithful. And as the first-fruits of the earth were gathered in and presented to the Lord during this season by the Jews, so likewise was there a first harvesting of souls for Christ—an ingathering into the kingdom of God. Yea, as Jehovah abode henceforth among His ancient people, so did the Holy Ghost now take up His permanent abode in the Christian Church. That His disciples anticipated such a connection we learn from Acts i. 6. The relation which the Three Persons sustain to each other, as well as to us, can, perhaps, be illustrated to the class by the following figure:—The Air is a Trinity of subsistences, and a unity of essences. In its elementary state it may be likened unto the Father, on account of its invisibility, omnipresence, &c. The Cloud—another order of air—may be said to represent the Son, because of its form and visibility, &c. The Rain—which is air again—presents us, in a figure, the Holy Ghost, by virtue of its dispensing and vivifying nurture.

The miracle of Pentecost is fully related in this chapter, and explained by the sermon of St. Peter.

Special Comments.—Verse 32. Although St. Pet-r spoke in pointed words of His death (vs. 22–23), he hastens on, as it were, to dwell through nine verses (24–32), on the Resurrection and Ascension of Christ, as the ground and reason for the descent of the Holy Ghost. (John xvi. 7; vii. 39).

The fact of His Resurrection had been witnessed by the 120 disciples (i. 15); and they, too, had been eye- and ear-witnesses to His apparitions (i. 21), after death had been surmounted.

Verse 33. The Ascension followed the Resurrection of Christ, ten days later. and proved but a continuation and consummation of His triumphant and upward march, which started from the under-world and grave. And having once assumed His rightful position in the spiritual firmament, as the Sun of Righteousness, the unfolding and shedding down of the rays of light and warmth were but natural consequences. The word "therefore," is very emphatic and meaningful. (Mal. iv. 2).

The exaltation of Jesus to the "*right hand of God*," signifies the highest office and dignity in the realms of glory—the clothing with supreme power and authority to administer law and government. The Jews knew well what the phrase means. (Compare Ps. cx. 1, &c., with Matt. xxii. 42–5). The figure of speech is preserved with us, when we prefer the *right* to the *left* hand, or when we speak of one as our *right hand man*.

"*The promise of the Holy Ghost.*" (See John xiv. and xvi., and Luke xxvi. 49).

"*Which ye now see and hear.*" This saying refers to the unusual signs which announced and accompanied the coming of the Holy Ghost. As the Old Commonwealth had been established by "thunders and lightnings, and the voice of the trumpet exceeding loud," (Exo

dus xix. 16, &c.), so was the New kingdom ushered in by a sound from heaven, as of a rushing wind, and cloven tongues of fire—symbols of the purifying, enlightening and vivifying power of God. Although these tokens may have been visible and audible to the inner vision of the faithful only, yet in consequence of their being filled by the Spirit and lifted up into a supernatural state, they spoke a new language—the speech of heaven and the saints—with such eloquence and power as to affect the multitude profoundly. The confusion of tongues at the tower of Babel (Gen. xi. 1–9), finds its counterpart in this new language, which all understood (vs. 7–12). The sermon of St. Peter proves by its effect, how glorious the things seen and heard must have been.

Verses 34–5. In order to conciliate and convince the Jewish minds that this Jesus is indeed the MESSIAH, it was necessary to ground the miracle of Pentecost on the sayings of the Prophets, whom they professed to believe. He meets them, accordingly, on their own ground. Hence his quotation from Ps. cx. Likely, he brought forward many other foretellings—(*e. g.* Is. xliv. 3; Ezek. xi. 19, and xxxvi. 27; Joel ii. 28–9; Zech. xii. 10; Ps. xvi. 8–10). Their own seers and king having spoken thus pointedly, they could not escape conviction. "*Foes thy footstool*"—an expression derived from the ancient custom towards the vanquished. (Josh. x. 24; Ps. lx. 11).

Verse 36. His conclusion is very pointed and practical. He would awaken penitence and faith in Israel; penitence on account of their great crime—the slaying of the Son of God—and faith in Him, as the only deliverer.

"*Both Lord and Christ.*" This Jesus has been made supreme Governor over Heaven and Earth, over Jews and Gentiles, and therefore able to be the MESSIAH indeed.

The sermon of St. Peter includes the following points:—1. The Death of Jesus; 2. The Resurrection; 3. His Ascension; 4. His Exaltation to God's right hand; 5. The Descent of the Holy Ghost; 6. His Supreme Lordship; 7. His Messiahship.

From all this we learn that it is the chief duty of man to dedicate himself to Christ, in order that He may consecrate him, by His Spirit. How effectually this great end may be reached by all who surrender themselves to the power of His grace, we see in the next section. But alas! how many know not the Holy Ghost! *Water-baptism—Spirit-baptism—Fire-baptism.* These three are one in their aim, which is SANCTIFICATION. (Matt. iii. 11).

Popping Corn.

Look into grandma's kitchen;
  Can you find a prettier sight,
Than Nellie, and Fred and Kitty,
  Popping their corn to-night?

Outside, it is dark and dreary,
  And swiftly falls the rain;
While the wind, in fitful dashes,
  Drives it against the pane.

Within the glad firelight is shining,
  And the shadows dance on the wall;
Old Tray is asleep by the hearthstone,
  And Pussy curled up like a ball.

In the ashes the chestnuts are roasting,
  Near the apples of crimson and gold;
While the basket of corn in the corner
  Is a mine of wealth untold.

Fred gleefully shakes the popper,
  As the white corns rise and fall;
And the laughing, happy faces,
  Are the prettiest sight of all.

Tired at last of their frolic,
  They watch the firelight fade,
And trace out wonderful pictures
  In the shapes which the coals have made.

And they build for themselves bright castles,
  Where never a shadow shall fall;
Ah! thank God that the dear All-Father
  Is able to plan for them all.

But some time (with delight at the picture,
  When the long, long years have flown),
They'll look back to the dear old kitchen
  Where they merrily popped their corn.

—*Youth's Companion.*

HEARING AND PRAYING.—Philip Henry notes in his diary the saying of a pious hearer of his own, which deeply affected him. "I find it easier," says the good man, "to go six miles to hear a sermon, than to spend one quarter of an hour in meditating and praying over it in secret, as I should when I come home."

JUNE 16. LESSON XXIV. 1878.

Trinity Sunday. Acts ii. 37–42.

THE NEW LIFE.

37. ¶ Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

38. Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

40. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41. ¶ Then they that gladly received his word, were baptized: and the same day there were added *unto them* about three thousand souls.

42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

QUESTIONS.

What name does this Lord's Day wear? Can you tell the reason of its name?

Verse 37. What effect had St. Peter's sermon on his hearers? What do you understand by this saying—"*pricked in their hearts?*" What two points did his sermon embrace? Why did his hearers ask this question?

38. What things did he advise them? What were they to repent of? What did their baptism mean? By what two things would God follow their acts?

39. What promise does St. Peter refer to? To whom does this promise extend? Did St. Peter then already know that the Gentiles should be embraced in the Gospel? What did he believe to be necessary for them, however, before such could be received? How was he subsequently enlightened?

40. What is meant by this untoward generation? How may this warning be applied to ourselves?

41. How many believed and were baptized? By what mode were these, likely, baptized? During what length of time was this addition made? What did the Creed embrace in which they professed their faith?

42. Was their baptism the end of their Christian life? What was it then? What did these novices now need? Who furnished them with this nurture? What *four* essentials are here mentioned, which entered into the raising of their Christian manhood? Are these still necessary to a healthy and fruitful Christian life? Why is it then that there is so much *nominal* Christianity? Is it possible to render a congregation alive, as was this mother-congregation? Has a departure from this primal manner succeeded over it throughout the Church? Are the old paths then not to be held firmly to? What do you understand by the phrase—"*Believing in the Gospel?*"

CATECHISM.

XXIV. Lord's Day.

62. But why cannot our good works be the whole or part of our righteousness before God?

Because that the righteousness which can be approved of before the tribunal of God, must be absolutely perfect, and in all respects conformable to the divine law; and, also, that our best works in this life are all imperfect and defiled with sin?

63. What! do not our good works merit, which yet God will reward in this and a future life?

This reward is not of merit, but of grace.

64. But doth not this doctrine make men careless and profane?

By no means; for it is impossible that those who are implanted into Christ by a true faith, should not bring forth fruits of thankfulness.

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1. Thou, Lord, baptiz'd in Thine own blood,
   And buried in the grave,
   Didst rise Thyself to endless life,
   Omnipotent to save.

2. Baptiz'd into Thy death we died,
   Were buried, rose with Thee;
   That we might live with Thee to God,
   And ever blest may be.

3. Thee, ris'n in triumph from the grave,
   Did Thine apostles see;
   And hear Thy words; "All power is given
   In heaven and earth to Me;"

4. "Go forth into the world,—Go forth,
   And all evangelize;
   Go forth into the world, and all
   Into One name baptize."

General Remarks.—In honor of the full revelation of the Godhead—Father, Son and Holy Ghost—the Church celebrates Trinity-Sunday. The word "Trinity" is a compound from two Latin words—*Trinitas* and *Unitas*—signifying *Three in One.* Christmas has been styled the Father's Day. (John iii. 16; 2 Cor. ix. 15). Easter may be called the Son's Day. (Luke xxiv. 34; 1 Cor. xv.). Pentecost is properly known as the Spirit's Day. (Acts ii. chap.). The union of these three gives us naturally the Festival of the Holy Trinity.

God now entered, through the Son, and by the Spirit, into man as a new life. We are to look at its manifestations now.

Special Comments.—Verse 37. The sermon of St. Peter convinced and convicted the multitude. "Pricked in their hearts," is best explained by the saying, (Heb. iv. 12): "The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discerner of the thoughts and intents of the heart."

"*Men and brethren what shall we do?*" They felt drawn towards the Apostles and disciples on the common ground of humanity, over against the supernatural element overhanging themselves, as well as in view of their mutual relations to the covenant of Israel. Their anxious question betrays a sense of guilt in rejecting and crucifying the Son of God, and an earnest desire to escape the punishment supervening. Feelings and will were pierced through and through, by the double argument of St. Peter, viz: 1), That Jesus is the Messiah; and 2), that they had wickedly slain Him.

Verse 38. His advice is as plain and satisfactory, as their question had been pointed and earnest. He requires two things from the convicted multitude: 1. *Repentance*, or an interior change of views and relations towards the Messiah and His kingdom; 2. *Baptism*, or a hearty submission to the initial ordinance of the kingdom of Christ now outwardly established in the earth. From the days of John the Baptist this rite had been again freshly known as the badge and proof of a conversion from one system to another. In this case it was to prove a bridge over which they were to pass from the Jewish into the Christian Church. They became Christians thereby.

These two acts, on their part, were to be followed by two corresponding ones on the part of God: 1. The remission of sins; 2. And the gift of the Holy Ghost. Their hearts were to be purged from their iniquity, and a new life planted within—the same Holy Spirit whose workings they beheld in the disciples.

Verse 39. The promise here spoken of is the saying of Joel, (chap. ii. 28). It is directed, 1) to the Israelites; 2) to their descendants; and 3) to all the people. It is evident that Peter had a sense of the calling of the Gentiles already thus early, though he doubtless believed it necessary for them to become Jews first. It was only by a vision (chap. x.) that he learned differently. We see, however, that the promise embraces the human race, to whom the Gospel (which is the Lord's call) shall be proclaimed.

Verse 40. We have but a part of this first Christian missionary sermon.

"*This untoward generation*" signifies the stubborn Jewish nation, which was awaiting destruction at the hands of the Romans. We may save ourselves from a doomed world in the same way.

Verse 41. Not all were ready to follow the Apostle's counsel. Still, many believed and obeyed—about 3,000. These were baptized by the Apostles during the same day. It is not at all likely that they were *immersed*, as the time seems entirely to short for such a mode to have been followed. Sprinkling must have satisfied all parties, as the Lord never alluded to the *quantity* of water to be used; just as He never indicated the *age* necessary on the part of the subject. John iii. 5, leaves the mode and subject of baptism indefinite.

The Creed in which the converts professed to believe, embraced only the principal facts in the life of Christ as the true Messiah.

Verse 42. Baptism is but the beginning of the Christian life. These novices were now to be nurtured, like a young and tender plant, in the new realm of grace which they had entered. Four essential elements are mentioned, by which their inner life was strengthened

and made fruitful. These are: 1. A constant enjoyment of the instruction of the Apostles, or the preached Gospel; 2. A close and living union with the Church of Christ and brotherly fellowship; 3. A devout participation in the sacraments and means of grace; and 4th, prayer, or the maintenance of a life of devotion to God's laws and commandments.

We need not wonder at the fruitfulness of primitive Christianity any longer. The fourfold observance of their holy vows explains it all. This primitive congregation—the mother of all others—remains a perfect model to this day. A live Church can only be thought of, in so far as it proves an imitation in spirit and life. Only by keeping their baptismal vows alive by such a fourfold activity can church-members become Christians indeed.

No more striking proof of the folly of seeking out a new departure can be learned anywhere, than the record of this first Christian congregation affords us. A diligent and persistent inquiring after, and emphasizing of the example here set for the Church, will result in a good and rich harvest in the individual believer, and in the congregation. Believing in the Gospel means all that these early converts were counseled to assent to and to perform. Church, Sacraments, means of Grace; public and private devotion—all this is Gospel, too, let us remember.

A Little Child Shall Lead Them.

"Nellie, you can't go to Sunday-school any more." So said Mr. R——, an infidel father, as his sweet-faced child came home from Sabbath-school. He hated the Bible. He hated God. Nellie looked him straight in the eye, not saucily, not angrily, but only to see if he meant it. She believed he did. What should she do? Cry? Pout her lips and look cross? Go into the bedroom, and slam the door in vengeance? She went quietly to the outside door, opened it, went out, shut it carefully, and with a heavy heart crossed the street to the stable.

What could she be going over there for? To have room to cry? Or call papa names? Her papa was curious to know. Her not saying a word, her look of sorrow, her quiet way of leaving him, stung him. He rose, and looked out to see where Nellie went. No sooner had the stable door closed behind her than he went quietly out and across the way to listen. As the conscience-stricken man almost held his breath to hear every sound, he heard a sweet, tremulous voice saying, "Dear Father in heaven, bless my dear papa; give him a new heart, and make him willing I should go to the Sunday-school, for Jesus' sake. Amen."

Scarcely was the prayer ended before the father rushed into the stable, and, pressing the child to his bosom, said: "You may go to the Sunday-school as much as you please. I will never say another word against it."

Two weeks passed, and the infidel father lay on a sick bed, from which he was never to rise. Nellie watched him very tenderly, as did the anxious mother. "Papa, may I come and sit by you when you are awake?" "Yes, Nellie." "And may I bring my little Bible, papa?" "Yes." "And may I read to you some of my Sunday-school lessons, and tell you what my teacher said?" "Yes, Nellie, you may."

A few weeks elapsed. Every day found the little eight-year-old preacher by the infidel father's pillow, telling him of Jesus. The Spirit owned the Word, and sent it home to the proud heart.

He would hide in his "refuge of lies" no longer. He was soon to face the actual God, whom he had tried to deny. His strong will yielded; his heart melted; and the dear child's prayers were heard. The infidel owned his God, accepted his little child's Saviour, and died rejoicing in Jesus. Is anything too hard for the Lord? God hath chosen the weak things to confound the mighty.—*Lewisburg Chronicle.*

PLATO, when at the point of death, blessed and thanked God for three things: that he had been endowed with a rational soul, that he had been born a Greek and not a barbarian, and that his birth had taken place in the lifetime of Socrates. Perhaps no higher tribute has been paid by one man to another than this.

JUNE 23. LESSON XXV. 1878.

First Sunday after Trinity. Judges i. 1–9.

DRIVING OUT THE CANAANITES.

1. Now after the death of Joshua it came to pass, that the children of Israel asked the Lord, saying, Who shall go up for us against the Canaanites first to fight against them?
2. And the Lord said, Judah shall go up: behold, I have delivered the land into his hand.
3. And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.
4. And Judah went up, and the Lord delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men.
5. And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.
6. But Adoni-bezek fled: and they pursued after him, and caught him, and cut off his thumbs and his great toes.
7. And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered *their meat* under my table; as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.
8. (Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire).
9. ¶ And afterward the children of Judah went down to fight against the Canaanites that dwelt in the mountain, and in the south, and in the valley.

QUESTIONS.

Who wrote the Book of the Judges? What kind of a Record is it? What period of time does it cover? How long ago did these events occur?

What can you tell about the Judges? When were they first appointed? In what time did they become more prominent? Who were some of the principal Judges? How did they differ from Kings?

By whom was the Land of Canaan principally occupied before the advent of the Israelites? How do we justify the course of Providence against the Canaanites? How is the Land of Canaan distinguished in all religious history? What are the subjects of the whole chapter? What are the topics of our section? What is the theme?

Verse 1. How long after Joshua's death did the driving out of the Canaanites begin? How did they ask the Lord?

2. What Tribe led the forces of Israel against the wild Tribes? Why was it Judah?

3. What Tribe was asked to join Judah? Can we see any significance in this union?

4. What Tribes did Judah and Simeon engage with? Who were the Canaanites here? The Perizzites? Where was the battle decided? In whose favor? With what result?

5-6. Who was Adoni-Bezek? To what torture was he subjected? Why was this done? How did this cruel custom ever come into vogue?

7. How does he explain this visitation upon himself? What does "gathering meat under the table" mean?

8. What city did Judah fully take? Why did they burn it? What had been its former name? What does this name mean? What does the new name signify?

9. What more did Judah and Simeon do towards clearing Canaan of Israel's enemies? What may we say of their work still further? Of what is the driving out of the Canaanites, by the Israelites a picture? What may the Church and the Christian, then, learn from it?

CATECHISM.

XXV. Lord's Day.

OF THE SACRAMENTS.

65. Since then we are made partakers of Christ, and all His benefits, by faith only, whence doth this faith proceed?

From the Holy Ghost, who works faith in our hearts by the preaching of the gospel, and confirms it by the use of the sacraments.

66. What are the sacraments?

The sacraments are holy visible signs and seals, appointed of God for this end, that by the use thereof He may the more fully declare and seal to us the promise of the gospel, viz., that He grants us freely the remission of sin, and life eternal, for the sake of that one sacrifice of Christ, accomplished on the cross.

67. Are both word and sacraments then ordained and appointed for this end, that they may direct our faith to the sacrifice of Jesus Christ, on the cross, as the only ground for our salvation?

Yes, indeed, for the Holy Ghost teaches us, in the gospel, and assures us by the sacraments, that the whole of our salvation depends upon that one sacrifice of Christ, which He offered for us on the cross.

68. How many sacraments has Christ instituted in the new covenant or testament?

Two, namely, holy baptism, and the holy supper.

Introductory Notes.—*The Book of the Judges.* The full name of this portion of the Old Testament Scriptures reads: *The Book of the Judges of the Children of Israel.* We do not certainly know its author or writers. Some ascribe it to Phinehas, others to Ezra, or to Hezekiah, or to Samuel, and still others to all the Judges, who may have written each the history of his own time and official term. The Book is a Record of the Jewish Nation, from the death of Joshua to the reign of Saul the first King, covering a period of three hundred years. It is a series of narratives of events, which occurred from about 50 years after Israel's departure from Egypt, to about 1,500 years before the Christian era.

Judges. These were national magistrates or officers, who were set over the Tribes already by Moses, at the advice of Jethro, his father-in-law, shortly after their exodus. (Ex. xvii.; Deut. i. 13). The High-priest, the Priests, Levites, and the Seventy-two Elders, (six out of every Tribe), constituted a Cabinet of Counsellors to Moses and Joshua even. But the executive power was vested in the Judge of the Tribe, under God and the Laws. As Joshua left no successor, this official character assumed a more prominent position in the Nation than he had been before. God raised up extraordinary Judges, as it were, to deliver the people from pressure, and preserve order. Some of the most remarkable were Ehud, Shamgar, Deborah, Gideon, Jephthah, Samson and Samuel. They were high officers, but no kings. They could not perpetuate upon their children; they had no power over life and death; they might undertake no war at their own pleasure; they could impose no taxes; they could not wear the ensigns of royalty—the sceptre, the diadem, or kingly apparel. They were similar to the Roman Dictators, the Archontes among the Athenians, the Sophetim of the Carthaginians, or the officials over Gaul, Germany and Britons before the Romans ruled.

The Land of Canaan. This country was occupied by the Seven Nations, descendants of Canaan. Their progenitors, who are supposed to have settled in the land soon after the dispersion of Babel. They became very degenerate in doctrine and custom. Adultery, bestiality, profanation, incest, all manner of uncleanness and sins, are laid to their charge. When the cup of their iniquity was full, God delivered their country into the hands of the Israelites, who conquered it under Joshua. Six years after the conquest, he made a division of the land among the Tribes of Israel.

The Destruction of the Canaanites.—In reading the history of the Jewish wars and conquests of Canaan, especially of the terrible destruction of its former occupants, we must ever remember that we are witnessing the execution of a standing sentence pronounced against ungodly nations. "The wicked shall be cast into hell, and all the nations that forget God." This decree fulfills itself in all times and everywhere. Earthquakes, famine, pestilence, war—these are the avenging angels.

The Turks are just now exhibing this law of Providence for us. "Except ye repent, ye shall all likewise perish," is written on the escutcheon of every nation, and in the time of its visitation the sentence shines plainly forth.

The grand distinction of Canaan, however, is, that it is made a type of Heaven by a Divine ordering. It was so exhibited to Abraham and the Jews. It is made a symbol of the eternal rest, which remains for the people of God. Its Holy City was a figure of the "Jerusalem above." Zion with its solemn and joyful services represented the "Hill of the Lord," to which the redeemed shall come with songs and everlasting joy upon their heads; where they shall obtain joy and gladness, and sorrow and sadness shall fly away.

The Book of Judges, besides furnishing us a record of national events connected with the advent and conquest of Israel in Canaan, contains a number of allegories which possess a grand spiritual meaning.

Driving out the Canaanites.

General Remarks.—This Chapter gives us some account of the conquest of Canaan by the Tribes of Israel, after the death of Joshua. The topics falling within the scope of the Lesson are: The attack of the Canaanites; the Tribe of Judah leads; the Tribe of Simeon joins; one thousand Canaanites and Perizzties

are killed; Adoni-Bezek is taken prisoner, and brought to Jerusalem, with his thumbs and great-toes cut off, where he dies; Jerusalem is taken.

Special Comments.—Verse 1. How long after the death of Joshua the Israelites purposed to attack the remaining Canaanites, we cannot certainly tell; likely it was no long time after, since the enemies would perhaps not be slow to annoy Israel after learning of the departure of their great Leader.

"*Asked the Lord.*" While Joshua lived he would direct; but now the people were obliged to consult the "Urim and Thummim"—a stone in the breastplate of judgment, also called the oracle of God. (Ex. xxviii. 15–30). Whenever a question was asked of the Lord, certain letters became prominent, and by putting them together the answer was had. Earnest supplication even now renders certain impulses ruling motives, as it were. Prayer is the *Urim and Thummim* of the Christian—*e. g.* Light and Perfection.

The Canaanites. Whilst this term embraced all the wild Tribes that occupied the whole country—as we employ the term *Indians* for all the Red-men and Aborigines in North America—it applies, at times, to a special class. Here we suppose all parties to be meant.

Verse 2 Through Phineas, the High-priest, the oracle directed Judah to lead the forces. (Read Gen. xlix. 8–12) This was the largest and most powerful Tribe. It stood first in rank and dignity. Out of this Tribe Christ came. Our Lord engaged the powers of darkness first, likewise; conquered them in His own person, and therefore we may. Mark the typical significance of Judah's onset! God was for it, in both instances.

Verse 3. Judah is ready to do the will of Providence, and enters upon the warfare. But the tribe of Simeon—one of the smallest tribes—is asked to join, and is promised protection. It speaks well for the strong to proffer aid and comfort to the weak. There is a casting together of lots here. Is this not symbolical of the exchanging of Christ's lot with ours? Did He not condescend to become poor, in order that we may become rich? Israel was after all *one*—though composed of twelve Tribes; they were members one of another. It were well for the Christian denominations not to forget the lesson taught and the example set. Then, perhaps, more individual Christians would follow the path.

Verse 4. The confederate Tribes now take the field, with Caleb as Commander-in-chief. (Josh. xiv. 6–14). The enemy presented a double front. The chief Tribe, on the one side, engaged the chief Tribe of Israel, and the Perizzites oppose the clan of Simeon. The Canaanites were a fixed and numerous race, whilst the Perizzites were of a roving, dispersed order, pitching their tents on hills and plains, and never continuing in one place. Their name signifies—*dispersed.*

Bezek was a city near Bethlehem. Here a great victory was gained. The glory is given to the Lord, since He designed the country for Israel. The skeptic would attribute it to Fate, Destiny, etc. The believer says: "It is the Lord!"

Verses 5–6. *Adoni-Bezek* means *the Lord of Bezek.* He was a chieftain. The barbarous treatment which he received was but in accordance with the usual custom of that day. We need not affirm, that the Lord directed such torture. It is better to regard it as the enforcement of a certain law of retaliation. With what measure we mete it shall be measured to us again. What men sow they reap. Conquered enemies had their thumbs and great-toes cut off, to prevent such from ever drawing a bow, hurling a spear, or handling an oar; as well as to lame them, and unfit them for the march. From this mutilation our word *poltroon* comes—signifying a thumbless one, or coward, since some rendered themselves such to escape war.

Verse 7. He looks upon his degradation as a visitation. The guilty need no accuser; the power of conscience justifies the act of his conqueror. It was a harvest of his own sowing. Justice pursues and overtakes all wrong-doing that is not repented of and atoned for.

"*Gathered their meat under my table.*" This was a proverb, and meant the meanest servitude. It was not God that did it, though—but God's law, which is so set, that every seed brings forth fruit after its kind. Righteousness is the

upper-side, and Iniquity the under-side of the law.

Verse 8. Joshua had already slain the king over Jerusalem. (Josh. x.). But he had not wholly taken the city. Whilst one chieftain was pursued, another went in from another quarter. Its ancient name had been *Jebus*—"trodden down."

"*And set the city on fire.*" This was done in token of a detestation of the reigning idolatry, wherewith it was infected. We need not believe that every house was reduced to ashes, still less in a cremation of its inhabitants. And if so, it is no greater riddle for us to solve than those which earthquakes present us. Through its fire-baptism a new name was conferred—*the city of peace.*

Verse 9. From this citadel Judah scouted around, in order to rid the country of Israel's enemies. Clean on to verse twenty-first, we find that Judah with its weak confederate tribe did bravely in clearing the land.

Christianity would make the whole earth a Canaan. Its enemies must seoner or later perish. The world was not made for the Devil's theatre, and Jesus did not die in vain. Greater diligence, on the part of the New Israel, would consummate God's will sooner. The new heavens and the new earth await us. The Christian soul could be cleared of its remaining passions more rapidly, were there a more gladsome co-operaticn between God and man.

A Story Retold.

Christ is risen! Dear child, listen
  To a legend old:
'Tis a sweet, quaint Easter story,
  Years ago 'twas told.
I, a little child like you.
Loved to think the story true.

When the Saviour's suffering ended
  In death's welcome rest,
Lovingly the pierced body
  For the grave was dressed,
And to sepulchre was ta'en,
Where man never yet had lain.

Very lovely was that graveyard,
  Very fair to see:
Beautiful with bloom and verdure;
  One close-growing tree,
Stretching greenness far aloft,
Clad the tomb with shadows soft.

Very early in the morning,
  While it yet was dark,
When no moon shone in the garden,
  Nor yet starry spark,
In the early morning gloom,
Rose our dear Lord from the tomb.

Angels bright in shining garments,
  Rolled away the stone;
Seal of death they could not open,
  Christ the Lord alone
Then, as now, that seal could break,
To new life the dead awake.

As He rode from rocky prison,
  One wee bird above,
In the sheltering green branches,
  Met His look of love.
Quick responsive to that look
Forth the joyous music broke.

Praise more glad, or music sweeter,
  Sure was never heard
Than this first of Easter anthems
  Caroled by a bird!
And Christ, listening to the lay
Blessed the little bird alway.

That all Christians might remember,
  Through the ages long,
This the blessing for that joyous
  Resurrection Song;
That the bird's white eggs should change
Many-colored, bright and strange.

And, dear child, the legend sayeth,
  Eggs, for Easter Day
Still are colored, by that blessing,
  In some magic way;
Showing us our God of love
E'en a bird's song will approve.

The Test Administered.

A correspondent of one of our religious exchanges says:

"I once heard a conversation between a church member and an infidel. After arguments were urged at some length on both sides, the infidel observed to his friend that they might as well drop the subject of conversation; "for," said he, "I do not believe a single word you say, and more than this, I am satisfied that you do not really believe it yourself; for to my certain knowledge you have not given, for the last twenty years, as much for the spread of Christianity—such as the building of churches, foreign and domestic missions—as your last Durham cow cost. Why, sir, if I believed the one-half of what you say you believe, I would make the church my rule for giving, and my farm the *exception.*"

JUNE 30. LESSON XXVI. 1878.

Second Sunday after Trinity. Judges i. 21–28.

THE REMAINING CANAANITES.

21. And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22. ¶ And the house of Joseph, they also went up against Beth-el: and the Lord *was* with them.

23. And the house of Joseph sent to descry Beth-el. Now the name of the city before *was* Luz.

24. And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and we will shew thee mercy.

25. And when he shewed them the entrance into the city, they smote the city with the edge of the sword: but they let go the man and all his family.

26. And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

27. ¶ Neither did Manasseh drive out *the inhabitants of* Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns; but the Canaanites would dwell in that land.

28. And it came to pass when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

QUESTIONS.

What is the theme in this Lesson? What reasons can you assign for the Israelites' tardiness in ridding Canaan of its inhabitants? How was Israel made to suffer for their fault?

Verse 21. Who were the Jebusites? In what city did they principally dwell?

22–3. Who is meant by the house of Joseph? After what two sons of Joseph were tribes named? Can you tell the story of Bethel?

24–6. Where do we find the full history of these spies? How does the conduct of the man strike you? What can you tell about the land of the Hittites?

27. How did Manasseh do in the matter of conquest? What cities are mentioned as strongholds for the enemies? How is it that the Canaanites would still dwell in the land?

28. In what proportion did success attend the efforts of Israel to rid the land? In what respect did Israel still fail to discharge its full duty? What general charge lay against all the Tribes?

How can we apply the sense of the Lesson to the Church? To the individual Christian?

CATECHISM.

XXVI. Lord's Day.

OF HOLY BAPTISM.

69. How art thou admonished and assured, by holy baptism, that the one sacrifice of Christ upon the cross is of real advantage to thee?

Thus, that Christ appointed this external washing with water, adding thereunto this promise, that I am as certainly washed by His blood and Spirit from all the pollution of my soul, that is, from all my sins, as I am washed externally with water, by which the filthiness of the body is commonly washed away.

70. What is it to be washed with the blood and Spirit of Christ?

It is to receive of God the remission of sins, freely, for the sake of Christ's blood, which He shed for us by His sacrifice upon the cross; and also, to be renewed by the Holy Ghost, and sanctified to be members of Christ, that so we may more and more die unto sin, and lead holy and unblamable lives.

71. Where has Christ promised us that He will as certainly wash us by His blood and Spirit, as we are washed with the water of baptism?

In the institution of baptism, which is thus expressed, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:" "he that believeth and is baptized, shall be saved; but he that believeth not shall be damned." This promise is also repeated, where the Scripture calls baptism "the washing of regeneration, and the washing away of sins."

1. Blest be the tie that binds
   Our hearts in Christian love!
   The fellowship of kindred minds
   Is like to that above.

2. Before our Father's throne
   We pour our ardent prayers;
   Our fears, our hopes, our aims are one,
   Our comforts and our cares.

REMARKS.—From this section we learn that the Isralites did not drive all the Canaanites out of the land. There were still some left for several hundred years after the death of Joshua. The Jebusites and the Philistines continued till the days of David, (2 Sam. v. 6–17.) God would have assisted Israel to wholly possess the country; but Israel was slow in obeying God's commands. Their course of disobedience brought sore trials upon the people. The Canaanites were as thorns in Israel's side, to punish the nation, (Joshua xxiii. 12–13; Judges ii. 3–21 and iii. 1–4.) Israel fell into idolatry by worshipping the gods of the wild Tribes about them, after the death of Joshua and the Elders after him. (Judges ii. 6–7 and 10–15.)

1. Israel was slothful and cowardly. They took no pains to complete the conqnest, and imagined the task impossible.

2. Israel was covetous. They preferred the labor and tribute of the Canaanites.

3. Israel did not show any earnest hatred against idolatry. This was regarded as an innocent evil, whilst yet it was the very cause why these wild Tribes were to be supplanted. Like the fathers, who were kept forty years from entering the promised land, the children were now prevented from enjoying the country through unbelief, and the love of mammon. There seems never to have been a more fickle nation than the Jews proved. And never has God shown more goodness and long-suffering towards a people than He exhibited to His chosen race. It was therefore an additional feature in Christ's humiliation that He condescended to be born of the Jewish nation.

SPECIAL COMMENTS—Verse 21. Jerusalem lay partly in the territory of Judah, and partly in that of the Tribe of Benjamin. The Jebusites had their strongest hold in the latter's field. What is here said of *Benjamin*, is said of *Judah* in Joshua xv. 63. This interchange of names can then be accounted for.

Canaan was the father of the tribes of Palestine. The descendants of his son, Jebus, were called "Jebusites. (Gen. x. 16.) Their dwelling was in the city of Jebus (Jerusalem) and round about, in the mountain. This was a warlike clan and held the city till David's time. (Joshua xv. 65; 2 Sam. v. 6.) Both Judah and Benjamin were tardy in doing duty in this direction.

"*Unto this day.* As the author of the book of Judges speaks of the Jebusites as in possession of the city, who were not expelled until David's reign, Judges must have been written *before* King David's time.

Verses 22–3. "*The House of Joseph,*" were the children of Joseph—the Tribe of Ephraim and the half-Tribe of Manasseh who dwelt beyond Jordan. Ephraim and Manasseh were born to Joseph in Egypt. (Gen. xlviii.) For the history of both Tribes see Josh. xvi and xvii.

Bethel—"The House of God," is first spoken of in Gen. xxviii. 10, 22. *Luz* signifies an "Almond tree," from a cluster of such growing there.

Verses 24–6. For a full account of the spies we refer to Joshua chapter ii. It was a stroke of policy on the part of Joshua, and proved a prudent warlike measure by which to gain an entrance upon the land; but the conduct of traitors can never be defended. Lives and property were betrayed by this man. According to the laws of war Israel would avail itself of his crime, but his turpitude is without excuse. The biblical record relates truthfully the conduct of men, but we are not to suppose their iniquity to be baptized by it.

The land of the Hittites—This country lay beyond Canaan, in Arabia, whither this clan emigrated when routed by Joshua. He likely was a Hittite, and founded a new city to perpetuate the name of his birth-place. They were descendants of Heth, the eldest son of Canaan.

Verse 27—This Tribe likewise failed to carry forward its part of the conquest. *Beth-shean* lay twenty-five miles from Jerusalem. Against the wall of this town the Philistines hung the body of Saul after the battle of Gilboa. It is now called Byrah, and famous for its sweet fruit and fine linen. *Taanach* is almost always mentioned with *Megiddo.* They were principal towns of that rich plain. We read of the valley of Megiddo (2 Chr. xxxv. 22-4), and the "waters of Megiddo" (Judges iv. 14). Its first mention occurrs in (Joshua xii. 21,) where it appears as a city of "thirty and

one kings or chieftains, whom Joshua defeated. *Leon* lay on the Mediterranean Sea, about 8 miles from Cæsarea, on the road to Tyre. It seems that the Tribe had neither grace nor courage to war manfully against the enemy. They compromised with them and shared the territories and cities.

Verse 28—Only as the various Tribes of Israel showed faith and courage did they become strong, and exhibit their strength in routing their adversaries. They mastered them in different ways, by subjecting them to personal service or tribute. But the will of Providence was not executed, since they did not aim at an utter driving out.

Israel in its dilatoriness is a picture of a lukewarm Christianity, or Zion at ease, in the midst of its enemies; as well as a Christian compromising with his spiritual foes. Clear on to the end of the chapter, the ruin of Israel is manifest. And so, too, is there ground for a rebuking of the new Israel. What denomination can plead excuse against the charge of lukewarmness? Must not every one go down and cry *I have sinned!*

Where is the Christian soul that must not in this respect exclaim *unprofitable servant?* The strongholds of Satan must not be tolerated under the true Joshua.

The Future of Our Boys.

It is useless to ignore the fact that the majority of our boys grow up shiftless, with expensive habits, great ambition, with high and mighty notions of their own consequence, and a lively horror of every pursuit or occupation bordering on manual labor. Nor can it be denied that master mechanics or employers are extremely unwilling to take boys and learn them a trade. The time was when boys went into a shop, store, or counting house, and served their five or seven years to the business, their last years of service repaying their employer for wear, tear, breakage and blundering through the earlier days of the boy's apprenticeship. Now a different plan is adopted by the young man. As we have said his tastes are expensive, and as during his business minority he may not have the means of indulging himself therein he cuts the period of his probation as short as possible. He stays with his employer, say eighteen months or two years, during which time he picks up just as much knowledge as enables him to become a journeyman, when he starts into business for himself, a half educated mechanic, a grade which he possibly retains all the days of his life, but, blinded by self-conceit, he cannot see the reason why those who might require his services decline to do so after one trial of his skill.

Again, the education of many of our boys and young men is too diffusive. They had no objective point to aim at, hence though they may graduate with credit in our schools and have a general knowledge of the subjects there taught, yet we find them sometimes engaged as errand boys, or at such other light work, where their education does them little service, and where they find time and means to forget all they ever learned. It is a false pride that causes a boy or young man to look upon manual labor or the acquisition of a trade as something beneath them, or to be avoided. It is much better to be a skilled mechanic with an assured income, though earned with soiled hands, than to be a dandified swell with a white shirt front sparkling with Brummagem jewelry, and afraid to meet his tailor or his laundress on the street, the mere semblance of a man without money or brains, a cipher in the community.—*Philadelphia Times.*

To secure suitable teachers is a difficult thing in most Sunday-schools. The first step should be to pick out from the whole Christian community those who are likely to suit as teachers. Some may suit in one class who would be unfitted for another. Some excel with young men, others with young ladies, others with rough boys, and still others with very little ones. In reaching your conclusions as to fitness, pray constantly for correctness of judgment. When the conclusions are reached, pray God to help you and then go for the selected one. Ring out the Macedonian cry so urgently that he cannot resist it and when he has yielded [illegible] teacher then cultiva[illegible] [illegible]'s throne ble means and keep [illegible] prayers; *Independent.*

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All orders should be addressed to the REFORMED CHURCH PUBLICATION BOARD, as

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PROSPECTUS FOR 1878

THE GUARDIAN:

A MONTHLY MAGAZINE

Devoted to the Social, Literary and Religious Interests of Young Men and Ladies, and to the Sunday-School Cause.

Rev. B. BAUSMAN, D. D., Editor.

THE GUARDIAN entered upon its XXIXth volume, on the first of January 1878. It has a sufficient history to establish its character. and to show its fruits. In its principles, purposes, and general spirit, no changes are proposed. The True, the Beautiful, and the Good are unchangeable—error and sin are always the same. Its editorial management is committed, as heretofore, to the Rev. B. BAUSMAN. D. D., whose name. of itself, the publishers regard as the most satisfactory guarantee of the high tone and general interest which should characterize the family magazine.

THE GUARDIAN continues to be published by the REFORMED CHURCH PUBLICATION BOARD. It compares favorably with other publications of the kind, and has earned for itself a reputation which may well be coveted. The publishers will continue to use a superior quality of paper; and do all in their power, in co operating with the Editor, to render THE GUARDIAN acceptable to its subscribers.

This Magazine will be mainly devoted, as heretofore, to the highest interests of the young, at the most solemn and interesting period of their life. It will offer its friendly counsels to them in an earnest, though free and cheerful way. It will solemnly seek to warn them against the wrong, and affectionately lure them to the right. The Editor will endeavor to make its contents true, pure, fresh, and healthy as the morning of life. It will particularly urge self-culture and early piety as of the highest importance, and cultivate the home feeling as a sacred element in social purity and peace. It will seek to move in the element of its motto:—"Life—Light—Love."

In addition to its usual variety of reading matter. THE GUARDIAN will hereafter appropriate at least ten pages of each number to the interests of the Sunday-School cause. It will aim to serve as an efficient helper of Sunday School Teachers, and thus meet a want which has long been felt in the Reformed Church.

THE GUARDIAN contains thirty-two pages monthly, making a handsome Volume of three hundred and eighty-four pages at the end of the year.

Pastors who receive this Prospectus are requested to hand it to some active member of the Church or of the Sunday-School, who will procure subscribers for THE GUARDIAN. We respectfully ask all Young Men and Ladies to aid us in increasing our circulation. It will be an easy thing for them to raise a club among their companions. Specimen numbers sent when requested.

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ADDRESS—

REFORMED CHURCH PUBLICATION BOARD, Publishers,

No. 907 Arch Street, Philadelphia.

Vol. XXIX JULY, 1878. No. 7.

"LIFE, LIGHT, LOVE."

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SUNDAY SCHOOL CAUSE AND THE SOCIAL, LITERARY, AND RELIGIOUS INTERESTS

OF

YOUNG MEN AND LADIES.

Rev. B. Bausman, D. D., Editor.

PHILADELPHIA:
REFORMED CHURCH PUBLICATION BOARD,
No. 907 Arch Street.

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TO OUR PATRONS.

The "Guardian" will hereafter be mailed to subscribers by means of Dick's patent Mailer. Hence the date to which they have paid will invariably accompany the name. Accordingly, the acknowledgment of monies received will hereafter be discontinued. Each subscriber can know exactly how his account stands. Those who are in arrears will please forward the amount due without delay. Address

REFORMED CHURCH PUBLICATION BOARD,

907 *Arch Street Philadelphia.*

The Guardian.

VOL. XXIX. JULY, 1878. NO. 7.

"THE GOLDEN SHORE" is the title of a new Sunday-school book placed on our table. Accompanying the book is a printed puff of it, which the publisher evidently expects us to father. This card wishes us to say that this "promises to be one of the most popular singing books in America." It does not deserve this, and we do not believe that it will become such, and therefore we cannot say so. He says "it should be in every family in the land;" we say it should not. He thinks that "there is a demand for something new;" and as the "work is entirely new," therefore everybody ought to buy it. For that very reason we cannot commend it. The man who ignores the past labors in this department, is unfit to prepare such a work. Not all, but much that is old, has stood the test of many years. Novelty is not always a certain criterion of merit; and a work which bases its claim to public favor on its new, untried contents, does a very unwise thing. He says, "the words have been selected with the greatest care," which we will not dispute, only we are sorry that the book is very defective in a positive devotional point of view. Whilst it contains some excellent hymns, many others are mere subjective soliloquies about different subjects, instead of affording devotional language and sentiments, suitable to be addressed to God as acts of worship. We do not regard this a good music book for Sunday-schools, and a sense of duty constrains us to say so. The few old hymns and tunes retained are mostly good; the bulk of the new ones are not.

Many publishers now send their printed puffs along with their books to the newspapers. To save labor, doubtless, many reviewers and editors adopt these ready-made puffs as their own. The unsuspecting readers take it for granted that the person who recommends the work has read it himself, and knows whereof he speaks. Whereas he simply repeats the publisher's puff. This renders many of the book notices in periodicals not only worthless, but positively injurious. For many thus mislead their readers, and by their blind commendations become a party to a system of deception. The reviewer of books ought to have a personal knowledge of their contents, and give his opinion accordingly. Otherwise, he may unwittingly help to circulate worthless and pernicious publications, and thus aid the cause of immorality. By this we do not wish to say that there is any thing positively immoral in the teachings of the above work; only that it is not a good Sunday-school music book.

THE old heathen poets held that Cupid, the so-called god of love, was blind. And although Cupid was only a creature of fancy, and not a god, it really seems true, that a certain kind of love makes some people as blind as a bat. A smooth-spoken deceiver, with a foppish exterior, can deceive many young ladies, who otherwise possess sound judgment and worth. Under the spell of blind infatuation they heed not the advice of parents and friends until it is too late. The world is full of misery, which people have thus brought upon themselves, who have married in haste, and thereafter repented at leisure. After they have been robbed of their peace, and perhaps of their virtue, the vile robber roams at large to try his art elsewhere, whilst his victim spends the rest of her days in bewailing her folly. We warn our readers against these villainous men who go about to deceive and ruin the unguarded. Trust no young man of whose character, habits and history you are ignorant. The following, given by a newspaper, is but one of the many cases of this kind constantly occurring:

"The girl who runs away with a coachman and brings disgrace upon her wealthy parents, has broken out in Iowa. This girl, like all her renowned predecessors in this specialty, is handsome, intelligent, attractive, refined, and a good many other things, and she was desperately in love with her aunt's coachman. She ran away with him, which is the usual thing, and her father ran after them, which is also the usual thing, but he caught them before they were married, which is altogether unusual, and spoils some of the romance of the affair. The coachman was taken in charge by some detectives who had been looking after him for some months, he being one of the most notorious thieves and burglars in the West. This will probably cure this particular young woman, but the lesson will be lost upon the average of her sex. A coachman who has seen something of the world, or a music teacher or a dancing master can go around marrying these handsome young daughters of rich men on sight, as long as rich men take the trouble to bring up handsome and accomplished daughters who don't know any better."

John Morrissey died May 1st. He was born in Ireland, of poor parents. He started life as a day laborer, then became a noted prize-fighter or pugilist, a saloon-keeper, the famous founder of more gambling hells than any man in America. After such an ignoble reputation, he became a successful politician, a member of the New York Legislature and of Congress. He had no education. It is said that he made $800,000 in two years at his gambling business. For nearly a year he has been an invalid and a sufferer. Through his money and personal influence he had a strong following. The rowdies and roughs in New York form a large party. Like Tweed, he was a leader and representative of such. As sometimes happens with rogues, he affected to be honest—was by some called "an honest (?) gambler." His friends say that some years he gave $25,000 to charity. A strange kind of charity, in soothe, which he supported with stolen money.

One of the saddest peculiarities of our national life is that men like Tweed and Morrissey are promoted to honor and office. They are the mire and dirt cast up from the troubled sea of political agitation. These men have gone to their last account. They were the exponents and types of the most corrupt elements of our social and political age. Truth and virtue require that we brand their memory with merited abhorrence and condemnation. The safety of the Republic and Religion demands that neither by vote or otherwise, we support a person, in any party, for any office, however insignificant, who is a slave to vice, a gambler, a thief, a drunkard, a debauchee—a practical or theoretical enemy of a pure and undefiled religion. Morrissey, too, in his later years, was ashamed of his fighting and gambling notoriety. He is said to have advised young men not to gamble, and sought to train his son to a more honorable calling, whilst he himself continued his infamous practices. He is said to have died poor—a wreck in fortune, in body and in spirit.

A friend sends us the following on the use and abuse of the editorial *we:*

Dear Sir:—The February number of the Guardian puts the question, whether it is proper for correspondents of periodicals to use the first person plural in speaking of themselves, and asks others to assist in answering it. The following passage, bearing on the point in question, taken from Coleridge, will carry with it more weight than the opinion of a young unknown reader, and is sent with the hope of its being of service to the Guardian in its efforts to remove some of the annoying egotistic feelings which writers and speakers often attempt to conceal by employing, instead of the more eloquent and appropriate *I*, the editorial *we*.

He says: "It has ever been my opinion, that an excessive solicitude to avoid the use of our first personal pronoun, more often has its source in conscious selfishness than in true self-oblivion. A quiet observer of human follies may often amuse or sadden his thoughts by detecting a perpetual feeling of purest egotism through a long masquerade of disguises, the half of which, had old Proteus been master of as many, would have wearied out the patience of Menelaus. I say patience only: for it would

ask more than the simplicity of Polypheme, with his one eye extinguished, to be deceived by so poor a repetition of *nobody.*" A. S. W.

The Meeting of the General Synod.

BY THE EDITOR.

God's people are engaged in important work. They must needs meet and consult as to the best methods for performing it. These meetings have been held since the days of the apostles. The proceedings of the first one, held in Jerusalem, are reported in Acts 15. Those earnest early Christians happened to differ on a few poin's; as Christians differ now. Paul, Peter, James, John, Barnabas and others had a controversy. Perhaps each was tempted to think he only was right, and those differing from him wrong. Their discussions waxed warm, and threatened to disturb the peace of the Church. At length they agreed to meet at Jerusalem, near Gethsemane and Calvary, to pray and consult over the matter. They found that, after all, their differences were not so serious. About "necessary things" they were all of one mind. A few points they neither approved nor rejected, but left them open questions, to be settled as the Spirit and Providence of God might direct in the future. The proceedings were sent by chosen men to Antioch and other places. They close with the words: *Fare ye well.*

In the middle of May last the General Synod of our Reformed Church met in Lancaster, Pa. The place and the season were well chosen. The quiet, staid old capital of this garden county, seemed unusually charming. To me it annually becomes more attractive. For as we advance in years, the associations and scenes of our childhood regain the fond endearments of our early years. The first Reformed Church, too, was a fitting place for such an assembly. The mother of Reformed Churches in this city, founded one hundred and twenty or one hundred and thirty years ago, together with her three daughters, dispensed her genial hospitality to more than two hundred guests with maternal grace. The Councils of the early Church were always convened at places specially fitted. In every instance there were special reasons why a certain place was preferred to all others. Thus it was with Constantinople, Chalcedon, Ephesus, Nice, Trent, and many other places. All of them were geographical, commercial, ecclesiastical or historical centres. For similar reasons large representative bodies of this kind now select localities with special reference to their peculiar fitness. I can now see why Divine Providence directed the Church to hold this meeting in Lancaster, where her oldest College and Seminary are located. Equally fitting is it that the next meeting of this body should be held in Tiffin, Ohio, where similar institutions of the Reformed Church in the West have their home. At these two institutions the most of the living ministers of the Reformed Church have been educated.

The GUARDIAN is not the reporter of synodical proceedings. Yet some of the scenes witnessed in this body our young readers may find pleasure to look at. One was a love-feast. Our Church, like all other bodies of the kind, has had its controversies. One has perplexed the minds of her people for twenty-five years. Earnest and learned men took sides in the vigorous discussion of certain doctrines. Others sided with them. For a while the controversy waxed warm. As with the apostles: "There was much disputing." Gradually the din of battle diminished. Disputed points seemed to be in the process of adjustment. A weariness of strife and a longing for greater harmony seemed to have taken possession of all hearts, albeit unknown as to its extent. At an evening session, Dr. C. Z. Weiser presented a paper to the Synod proposing measures for the adjusting of controverted points, and the restoration of good-will. During the reading of it the large congregation was subdued into solemn silence. Many a one wondered whether this would be a firebrand or an olive branch of peace. By request it was read the second time. "Read it in German," some said.

"Will the German Secretary please translate the paper?"

"My writing is hard to read," replied the author.

"Will you please translate it yourself," said the President.

Dr. Weiser gave the substance of the paper in German, spiced with his characteristic quaintness.

The proposition met with a sincere response in every heart. A pause, an impressive hush succeeded. A young brother from Ohio arose, his voice trembling with emotion, and expressed the joy the paper afforded him. Then followed many others, delegates from remote parts of the Church, and those who for years had differed, and engaged in many a doctrinal battle; all expressed themselves weary of strife, and desirous of adjusting matters by more amicable and fraternal methods than had hitherto been employed. God through His Holy Spirit seemed to have taken possession of every heart. Many were too much moved to speak. All hearts were touched, all minds saw new light.

Not a word was said against the paper. It was adopted by a rising vote, with every delegate in its favor. The following evening a plan was adopted for the carrying out of its provisions. A commission is to be appointed, its members to be elected by the district Synods. This body is to hold its meetings in Harrisburg, Pa., in November, 1879. It is to take into consideration the points still in controversy, and report to the next meeting of the General Synod in May, 1881. Absolute agreement on all points cannot be expected. On open questions liberty is to be given for conscientious differences of opinion. There is to be unity in essentials and charity in all things.

On the second evening the members of Synod seemed to be subdued by a supernatural presence. Like kindred drops of water all hearts seemed blended into one. Dr. Külling led in a German and Dr. Bomberger in an English prayer. Scarcely had the vast congregation joined the latter in an audible Amen, when Dr. N. Gehr, of Philadelphia, doubtless moved by the Spirit of God, called out: "Brüder, lasset uns singen,

'Die wur uns hier beisamen finden.'"

With that the full hearts of about one hundred persons, familiar with the hymn, rang out in thrilling melody, whose waves flooded the large building, and overpowered all hearts. Every word told, every syllable seemed expressly composed for this occasion. The hymn has but one stanza.

"Die wir uns hier beisamen finden,
Schlagen unsre Hände ein,
Uns auf Deine Marter zu verbinden,
Dir auf ewig treu zu sein;
Und zum zeichen, dass dies Lobgetöne
Deinem Herzen angenehm und schöne,
Sage: Amen! und zugleich
Friede, Friede sei mit euch!"

The words I can give, but not the inspiration and impression of the occasion. English brethren, who understood not the language, said they had never heard nor seen the like. One brother remarked that he had been present at the uniting of the Old and New School Presbyterian Churches, but thought the scene witnessed there could not be compared with this. Of course this is simply the beginning of a better day. The controversies of the past have had their mission. Certain principles had to be tested, certain points to be cleared up. In the performance of such work personal feelings and relations are always more or less affected. Old friendships cool; supposed or real wrongs sever tender ties. Mutual distrust takes the place of concord. Points of difference are emphasized, points of agreement are undervalued and left too much out of sight, until Paul and Barnabas, for a season socially separate. Each may be equally conscientious and sincere. Again they meet and love, and agree where they can, and beyond that they charitably differ as brethren. Thus in our case, the passions, prejudices and misunderstandings, unavoidable in earnest controversy, have given place to mutual confidence and Christian love. Now, in prayerful calmness and cordial intercourse we hope to join hands in Christian effort, and work out problems still unsolved, as loving brethren in the Lord Jesus Christ.

The Synod, representing the whole Reformed Church in the United States, admonishes pastors, congregations and the teachers and leaders of Sunday Schools to publish and practice the glad tidings of peace. Christ is the healer of

dissension and strife, the unifier of all hearts. He prayed, and still prays that we "all may be one." In proportion as Christ, in His life and atoning or *one-making* death, is held up before the hearts and minds of the children and youth will true lasting love and peace reign in their hearts. The GUARDIAN herewith exhorts all within the range of its influence, according to the measure of their ability, to carry into effect the instructions of this highest body of our Reformed Church; not to dwell too much on minor points of difference, but to lay constant stress on penitent faith in Christ, and on the solemn importance of personal piety and personal salvation. "Pray for the peace of Jerusalem. They shall prosper that love thee. Peace be within thy walls and prosperity within thy palaces." "And let all the people say, Amen."

Dr. Harbaugh—Thirty Years Ago.

BY O. N. WORDEN.

While in Lewisburg MR. HARBAUGH was peculiarly the shepherd of the poor and lowly, and promoted their temporal as well as their spiritual interests. His congregation took high and unchanging ground for total abstinence from all intoxicating drinks, and his only opponents—hardly to be called enemies—were those whose gains he diminished by his bold and determined efforts to keep from their bars men who had not courage and self-control to abstain from principle.

On the decease of Daniel Duratt, a blind man, Mr. Harbaugh composed the following characteristic stanzas, (the first I knew of his poetical efforts), for the *Lewisburg Chronicle*. Perhaps no one but myself now recognizes him as the author, and believing they will interest his many friends, I submit them for the consideration of his successor in the pastorate of Lewisburg, and in the editorship of THE GUARDIAN.

THE OLD BLIND MAN IS DEAD!

Feeling, with cane, the pavement up and down
In this our goodly, civil, growing town,
For many years to old and young was known
An old blind man.

His step was cautious, slow; his frame was bent;
His hair was gray, his countenance content;
For plain it was, the oil of life was spent
With that old man.

On Monday evening last, behold he died!
How old? Past seventy-two, the bell replied,
In solemn tone. and slow—and many sighed
For that blind man.

For that poor man, will any people care?
Yes—at the door, see! what a crowd is there,
And decent, mournful hearse is come to bear
The old blind man.

We took him up, and with the tolling bell
Our silent, mournful tread accorded well,
Till down we laid into the narrow cell
The old blind man.

Then to the house of prayer we went to hear
The word of God, which warned us to prepare
That we at last the blessed death might share
Of that blind man.

And did he live in vain? No! not so fast,
Ye who in haste did often rush him past,
Bent hard on gain—he'll count you out at last—
That blind old man.

In him we all read patience, and could see
Good reason why quite thankful we should be
For sight—which God had 'reft, you see,
From that old man.

You, man of wealth—I know in your own eyes
You do extol yourself, up to the skies,
But you are not indeed so rich, nor yet so wise
As was that man.

You, sinners, too, of every class—rude and polite,
In guilt well read—in evil perfect quite;
You'll need some "oil" in death's dark night
From that old man.

Farewell! green be the grass and sweet the flowers!
Gently descend, ye summer dews and showers,
Upon his grave! mourn not, autumnal bowers,
For that blind man!

EDWIN.

These reminiscences of Henry Harbaugh—thirty years ago—are all I recall, of public interest, respecting that honored man. "Thirty years ago" is a short sentence, quickly written and read; but O, how much is contained in the time between 1848 and 1878! Its follies and sins may be repented of, but cannot be recalled. May the next thirty years be more wisely, more beneficially employed by all my readers, than the past! Some of them may survive the three coming decades—but among them, in all probability, will not be O. N. WORDEN.

New Milford, Susquehanna Co., Pa., April 27, 1878.

A parson, in the course of some remarks in a prayer meeting, having several times observed that he should never forget the dying words of his brother, the pastor suggested that it might be well for him to repeat them; whereupon, with some hesitation, and scratching of his head, he said that they had slipped his mind.

Memories and Musings on the General Synod.

BY THE EDITOR.

"A chiel 's amang ye takin' notes,
An' faith he'll prent it."

For more than a week have I been daily sitting here, aside of this altar, looking at the hundreds of faces before me, in part reading their thoughts and life-struggles in their features and forms; their thoughts uttered or unexpressed. In my mind the past and the present play their several parts. The place whereon this Synod sits is to me holy ground. Here stood the old stone church, whereof my now sainted father became a member in 1802. Here both my parents worshipped, and taught and trained their nine children to worship. Here father was an Elder for thirty years, if I remember correctly. Possibly much longer, for he continued a member till his death in 1861. Here I was baptized, by father Hoffmeier, the grandfather of Dr. J. H. A. Bomberger. How often as I look at the now spare and venerable form of the grandson, sitting before me, have I recalled his visits with his grandfather to our house, near Lancaster. Then I was a little boy and he a stout, bouncing youth, with the agility of an athlete, and full of fun and frolic.

In yonder pew sits a small gray-headed father. During all these sessions he has been sitting in the same pew, and at the same end of it. Although closely attentive to business, he rarely speaks, and then his words are few. Fifty-five years ago he was a youthful mechanic, in York, Pa. Feeling himself called to the ministry, he prepared himself for the sacred office as best he could. Forty-six years ago he was ordained. Physically there is not much of him. But in that little body throbs a heart warm with the love of Christ. His ministerial life has abounded in good works. And the blessed fruits of his ministry are found in five charges. One of these was this first church in Lancaster. Few men in this Synod are more familiar with the streets of this city. He has seen many of them by day and by night, in his pastoral work. I was confirmed with his first class of catechumens. He was intensely earnest in his catechetical instructions. In applying the lessons he would often weep. The whole confirmation scene is still vividly pictured in my memory. I distinctly remember how, as I and my brother stood side by side before the altar, while the pastor was reading the confirmation form and I was mentally praying, a sudden fainting sensation seized me, and for a few moments I was unconscious. Although fearful that I might sink to the floor, the Lord held me up. God bless and reward Dr. George W. Glessner, my spiritual father.

Near Dr. Glessner is seated a gray-headed man, his hair white as the riven snow, and not much of it. He, too, is small of stature, but active and lithe of limb. In 1844, mother sent me with a lot of meat and sausages to our pastor, as her custom was after butchering, I bore my burden to the old parsonage, still standing, less than a square from here, in North Duke Street. After handing over the baskets, the pastor invited me into the parlor, to introduce me to Dr. Schaff, as he called him. How I shrank from this ordeal, as a bashful country youth naturally would! I had read in the *Messenger* of his coming. But to be introduced to him! What could I do or say? As I entered the door he quickly rose and extended his hand and greeted me cordially. He was finely dressed—wore a showy gold chain, had cheeks florid and more oval than now. I felt painfully insignificant in such a presence, and was greatly relieved when I escaped from it. He spoke rapidly, and with more vehement utterance than now. How unlike the Dr. Schaff in yonder pew from the ruddy-faced, flashy, young German Professor in Pastor Glessner's parlor thirty-four years ago.

A few evenings ago Dr. Schaff preached a preparatory sermon before the Synod. At the close of it he spoke of his personal relations to the Reformed Church. He said that although God in His providence had called him to labor in another denomination, that inheart and sentiment he still retained his old affection for the Reformed Church. He said: "This is the first meeting of the General Synod which it is my privilege to attend. It affords me great pleasure thus to meet and greet many of my former associates

and fellow-laborers. Many of the members of this Synod were my students, and some are the sons of my students. I owe much to this my Mother Church. I can not forget that you honored me with the position of a professor in your Theological Seminary. I still remember the tall form of Dr. B. Schneck and the smiling fatherly countenance of Dr. T. Hoffeditz, as they first entered my room in the University of Berlin, as a Commission from the Reformed Church in the United States, extending to me the call to one of its most important professorships. This call gave a new turn to my subsequent life. But for it, I should most likely have remained in Europe. I can not forget the cordial welcome which I received from the ministers and students, upon my arrival in this country; nor the quiet, peaceful village of Mercersburg, where I spent twenty of the most vigorous and active years of my life—where all my children were born, and where some lie buried, whom I hope to meet again in the 'land of the blest.' My toils and trials, my pleasures and my pains in this retired mountain village, remain to me a blessed memory. Twice I was arraigned for heresy, and twice the Synod acquitted me with a vote almost unanimous. On this pulpit and on that of its predecessor in the old stone church, I often preached the Gospel, through the invitation of my dear and now sainted friend, Dr. Harbaugh. Down there in the basement of this church, in what was then Dr. Harbaugh's study, I spent many happy hours and days, with the Liturgy Committee, in the preparation of a work which I had fondly hoped would become a bond of union to the Church. Alas! instead of this it has become a bone of contention. Dear brethren, I heartily love you all. If I have wronged any one, I hereby ask your pardon. If I have in any way unintentionally taught anything untrue, I hereby retract it."

All present felt how beautifully childlike, frank and sincere this unburdening of our old Professor's heart was.

In yonder back pew, on the side aisle, I see Dr. Lewis H. Steiner sitting, with his crossed hands resting on the top of his staff He bears his senatorial honors gracefully. A seat in the Maryland Senate becomes a son of old Marshall. One would hardly suspect the stern-looking Senator to have taken part in College affairs of more than thirty years ago. He had entered College young. Ignorant of the German language, he applied himself to the study of it, joined the German Schiller Society, and when his turn came performed the duties as a good Schilleraner. Many a laughable story he still relates in connection with the doings of the young German philosophers. Some of these served as walking Cyclopedias of historic and philosophic lore. Chief of these was "old Seipel," as he was called. He held that a literary Society, to be really German, must indoctrinate its members in the use of the pipe. One evening he entered the hall, bearing a large, well-filled pipe, with a very long stem. He took a seat by the old ten-plate stove, raised his two feet nearly on a level with his head, and with a grave countenance puffed up curling columns of smoke for the advancement of German culture. Soon a protest to this noxious innovation was raised by different members. In vain did the President call the offender to order; in vain he fined him. Seipel arose to defend himself. In a logical argument, and in elegant German he tried to prove that the smoking of the pipe was an essential part of German social life, and as a consequence no literary Society can be truly German without it. The whole affair produced a scene of disorder characteristically German. Dr. Steiner was one of the few English students who acquired a speaking knowledge of the German language. At a formal reception given to Dr. Schaff, at the house of Dr. Nevin, in Mercersburg, in August, 1844, the students serenaded the newly-arrived Professor, and helped to sooth or disturb the rest of many a village home. The hymn of welcome was composed by Dr. Abraham Arnold, of this town, and the youthful Steiner, with mirthful glee was one of the leading serenaders. In many a moonlight serenade under the windows of coy village maidens was he the skillful piper of the band. The following are a few stanzas of the hymn, published in the November number of the GUARDIAN of 1864:

Willkommen! sei willkommen
Gieb uns den Druck der Hand,
Wir heissen dich willkommen
Im neuen Vaterland.

Sieh, jeder Busen wallet,
Sieh, jedes Auge fliesst
Und jede stimme hallet
Sei herzlich uns gegrüsst.

Find hier die Heimath wieder
Wie an der Elbe Strand,
Find vielle treue Brüder
Wie in dem deutschen Land.

Then the honored guest, highly pleased with this German welcome, poured forth a hearty response, which rolled from his heart like the beat of a drum.

The older students of Marshall College remember a small, one-story stone building, aside of the Presbyterian Church in Mercersburg. Probably it is still there. In the olden time it may have served as a village school-house. In 1836, while the College and Seminary buildings were being erected here, the College authorities used this uninviting structure in a back street. It had only one room, in which the boys recited. I never was in the building, for that was before my time. Five or six of those boys, now venerable with years and earnest work for Christ, I have been watching for days on the floor of this Synod. Dr. J. H. A. Bomberger, President of Ursinus College, was the only senior. He took all the honors of his class—the salutatory, Marshall oration, if such there was then, and the valedictory. He delivered his graduating speech in the Presbyterian Church, as did a number of succeeding classes deliver theirs. He has the distinguished honor of having graduated in the first class of Marshall College, and was the only member of the class.

Dr. G. W. Williard, President of Heidelberg College, Tiffin, Ohio, was another. His present stout form, then slender and frail, bears little resemblance to that youth of 1836. Dr. E. V. Gerhart, of the Theological Seminary at Lancaster, is another of this group. He is said to have been given to mischief, and on proper occasions received the chidings of his seniors. Tradition reports that he was not over zealous in his studies, yet how severely has he toiled since then!

Dr. G. W. Welker, of Greensboro, North Carolina, for thirty-seven years an earnest laborer in the Reformed Church in that State, for a number of years a member of the State Senate, was also a student in the humble building. Elder J. Heyser, of Chambersburg, Pa., was the life and tease of the party, as he still is wherever he goes. A godly, generous brother, with a small body but a large heart, and still brimful of mirth. Tradition has preserved the reputation of his College life, abounding in all manner of mischief and adventurous hilarity. His short, pointed speeches to the Synod, despite their good and serious sense, call up in some minds memories of his youthful pranks. The bountiful Creator has given him a marvellous flow of cheerful spirits, which has brought sunshine into many a heart and social circle. A while ago I noticed the elder convulsed with laughter at the blunder of a brother; his face all twisted into a grin and his eyes full of tears. Although forty-two years, of an earnest life full of cares, have passed since those student-days in the old stone school-house, his fun-loving nature still crops out with youthful glee. Other students there were in the stone building, but only these five that I know are on the floor of Synod. The boys of other days have become the fathers of the Church. Their former youthful gaiety and glee have been sobered by years. Their grey locks and white beards impart to them a patriarchal aspect.

The oldest minister in office present is father J. G. Fritchey, who was ordained fifty years ago. His classmate, Dr. J. C. Bucher, is not present. Dr. Glessner graduated in the Seminary in 1831, W. T. Gerhart in 1834, Dr. S. R. Fisher in 1836, W. F. Colliflower in 1837, and Dr. Bomberger in 1838.

The grateful veneration of students to their professors is pleasing to witness. Dr. J. W. Nevin, in former years so active at our Synodical meetings, has led the Synod once in prayer. Beyond that he has taken no active part in the porceedings. At seventy-seven years of age, the weight of life's burdens press heavily upon the strongest mind. Several times his tall, venerable form has been seen, but only for a short time; usually when the Synod engaged in singing and prayer. Many have visited him at his home, where in familiar conversation his mind and heart overflow with the freshness of his ear-lier years.

With no less affection are other pro-

fessors greeted by their students. For among these delegates are many who, within the memory of men still in the prime of life, were beardless youths. Before me sits a brother with long bushy locks and a beard worthy of an Arab Shiekh, whom I remember as a young student. How large a number of these clergy received their intellectual training, at least in part, from men right before me; such as Dr. Nevin, Dr. Schaff, Prof. W. M. Nevin, Dr. Gerhart, Drs. T. G. and Theodore Apple, and the younger Professors at Lancaster, and also Dr. Bomberger, Dr. Super, Dr. G. W. Williard, Dr. J. H. Rust, Dr. Higbee. The first two moulded the minds of the rest, and these again are training others to train coming generations.

Before me I see a number of useful men who fought their way up into the ministry inch by inch. Several whom I remember to have worn scanty, and even threadbare clothing. They boarded themselves. One supplied a weak congregation in the "little Cove." For his services his flock furnished him with provision. These he prepared for the table, besides attending to his studies. For a while another brother boarded with him for a nominal price.

A certain room I used to visit was the home of two portly, dignified doctors of divinity on this floor, one of whom now ably fills a chair in one of our Theological Seminaries. In his early life he had learned the baker trade. When a student he became famous as a baker of good cakes, as he now is as a maker of good sermons. On a little stove their meals were prepared, and on the study table they were eaten. If I remember correctly the baker, then as now an industrious man, received little help from his room-mate, for no one could vie with him in the culinary art. These self-boarding brethren practiced great self-denial. Some rarely ate meat. Others for days lived on bread and molasses. A few injured their health, perhaps for life, from want of sufficient nutrient food. From a feeling of delicacy, unwilling to make their wants known, they pressed on with their studies, until illness compelled them to call in a physician, who prescribed healthy and sufficient food as their only remedy. These brethren entered their profession through much tribulation. When after several hours of severe study or recitation, the rest of us would resort to our well-prepared meals at our respective boarding houses, these had to repair to their scanty larders, and themselves prepare their meals from what little they had. I see before me several members of the Utelian Club, famous for its richly flavored mince pies, and members, too, of another club with some euphonious Greek name, both of which were noted for their good fare. It was hard enough for us to work our way along, with others to prepare our food for us; how we should have groaned under the additional burden of having what was our study, bed-room and parlor, converted into a kitchen and dining-room, and we ourselves serve as cook and dining-room servant.

Some of these students had no homes to go to, and spent their vacations at Mercersburg. Others taught school, served as book agents, or performed manual labor during this time so as to earn something for their support. It gives me great pleasure to see these heroes of our College days faring so well now. Nearly all that I see before me look healthy, a few have become quite portly. Providence blesses them with bodily vigor and a well-filled larder. The most of them have in some manner become men of means, with something of their own to fall back on. Their sons are studying for the ministry, who fare much better than their fathers did.

Of the later generation of students in our institutions East and West, I know less. Since their ordination I have learned more about them than prior to it. I have listened to many of them on this floor with feelings of pride. Ready in debate, thoroughly at home in questions of Church polity and work, full of zeal for the Master's cause, I can count men here by the scores who are an honor to our Reformed Zion. Although educated at five different institutions, three in the East and two in the West, it is surprising to what an extent their thinking has been moulded by one common system and life.

Scattered over a large extent of country, they and their people are all akin. The bulk of them are descendants of one common stock. Directly or remotely they are either of foreign or Pennsylvania Ger-

man birth. Dr. Welker, of North Carolina, says nearly all his members are descendants of Reformed families who emigrated from Berks County, Pa., one hundred and twenty years ago. In the western States whole charges are composed of people from our eastern charges. Through ties of blood and bonds of their natural and spiritual life, the East and the West, the North and the South, are sacredly united; and what God hath joined together let not man put asunder. This is a peculiar element of strength in the Reformed Church, which ought to be developed and utilized.

As I sit in this chair my thoughts dwell much on the foreign German element in the Reformed Church. About one-fourth of this Synod is composed of foreign Germans. Many of them are young men. Others are in the prime of life. Dr. Busche and Dr. Gehr are the only German pastors advanced in years. These Germans largely represent the great West and North-west, the centre of the foreign German population in this country. They are men of a neat and polished exterior, of a pleasing address and gentle manners. Their mother-tongue the yspeak with musical elegance. Repeatedly as I have heard a brother for the first time in his native language, his peculiar purity of expression and style led me to think that he could not speak a sentence of English. Yet soon thereafter he would address the Synod in this tongue, with a correctness and fluency in which but a pleasing bit of German accent was perceptible. These young Germans have a rare talent for languages, especially for acquiring a *speaking* knowledge of them. How rarely does one find an American or English scholar who can readily converse in Greek or Latin; with German scholars this is a common accomplishment. Very rarely do our English-Americans acquire a speaking knowledge of the German, as nine-tenths of the Germans acquire that of the English.

Sir John Herschell said London was the geographical centre of the globe, and the old Venetians held a similar theory of their city in the sea. Some of these now venerable sons of old Marshall College claimed a similar honor for Mercersburg, as the intellectual centre of the world. And each of the two literary societies claimed to be the star nearest the sun. Drs. Santee, Russell, P. S. Davis, and the Apple brothers could a tale unfold of Diagnothean schemes to outrun the Gœtheans in electioneering for members. The most formidable of these were Russell and Davis, who excelled in humor, as they still do. And this talent achieves more with young students than logic. What grand intellects our sons of Gœthe were. At least so we Gœtheans thought. I remember my first declamation in the Gœthean Society. The meetings were held at night, in the Seminary hall, for the two Society halls were then not yet completed. A smoky oil-lamp shed a dim light on the young philosophers. A gloomy-looking place it was to me, for I was still a green student, newly arrived, and all before me were in classes ahead of me, and knew everything and I nothing. How wise they looked,—like modern Solons.

> "And still I gazed, and still my wonder grew,
> That one small head could carry all they knew."

The sight of J. O. Miller, H. Rust, J. Loose, W. H. Super and others knocked the bottom out of my memory before I reached the middle of my piece. Just then and there it was a horrid, indeed, a heart-rending failure to me. Great were the intellectual adventures of the boys. I remember a composition of student Rust on the subject of *Nix* (nothing), which he treated with unfathomable profundity, vainly seeking for a spot on which to place the fulcrum of his Archimedean lever. Not until then did I learn how difficult it was to develop something out of nothing.

At a Junior exhibition in the old stone church, student Super delivered an oration on "The *insuper*ability of the impervious." I have forgotten how far he succeeded to penetrate the impenetrable. It would be interesting to have these two brethren, after more than twenty-five years of additional study, to give this Synod a succinct elucidation of their abstruse subjects. The sight of Drs. Russell and Weiser recalls a discussion in the Theological Society on the subject: *Resolved*, "That Protestantism is essentially gnostic." The

Marshall students were then prolific in knotty and unfathomable subjects.

The history of the oldest as well as of the younger institutions of the Church began with some of the men on this floor. Father Fritchey was in the second Class of the Seminary, then at Carlisle, in 1828. Dr. Bomberger was the first graduate of the College. The founders of the two literary Societies are here, and some of the leading builders of their halls in Mercersburg and of those at Lancaster, as well as the founders of the institutions at Tiffin and Ursinus. Many whose memory is fondly cherished have entered into rest. Others will soon follow, and younger graduates will take their places.

It is a pleasing privilege to sit in a corner of such an assembly, and allow one's memory to roam at will over half-forgotten scenes of the past. How little W. M. Deatrich, C. Z. Weiser, S. Mease and others, with bushy beards and sober mien now resemble their former selves. Seen from my seat here one would little suspect these earnest men of having ever made the college corridors ring with their merry shouts. And what a trouble Dr. Nevin had to break some of them of the naughty habit of whistling, which he held was the sign of an empty brain. They are all right now, and, for their years, were not far wrong then.

The sight of a grey head and furrowed face calls up the ruddy, smooth countenance of the dashing sophomore, the aspiring junior, and the sage senior of College days long past. There a grave, dignified doctor calls up a string of associations and youthful adventures of which few would now suspect him to have been guilty. Some of these students, who for many years have labored in the far west, have so grown beyond one's recognition, that it requires an introduction to his old familiar comrades. With ties of fond endearment the earlier and later students of this and our other Reformed institutions are bound together in the higher, purer, and more enduring fellowship of the communion of saints. In this gracious life and hope we meet and part till the last great home-gathering when parting shall be no more forever.

"When we asunder part,
It gives us inward pain,
But we shall still be joined in heart;
And hope to meet again."

The Lancaster *New Era* contained the following in its graceful farewell words to the General Synod:

"It is but just to these men to say that the impression they have left on this community has been altogether favorable. They are men who have lost nothing by comparison with similar bodies who have assembled in this city. Their discussions were conducted in a spirit of candor, fairness, and Christian forbearance that did them honor. To a man they impressed the listeners that they were what they pretended to be, men who had the highest interest of their calling at heart, and earnest in carrying onward the good work. Intellectually they were far above the average of such bodies. Their discussions revealed scholarship and intellectual culture. It was a treat even in this German county of Lancaster to hear the German members from the West address the Synod in the rich and sonorous language of the Fatherland, with an eloquence that won admiration. We trust these gentlemen will bear with them memories of our inland city as pleasant as those which their sojourn here has left behind.—*Vale!*"

Lift me Higher.

HEBT MICH HÖHER.

TRANSLATED BY S. R. FISHER, D. D.

Ger. S. S. Hymn Book, H. 214.

Lift me higher; lift me higher,
Out of sin's dark dismal night,
Bring me to the Saviour nigher,
Who has darkness put to flight.
Angels, come; your wings unfolding,
Bear me up to Calvary,
That I may, while there beholding,
See what has been done for me.

Lift me higher; lift me higher,
Out of sorrow's swelling flood;
Ever fiercer; ever fiercer,
Waxes suffering's feverish blood.
Angels, come; your wings unfolding,
Bear me up to Tabor's hight;
Whilst the glory there beholding,
All my pains take sudden flight.

Lift me higher; lift me higher,
Out of earth's bewildering night;
Ever nigher; ever nigher,
To the realms of heav'nly light.
Angels, come; your wings unfolding,
Carry me my Lord before;
Bear me up to Zion golden;
Ope to me the pearly door.

A Week in Rome.

By Charles A. Salmond, Arbroath, Scotland.

The year of our Lord 1870, and especially the latter half of it, was marked by a series of events of startling importance. Scarcely had the daring dogma of Infallibility been decreed by the Old Man of the Vatican and his so-called Æcumenical Council, when all Europe rang with the proclamation of war between two of the most powerful and enlightened nations in the world. The issue of the terrible struggle which followed is still fresh in our memories. France,—proud, boastful, glory-loving France was humbled in the dust, and with her the chief support of Pius IX. was laid low. One event begets another. The unification of Italy had long been the grand design of her foremost patriots and statesmen, and the opportunity now offered of effecting this was too good to be let slip by a man like Victor Emmanuel, who, whatever his faults are, had undoubtedly his country's welfare deeply at heart. Rome was quietly taken by the Italian troops on September 21st, and Italy was at length, to her great joy, one and indivisible. This event, overshadowed at the time by the death-grapple going on between France and Germany, though perhaps less obtrusive was perhaps even more significant than it. The temporal power, which years of toil had reared, extended and established, was in one short week swept away like the "fabric of a vision," and "left not a wreck behind," save perhaps the Vatican, where the morose Father of the Faithful voluntarily immured himself ever,

The perturbed state of affairs on the Continent that year naturally reduced the number of travelers to a minimum. Those who were fool-hardy enough to go in spite of the remonstrances of friends, had the advantage, with little additional danger or even inconvenience, of seeing Europe in very memorable circumstances. Should the following notes on Rome serve to convey to the reader a tithe of the interest the places described afforded to the small party a section of whose tour is herein exhibited, the object of the writer will be accomplished.

Having passed through France and spent several weeks in Switzerland and Northern Italy, we were animated by a strong desire "to see Rome also." But by this time there were others desiring to see it, namely, the Italian troops, and it seemed doubtful whether we should be able to share with them that pleasure. At length we hit on a happy expedient. Sailing down the placid waters of the Mediterranean from Leghorn to Naples, we gave the troops time to complete their operations and inaugurate *their* visit, while we very profitably employed ourselves in exploring the ruins of Herculaneum and Pompeii. This done we were enabled to proceed with comfort to the accomplishment of our design. And here our story begins. The journey from Naples to Rome was not an eventful one. Excepting a little extra excitement on the part of the naturally vivacious Italians, there was scarcely an indication that anything extraordinary had happened. The route lay at first through a fertile district, flat on the one side and varied on the other with bare, volcanic-looking mountains. Here and there was seen a house of Oriental appearance peeping from among the trees, and now and then a flock of sheep or a herd of swine gave animation to the scene. Near Capua, we passed the place of Hannibal's defeat. Teano, too, had some interest, as having been mentioned by Horace. The site of the monastery of Casino, founded long ago by St. Benedict, is a choice one. It is surrounded by lovely mountain-ranges flanking both sides of a fertile valley. Next of note was Aquino, ancient Aquinum, which gave birth to Rome's sternest satirist and to one of the acutest scholastics of the Middle Ages. At *Ceprano*, we entered what one short week before was Papal Territory, but were spared the necessity of showing our passports and opening our boxes, as then we must needs have done. It was only the third day on which trains had run to Rome as Capital of Italy, the third day since this long-benighted and enslaved region had been freed from its thrice-forged fetters, and restored to the blessings of light and liberty. It is a territory thickly studded with towns, most of which are built on hills or rising ground, answering admirably to the poet's description, in the

midst of his rapturous and patriotic eulogium on his native land: "*dot congesta manu præruptis oppida saxis,*" &c, —*Virg. Georg. II.*

On the summit of the first of these, the town *Ceccano*, the "red, white and green" flag of Italy waved triumphantly. Sometimes soldiers may be seen idly lounging; their work is over. Ferentinum, Velitræ and Anagna had all some interest. But soon from a picturesque, mountainous district we pass to the bleak and dreary Campagna, once so fertile, now so desolate, once a garden, now a desert. In some places the country is marshy and the miasma arising from it is highly prejudicial to health. So with handkerchief on mouth, we journey patiently on in the dark, and our hearts beat high as we approach the Eternal City of Emperors and Popes, and others greater than they. And here we are at the Station, a humble enough edifice, to be sure! Our tickets are taken, but no passport is demanded as we retire; so without delay we drive off to the Hotel Allemagne, in Via del Condotti. Our 'bus companions talk with extreme fecundity in English, French, and German alternately. We listen and admire, to keep our eyes open. The streets of Rome are now lighted pretty well, though for a long time the Pope was opposed to the admittance of even *gas*light within his city. Ah! old man, another kind of light has now gained an entrance in spite of you, and "such a light as by God's grace shall never be put out!"

In all the windows "red, white and green" were flaunted conspicuously as if to taunt the "infallible" with his weakness. Joy reigned supreme: and peans of victory were everywhere heard, or tokens of it encountered. In our very hotel, we were confronted with the laurel-crowned bust of Victor Emmanuel, standing in the porch.

Next day being *Sabbath*, we repaired betimes, like the best of Catholics to St. Peter's, where mass was to be performed. On our way we had to cross the many-statued bridge of St. Angelo and to pass the gate of the mighty castle at its further end. Beneath flowed old Father Tiber as he has done from time immemorial; but his stream was confessedly neither peculiarly limpid nor remarkably majestic. High Mass was of course conducted in an impressive manner. We saw the mummeries of Romanism at their fountain-head. The gorgeously-robed priests were "neither few nor small"—fat, lolling fellows, more given to feasting than fasting apparently. The solemnity of the service did not make them forget to enjoy their pinch of snuff betimes. At one point in the performance, the Cardinal placed his hands impressively on his neighbor's shoulders, who in turn laying his on the shoulders of the next, till the blessing had permeated all the priesthood present. Whence it came originally, I don't know. Probably from the little crucifix. Then all knelt reverently down, and the Cardinal read something from a book, while we, almost alone, were left standing in this house of Rimmon. Among the spectators rather than audience, for they understand not what they hear, were some soldiers in Italian uniform—an unwelcome apparition for the denizens of St. Peter's! We soon returned to our hotel, impressed in a different way from what the priests intended, and spent the rest of the day in a more edifying manner.

Next day was chiefly devoted to a review of the military situation, the details of which it is needless to give. Within the city were about forty thousand soldiers, many of them earnestly engaged in sight-seeing. Rome! how familiar the name to all of them, but how few had ever hoped, in their fondest dreams, to set eyes on the mystic city, whose soldiers in former days held the whole world at their feet. "Viva Roma Capitale d' Italia" is the motto of the day, expressed in placards, Italian rosettes, pennants, and busts, and the loud huzzas of the populace. The priests alone are wroth at the recent changes, and even some of them are fraternizing with the soldiery. I pass over our drive round the walls to several of the gates, at which the troops knocked for admittance last week, and got it after pretty hard tapping, in some cases, as we easily concluded from the surroundings. The *Porta Salvia* and *Porta Pia* were terribly battered. We came to the Campagna: and there encamped on the plain at our feet, lay thousands of Italy's choicest troops. Descending, we walked

through the encampment and saw the groups of soldiers, the long rows of artillery, the white tents, the remains of camp-fires, and the various other elements which go to make up the picture of a real, living, military camp. Far across the plain, lay "*Supinum Tibur*," modern *Tivoli*, whose fountains and delights are so often sung. We now drove back towards the *Vatican* which, however, we could not enter, so we looked into *St. Peter's* for a moment, and then, reserving the thorough inspection of both for another day, we set out for the *Catacombs of San Sebastian* in which the persecuted Christians were wont to find refuge. These lay beyond the walls, and this caused a fresh disappointment. The *Porta Appia* leads out to the Catacombs, and hence is sometimes called *San Sebastiana*. Here to our chagrin we found traces of the Zouaves' activity in the shape of a huge mound of earth with which the door had been barricaded against the opposing forces. Though this heap was now being removed, the operation was to take five hours more, so we had just to return by the way we came. Such are the hardships of war!

But before we had proceeded far, we stopped, at our driver's suggestion, by a modest-looking door, opening through the long dark wall which lined our road. In answer to our summons, a young man came; and we, provided with candles, accompanied him down a narrow passage into the earth's interior, where he speedily pointed out to us the tombs of some of Rome's greatest generals—the mighty *Scipios*. What a narrow space suffices now for him who vanquished Carthage! After viewing these ancient sepulchres and part of the *old* Appian way, and having cracked our crowns a few times on the humble roof, we emreged once more to the light of day. Here the young man showed us some curious old coins and relics found below.

The *Church of St. John of Lateran*, where we next halted, is called the "head and mother of Churches," and, so far as magnificence goes, it has good reason for claiming such a title. Here the Popes are crowned and consecrated, and here, too, they hold private mass. The statues of the twelve apostles, each fourteen feet five inches in height, are all very striking. Paul is in the traitor's room, and is certainly far from being "in presence weak" in the Lateran. Above are ranged paintings from the life of our Saviour; and above these again are finely executed scenes from Old Testament history. The ceiling, over all, is richly ornamented. Besides the church itself, there is a small chapel leading from it, which like it is constructed of different colored marbles, and is well worthy of a visit. It was raised by the family Corsini, and is from them named *Capella Corsini*. Its elegance may be imagined, when, though itself small, its cost is stated at £400,000! ($2,000,000.) Down a stair we saw a most wonderful statue—a representation of the dead Christ in the arms of Mary—the whole chiselled from one large block of marble

Omitting all mention of the *Lateran Museum* (shown us by a bustling, enthusiastic but not wholly disinterested little man) and of the *Church* of *Santa Croce*, where they profess to have part of the Saviour's cross, we pass on to notice the *Pincian Gardens*, on our way to which we passed the Quirinal Hill and the Palazzo Barberini. Parting with our driver, we enjoyed a stroll in the gardens, which make an excellent promenade for the Romans, and from their elevated situation, afford an admirable view of the whole city and its environs. In the centre of a great marble basin in the principal walk, is a striking statue of Pharaoh's daughter finding Moses in the ark of bulrushes. From our coign of vantage, we obtained a much better idea of the general plan of the Eternal city than we had before. It is divided into two sections by the Tiber—the *Leonine City* and the *Trastevere*. the former comprising St. Peter's and the Vatican. One thing which cannot fail to strike the observer, on his first general view of Rome, is the immense number of her churches. Of these there are no fewer than three hundred and sixty-four. Build one more, and the Roman might have a new church for every day in the year. It is emphatically a "city of churches." The saying, usually so false, has perhaps here for once a true application—"The nearer the kirk, the farther from grace." But the time of evening malaria drew on apace, so, descending from the gardens into the Piazza

del Popolo, we found rest and refuge in our hotel.

Next morning we visited the studio of a well-known Scotch photographer —Mr. McPherson—who had for upwards of thirty years been prosecuting his art in the city. Securing some of his incomparable views of Rome, we set about our proper business at present—sight-seeing. And first we drove through the San Paolo gate to the extra-mural *Church of St. Paul*, which should certainly be neglected by no visitor to Rome; for its interior almost surpasses in splendor St. Peter's itself. It is constructed of the most beautiful marbles of all colors. The floors are of the most ornate description, and each of the many pillars is of great value. Besides those of marble, there are two long rows of Baveno granite pillars. The magnificent canopy, covering the altar and supported by four great alabaster columns with malachite base, was presented by the Pacha of Egypt. There are two remarkably fine statues—the one of Paul, after whom the church is named, and the other of Peter with his keys. As the story goes, Paul was beheaded and buried here. Tradition says, that the three fountains had their origin at his execution; the head rebounded three times, and a fountain sprang from the earth at each of the places! The portraits in mosaic round the walls of the church represent all the Popes, beginning with St. Peter, whose likeness no doubt is *very* exact. Having spent a very interesting time in St. Paul's, we drove next to the *Catacombs of San Sebastian*, which we managed to enter this time. A comfortable-looking priest was our guide. He led us, candle in hand, down the narrow subterranean passages, on each side of which were ledges containing the graves of martyrs and popes. We saw one of the small underground chapels, where the little band of persecuted Christians used to assemble and cry to the Almighty from the depths. How helplessly at the mercy of the priest we felt as he led us through the dark labyrinth, and how easily he might have moved away, leaving our Protestant bones to rot all unseen in some dingy corner! But his clemency was greater than might have been anticipated, and we soon again issued with him into the clearer atmosphere of the church above the Catacombs, and driving quickly along the famous Appian Way, entered the city by the much-battered Sebastian gate, which we had found blockaded on the inside the day before. Stopping at the *Baths of Caracalla*, whose ruins are among the most massive remains of old Rome, we spent some time in examining them and watching the excavations which are still being carried on. Here and there the trunk of a statue, or some old coin was coming to light again. Many of these relics have already been removed to the Vatican Museum.

We were next conveyed to the *Capitol*, once the pride and protection of Rome, and still retaining somewhat of its ancient majesty. Ascending the well-known flight of steps we reached the Square at the top, the Piazza del Campidoglio, where soldiers as usual were hanging about. On the equestrian statue in the centre was hung the flag of Italy. Rome's Capitol in the hands of Cisalpine Gauls! In the Capitoline Museums are preserved some remarkable statues of old mythology, such as those of "*Mars*" and the renowned "Capitolian *Venus*." The "*Gladiator*," too, is a much valued work of art. Another of Rome's enthusiastic old gentlemen showed us through the "Conservatorium," where, among other things, we saw the familiar statue of the *She Wolf* suckling *Romulus*, the city's founder, and his inconsiderate brother *Remus*. Visits to one or two of the churches ended this day's sight-seeing.

The next morning, we hired a guide, a spry little man, who had all Rome at his finger ends. He knew English, moreover, wonderfully well, and knew equally well how to please his English visitors. So under his conduct we drove up the Quirinal Hill, and past the splendid Fountain of Trevia to the gardens and gallery of *Prospigliosi*, a Roman noble. In the latter we saw the splendid picture of "Aurora," by Guido Reni.

The Pope's Quirinal Palace was near at hand; so by our guide's permit we got admission. By the gate the renowned Swiss Guards were still standing, left here by the courtesy of the Italians. They are all fine stalwart men, arrayed in gorgeous uniform. Shown through the palace we saw the Pope's

own bed-room, sitting-room, and throne-room, and the balcony from which he has so often addressed the gaping crowds below. The room of Pius VII. is also shown where he breathed his last. In all the rooms there are the choicest paintings, chiefly on religious themes, and many of the walls are adorned with elaborate hangings of tapestry.

Neither the Church of *San Maria degli Angeli*, containing the tomb of Salvator Rosa, nor that of *San Pietro*, whose wardens profess to have the chain with which Peter was bound, delayed us long. The latter holds a remarkably striking and life-like statue of *Moses*, by Michael Angelo, and its handsome Corinthian pillars were supplied by the *Baths of Diocletian*—whose ruins, though of prodigious size, are for the most part still underground. This is a peculiarity of Rome generally, that many parts of the ancient city lie under the modern, which has been raised, by accumulation of rubbish, some twenty feet higher in level than the Rome of Cæsar, and Horace, and Cicero. At almost every step here, one is treading over classic ground. Near the Baths, we passed a body of Italian troops leading along a number of disarmed Zouaves—sulky, scowling fellows, in loose grey uniform. The Zouaves are excellent soldiers, of all nationalities,—German, French, English, and Irish,—being volunteers prompted by regard for the Pope to offer him their services.

Along the road a short way, we got a fine view of the Coliseum, and then we stopped at the *House of Nero*, which was built over the remains of Messina's villa. Above the ruins of Nero's House, again, Titus raised what he called Nero's Palace. Rome has been built seven times, according to our guide, so that now it has reached the complete number, which is satisfactory. The Palace had two distinct sections, for summer and winter. Its ruins are well preserved. Some pieces of sculpture are exhibited, and on the walls of the Crypto Portico, we saw by the aid of candles on long poles, frescoes of nymphs and satyrs, and such like beings. In another apartment was shown a medallion with Nero's portrait, and the Roman eagle upon it. The building is 1800 years old, and its excavation commenced in the time of the great Napoleon.

We looked into the *Church of San Clemente*, noted as being the oldest in Rome. The old Church lies underneath the modern one, and strange to say, its existence was undiscovered till 1866! How often do men here walk over some spot of intense interest, *without knowing it.*

An *ancient Obelisk*, covered with hieroglyphics, next attracted our attention. It was brought from Egypt by Julius Cæsar, and is said to be 5,000 years old. Accordingly, it had been in Egypt about the time of Joseph, and if so, old Rome herself is but a child in years compared to it! Rome spoke of this obelisk as old; we speak of Rome as old; and as the ages roll on, the time may come when men speak of the British Empire as old, and of us as its antiquated and primitive inhabitants! Whether the day shall ever come when the Edinburgh Castle Rock, surmounted by crumbling battlements, and the ivy-bound pillars of the Academy of Art, situated in a tangled grassy jungle, once known as Prince's Street Gardens, shall be visited by curious antiquarians from some highly civilized nation in the South Seas—we cannot tell; but certain it is that this does not seem more strange to us than it would have been to the ancient Roman to have been told that in the distant barbarous Isles of Britain there would hereafter be established a nation more enlightened than his own, and whose sons, returning from mighty Rome, would have to speak of the RUINS of a system once so solid and so great!

At the *Scala Santa*, or as it is also called, *Pilate's Staircase*, brought from Jerusalem by Titus, we saw several poor creatures at their penance. On this staircase Pilate is said to have brought Jesus forth to the multitude. Therefore each step is holy to the devotees; on each a kiss is bestowed, and a prayer muttered. We saw a lady and her little girl thus engaged. Would that they were all like Martin Luther, when, on this very stair, he heard for the third time in his life the words sounding in his ear—"The just shall live by *Faith!*" And with that his bodily penance was at an end: he rose from his knees, left Rome and the abominations he saw

there, and began in earnest his great Reformation work.

The *Colosseum* was our next resort. This colossal structure is of all Roman ruins the most massive and imposing. It was reckoned one of the wonders of the world. Titus and Vespasian were its builders. It is circular in shape, and its immense arena measures 1,641 feet in circumference. The four-storied wall is 157 feet high. On the inside, terraces for the spectators ascend from the ground upward. The seats for the Emperor, Senators, Vestal Virgins, the people, and slaves, were pointed out to us. In these there was accommodation for no fewer than 100,000 spectators, who, like Diocletian, feasted their eyes with savage delight on the brutal scenes enacted here for their amusement. Many a Christian had here to contend with hunger-maddened wild beasts, as Paul did at Ephesus. The guide showed us the den in which the brutes were confined for three days before the feast. Every care was taken that the infuriated animal, as he came howling forth, should not mistake his victim, or wreak his vengeance and glut his savage hunger on the scarcely less ferocious animals in the galleries. *Their* lives were valuable; the gladiator's worthless—except for the day's sport! Sometimes the Colosseum was flooded with water, when rowing matches were to be held. Close by is the fountain-basin of *Meta Sudante*, where, as the name implies, surviving combatants cleared themselves of *sweat* and blood.

Near at hand is the *Arch of Constantine*, adorned with statues of the four kings whom he subjugated. Through it led the great triumphal way.

Hard by, stands another majestic arch, that of *Titus*, erected to commemorate his triumph over the Jews. On it is carved a representation of the triumphal procession with the candelabra and other plunder from Herod's Temple.

Next comes a great cluster of interesting ruins:—the *Basilica of Constantine*—the *Temple of Peace*, with its three arches—the *Temple of Faustina*, with its majestic marble pillars—the *Temple of Romulus and Remus*—the *House of Cicero*, and the *Temple of Castor and Pollux*. All these let us pass without comment. But now behold the great *Roman Forum*, divided into Basilica Æmilia and Basilica Julia; the former now underground, the latter open to heaven. Around this spot is centered our greatest interest as we reflect on the glorious deeds once enacted here, and the mighty men who here have played their part, but have long ago made their exit from this world's stage. Happily for us, it is true that all the good they did has not been interred with their bones, and along with much evil there has been handed down from them to us in these latter times, much that is to be admired and imitated. What a strange feeling comes over one when gazing dreamily on these ancient ruins! Here it is that the incomparable Cæsar was basely murdered by the loyal but misguided Brutus and his less worthy followers; here that the stern unflinching Cato hurled his keen philippic against rival Carthage; here that Cicero, the great and good, enthralled the listeners by the magic spell of his eloquence. But now all that is over: the crumbling stones and creeping lizard tell of nought but desolation and decay. Those walls once sounding with the forensic eloquence of Rome's mightiest orators and statesmen, which listened once as the fate of kings was trembling in the balance, now echo nothing better than the dismal hoot of the midnight owl—notes sadly consonant with the cry sent forth by the surrounding desolation which eloquently speaks of the vanity and transiency of all human dignity and glory! The *Arch of Severus;* the *Temples of Jupiter and Saturn;* the *Wall of Caligula* on the Palatine Hill, where the *Palace of the Cæsars* was, formerly connected with the Capitol by a wooden bridge; the *Capitol* itself, at the end of the Forum, now so much changed from the glorious ancient citadel:—these all have the same sad tale to tell. The iron constitution, the military despotism, the mythological worship, the constructive energy, the forensic tact of Rome are gone—for ever.

Not far from these ruins stands the infamous *Tarpeian Rock*—where many a criminal wretch, and many an innocent man, have been hurled headlong. But to such an extent has the rubbish beneath accumulated, that a fall from the Rock *now* would be no great ca-

lamity. Near at hand, too, is the *Mamertine Prison*, where Catiline's accomplices were strangled during Cicero's Consulship. The bottom cell could only be entered by dropping from a hole in the roof, so that, once in, the prisoner could never hope to escape unaided from his horribly dark dungeon. St. Peter is reported to have been confined here, and a hole in the wall is shown which the Apostle's head had knocked in it as he descended the stairs! Now we all know that Peter was a pretty hard-headed man, but not so hard as this; he was impetuous, but not likely after all to use his head as a battering-ram! We know he was *head*-strong enough at one time, but not that he was so strong-in-the head as to knock a large hole in a massive prison wall! But such is the tradition, so we *must* believe it.

After visiting an *Academy of Arts* and finding the Pantheon closed against us, we drove up the *Janiculine Hill* (modern Granicolo), once fortified by Ancus. From its summit we had a survey of the entire city, and from a point of view wholly different from the Pincian. Getting beyond the walls by the *Porta Pancrazio*, by which the French entered in 1849, and which the Italians also smashed last week, we drove round some distance till we re-entered by the *Piazza of St. Peter's*, which pictures have rendered so familiar to all. Fronting us in the centre stands the mighty Dome, towering aloft in the azure Southern sky; on both sides of it are the splendid rows of pillars which form a sort of semicircle, giving shape to that end of the piazza. In the centre of the spacious square, a lofty obelisk is reared, brought from Egypt at the instance of Caius Caligula. Superb fountains playing on both sides of it, give cheerfulness and quiet beauty to the scene.

Once more we entered St. Peter's itself, which I shall not attempt to describe. Words, however much better than any at my command, could never at all realize the picture to one who has not himself seen it. The marble floors and walls, the splendid roof, the magnificent statuary, baffle description. The general effect is in the highest degree sublime. St. Paul's, London, cannot be compared with it for size or splendor. Peter is, of course, the presiding genius of the place. There are statues of him everywhere, with the keys of hell and of death—which Romanists have committed to his trust. Round the dome and along the walls are inscriptions of an appropriate kind, in Latin. Printed in huge characters, they cannot fail to catch the eye. One of the most prominent is the misapplied passage—"In es Petrus," &c. "Thou art Peter, and on this rock will I build my Church." Keys and mitres are seen without number. In the end of the Church is St. Peter's chair, a very massive one, held up in the hands of four sturdy Bishops. Were the bishops alive, their efforts to "support the chair" would doubtless be less unremitting! The monument erected by Canova to those staunch papists, the *Stuarts of Scotland*, is beautiful and strangely interesting; and also the statue of the Virgin and Dead Christ, chiselled by the youthful hand of Michael Angelo, when he was only twelve years of age. The bronze statue of St. Peter receives much devotion from all true Catholic visitors. These seem to esteem it to be their duty to kiss the toe, which they certainly do most conscientiously, to the sad dismemberment of the poor Apostle, whose toe has in course of time been almost kissed away. Just as a continual dropping wears away stone, so a continual kissing seems to cause hard bronze itself to vanish and disappear. What a potency therefore is in a kiss! But some of the worshippers are remarkably wary as to how they proceed with their osculations. Thus one man whom we observed, first wiped the foot, then kissed it, and then spat upon the floor. Much good it had done him at least! The history of this so-called statue of St. Peter is peculiarly instructive, as illustrating the origin of the whole Romish system. Though the priest don't say so, this same statue was once the image of Jupiter Olympus, sent from heaven; but now the thunderbolt is removed from his hand, the keys have taken its place, and thus we have St. Peter to the life! The Pagan *god* has developed into the worshipped saint, in which capacity he receives as devout adoration as before. And what a gorgeous temple he has now! The building of his Basilica cost ten million pounds, and six million pounds a year are required to keep it up.

But now we betook ourselves to another temple, the most complete and important of all Rome's ancient temples—the *Pantheon*, temple of all the gods. So entire is its preservation, that the fine circular building, (though deprived of its silver roof, which covered the round central hole through which one can now see the canopy of heaven), remains very much as it was in days of old. Therefore it has been utilized, and converted into a professed temple of the living God. Again, a fitting emblem of the Romish Church; Satan's clever adaptation of ancient Paganism, baptizing it anew as Roman Catholic Christianity, thus changing the heathen temple into a Christian Church, and as truly, by his cunning devices, transforming the Church of God into a counterfeit,—a Pantheon of idols, saints, and images, after the perfect similitude of ancient idolatry. His habitual work is counterfeit, and here is his masterpiece. Among the objects of interest within the Pantheon, (which as a building is unique), Raphæl's tomb was perhaps the chief. Here ended the day's sightseeing.

Next day we took it milder. Our intention to see the shops in the morning was frustrated, as they were all shut, because of this being a fête-day. The Palazetto Borghese was also closed, so we directed our way to the *Corso*, or principal street of the city, where we inspected the grand *Church of San Carlo*. Thence we drove to the curious old *Temple of Vesta*, where once the Virgin priestesses kept the eternal fire burning in honor of the Goddess of the Hearth. The "eternal fire" is long since extinguished, and not even the ashes remain! The temple, whose construction dates two thousand years back, is a circular building surrounded by tall marble pillars.

We next saw the *Cloaca Maxima*, the great sewers or water conduits, which still testify to the enterprise which characterized the internal administration of Rome, even five hundred years before the time of Christ. They were strongly built of three arches, one within the other. The whole city was intersected with these subterranean passages, whose dimensions were such that Agrippa could navigate them in a boat while superintending the cleansing of the sewers.

At a considerable distance from this, we came to the *Pyramid of Caius Cestius*, near the Porta Paolo. Entering the dark interior of this ancient structure, we saw the old frescoes painted on the walls eighteen centuries ago. Near by is the *Protestant Cemetery*, where not a few of our countrymen are interred. It is a calm and peaceful resting-place; but even here there was a guard of Italian soldiers. Among the graves, two were conspicuous: that of the youthful and talented Keats, (died 1826, aged 25), with the inscription he himself dictated: "Here lies one whose name was written in water;" and the grave of the still more talented and more unfortunate Percy Bysshe Shelley, whose ashes, after his remains had been burned at his own command, were deposited here 1822, in the 30th year of his age.

We next posted off to the Vatican, but no entreaties of ours could gain us an entrance; so we applied to the British Agent for the Foreign Office, and also to the British Consulate, in order to have their influence exerted in our behalf. At the latter we received some encouragement. The Consul, an affable old gentleman, said he knew the General of the army, and assured us of his best endeavors to gain admittance for us. But alas for all promotion by interest! We found next day, on calling at Palazzo Poli, that all the Consul's efforts had been as unavailing as our own. But while deploring the fact that we have been unable to see the Vatican Museum, we try to console ourselves by the reflection that we have been privileged to see Rome in circumstances of no ordinary historic interest. The remainder of Thursday was spent in the spacious *Borghese Gardens*. Several thousand troops marched past us there; their steady tramp, tramp, keeping time to the monotonous rattle of the kettle drums which were beat at intervals of a few hundred yards all along the line. Though consisting of only several regiments, the line seemed to us almost interminable. How difficult then is it to conceive of an army such as those which fought around Sedan not long ago! But the shades of evening were beginning to fall, so after enjoying a short walk in the

Pincian Gardens, and another view of the city stretched beneath, we returned to our hotel in excellent trim for a good *Table d'Hôte.*

Friday was again a comparatively idle day. The forenoon was spent in visiting the picture galleries of *Palazzo Barberini* and *Palazzo Borghese.* The latter is especially fine, though, to be sure, the number of madonnas, here as elsewhere in Italy, *is* somewhat tiresome. In the afternoon we had a last look of St. Peter's. Its beauties grow upon us the oftener they are seen, and some remain altogether undiscovered at first. Thus we did not observe till today the doves and olive-branches which adorn the whole interior of the edifice. The confessionals too had almost escaped notice. These are set apart for people of every kindred and tongue, English among the rest. We did not trouble "the praste," however. The door of the Æcumenical Council Hall was closed. And not only the splendor but the *size* of St. Peter's grows upon one. At first, such are its admirable proportions, the dome is somewhat disappointing. I mean the exterior. It does not in point of fact seem any higher than St. Paul's, London, though of course the difference is considerable, the dome of St. Peter's being fifty feet wider and sixty-four feet higher than that of St Paul's. No doubt the ponderous structure of the Vatican ranged alongside, detracts a good deal from the apparent greatness of the Basilica. The superior size of St. Peter's is manifest in the *interior*, from marks on the floor indicating how far St. Paul's and Milan Cathedral respectively would extend. A considerable part of the six hundred and thirteen feet, which go to make up the entire length of the floor of St. Peter's remains over. The height of the cross on the top of the cupalo is four hundred and thirty-five feet. So much for statistics. The rest of the day was pleasantly spent among the Roman shops, where we provided ourselves with various appropriate souvenirs. And then on

Saturday, leaving Hotel Allemagne in Via Condotti, where every attention is paid to the comfort of travelers, we drove to the station, and soon, bidding adieu to Rome itself, were steaming along the bleak and sandy crest—*northward Ho!*

Fedele.

Among the Alban hills, which are situated some miles from Rome, a lad was tending his father's goats, when his eye caught the glitter of arms in the distance, and he knew at once that the King of Etruria, who had threatened to make war upon the Roman republic, was about to carry out his threat. Without waiting to communicate with his friends, he set off at the top of his speed towards the great city, to warn its inhabitants of their danger.

Lithe and active, the little brown mountaineer went bounding down the slopes, and across the wide marshy plain, bestrewn with huge fragments of rock, and intersected by sluggish streams and reedy morasses, amid which the red-eyed buffaloes lurked. On he sped, as fast as his sinewy legs would carry him, but he had a long way to go; the sun was scorching—there was no pleasant shade of leafy trees to shelter him from its fierce glare, nor any sweet cool water to refresh him, for all about it was unfit to drink, being brackish and muddy. Through a dreary desolate region he had to go. His limbs were ready to sink under him, his thirst almost intolerable; yet the lad's courage did not fail—he kept bravely on, and at length entered the city gate, through which he passed, and ascended the hill to the capitol, where the senate of the republic held its sittings. He was just able to whisper the fatal news; then he sank down, and complained of a sharp pain in his foot, on examination of which it was found that a thorn had penetrated very deeply beneath the skin. It was necessary that this should be extracted, and the lad died under the operation. Grateful for such a noble deed of devotion to his country, the senate decreed that henceforth all their gate-keepers should come from Vitrochiano, the boy's native village, and that they should be called *Fedele*—the faithful.

How imperishable is the memory of a good deed! In the beautiful city of Florence there is a marble bust of this lad Vitrochiano, in the act of extracting the thorn from his foot; this is not strictly in accordance with historic truth—he was too much overcome by fatigue to attempt this.

The Sunday-School Department.

THE strength and results of three years' work of the Reformed Church in the United States are as follows:

There are 6 Synods, 45 Classes, 679 ministers, 1,367 congregations, 147,546 members, 90,383 unconfirmed members, 1,872 adult baptisms, 39,077 infant baptisms, 26,726 confirmations, 11.194 received by certificate, 120,436 communicant members, 2,319 excommunicated and erased from the roll, 5,154 dismissed by certificate, 14.126 deaths, 1,233 Sunday-schools, 89,828 Sunday-school scholars, $207.476.32 benevolent contributions, $1,328,314.95 contributed for congregational purposes, 178 students for the ministry.

In these 1,233 Sunday-schools we can count on an average 25 teachers and officers to each School, which would give us 30,825 Sunday-school workers. It would be interesting to have the aggregate report giving the whole number of books in the libraries, the whole amount of their contributions, and the number of teachers and of Sunday-school scholars confirmed. As the Sunday-school is one of the most important departments of Church work, would it not be well for the proper authorities to open a few more columns in the statistical tables of the Classes in order to secure such reports?

SUNDAY-SCHOOL Excursions and Pic-nics are engaging the minds of many Sunday-schools again. It is natural that young people, and older ones as well, in this pleasant season of the year, should seek innocent enjoyment on grassy lawns and in shady groves. Many thousands of little ones all over the country eagerly inquire, Will we have a Pic-nic? It is to be regretted that these out-door Sunday-school gatherings are sometimes perverted to improper uses. Plays damaging and disgraceful are indulged in. In some sections Pic-nics are held on Sunday. Bands of music, special excursion trains, and other methods are resorted to, to gather a large crowd. Scenes of disorder and disgraceful commotion take place. And in the name of the blessed Sunday-school cause, the Lord's day is desecrated; the children witness examples of immorality, and are taught their first lessons in disregarding the law and institutions of God. If your School shall hold a Pic nic, see well to it that it will be conducted in a manner suited for the religious benefit of the children and youth; and under no consideration allow your School to hold a Pic-nic on Sunday.

THE Scripture selections for the GUARDIAN Sunday-school Lessons from the first Sunday in July till the first Sunday in December, will be taken from the book of Judges. Our Sunday-schools ought to study the Old Testament no less than the New. It is expected that hereafter a part of the year will be devoted to one, and part to the other.

APPLETON'S JOURNAL has the following very musical paragraph on the house wren:

"His summer life seems to be more than half song. He will sing in the warmest noontide hours, when other birds are silent. He will sing on cloudy days, when others are moping. But perhaps his choicest, most gleesome, most musical melody, is sung after a shower, from the head of some tall weed, and beneath the rainbow. He sings for the pleasure of his wife. He sings for the instruction and entertainment of his numerous little family. Sometimes one sees him flying toward his nest with a very eager, busy look, as if occupied with some affair of vast importance; in another moment he is out again, perched on the same twig where you have often

seen him singing as if music were his only object in life. Nevertheless, he is anything but an idle creature, a regular busybody in fact, a great builder of nests, a very kind husband, and an excellent father to his comical little children, who cluster together full of fun and play, but rather helpless, and who are watched by their parents and fed by them long after they have left the nest. And, happily for us through all his family cares he sings away merrily beneath our windows, ever generous with his music."

"ONE DAY," says Bronson Alcott, "I called up before me a pupil eight or ten years of age, who had violated an important regulation of the school. All the pupils were looking on, and they knew what the rule of the school was. I put the ruler into the hand of that offending pupil; I extended my hand; I told him to strike. The instant the boy saw my extended hand and my command to strike, I saw a struggle begin in his face. A new light sprang up in his countenance. A new set of shuttles seemed to be weaving a new nature within him. I kept my hand extended and the school was in tears. The boy struck once and he himself burst into tears, and I constantly watched his face, and he seemed in a bath of fire, which was giving him a new nature. He had a different mood toward the school and toward the violated law. The boy seemed transformed by the idea that I should take chastisement in place of his punishment. He went back to his seat and ever after was one of the most docile of all the pupils in that school, although he had been at first one of the rudest."

INCIDENT OF THE WAR.—A Southern paper says: During the severe bombardment of Atlanta, a lieutenant of one of the Alabama regiments was surveying the lines, accompanied by two privates. Suddenly the well-known cry of "mind the shell" is heard, but rather too late, and, as the shell struck the parapet, the lieutenant and his two men jumped in one of the rifle-pits on the other side of the parapet, but had hardly reached his place of fancied security, when another cry is heard: "Lieut. mind the shell," as the shell bounded from the parapet into the very pit where our three men were squatting. At that moment one of the privates, who was over his lieutenant, seeing the death-dealing missile reaching its explosive points, extended his arms over his officer and murmured, "Lieutenant, we are gone, but I may save you." These were his last words. The shell burst. One of the privates had a leg shattered, and the lieutenant held in his arms the mutilated body of the other, whose death had saved his life.

A BOY once found some nuts in a jar. Like all boys, he was fond of nuts, and was glad to hear that he might put his hand once in the jar, and have all the nuts he could then take out. He thrust his hand down the neck of the jar, and took hold of all the nuts he could. When his hand was quite full he did his best to draw it out of the jar. But the neck of the jar was small, and his hand was so full of nuts that he could not draw it out. He felt so sad that tears fell from his eyes. A friend near him told him to let go half the nuts. He did so, and then drew out his hand with ease. We shall find it so in life; men lose all if they try to get too much.

Which Loved Best?

"I love you, mother," said little John;
Then, forgetting his work, his cap went on,
And he was off to the garden swing;
And left her wood and water to bring.

"I love you, mother," said Rosy Nell;
"I love you better than tongue can tell."
Then she teased and pouted full half the day
Till her mother rejoiced when she went to play.

"I love you, mother," said little Fan;
"To-day I'll help you all I can;
How glad I am that school doesn't keep!"
So she rocked the baby till it fell asleep.

Then stepping softly, she fetched the broom,
And swept the floor and tidied the room;
Busy and happy all day was she,
Helpful and happy as child could be.

"I love you, mother," again they said—
Three little children going to bed.
How do you think that mother guessed
Which of them really loved her best?

SCRIPTURE LESSONS.

JULY 7. LESSON XXVII. 1878.

Third Sunday after Trinity. Judges ii. 1–5.

THE ANGEL OF THE LORD AT BOCHIM.

1. And an angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you.
2. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?
3. Wherefore I also said, I will not drive them out from before you; but they shall be *as thorns* in your sides, and their gods shall be a snare unto you.
4. And it came to pass, when the angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice, and wept.
5. And they called the name of that place Bochim: and they sacrificed there unto the Lord.

QUESTIONS.

Verse 1. Who came? Who is the *Angel of the Lord?* Whence did he come? Where is *Gilgal?* Where Bochim? To whom did he speak? In whose name? What three facts did he refer to in this first verse?

2. What were the people of Israel *not to do?* What is a *league with the inhabitants?* Who were those inhabitants? How about their *altars?* What did these represent? Was the religion of these first inhabitants to be rooted out? Why? Had the Israelites done the will and command of the Lord in the two respects referred to in this verse?

3. *I also said*—who? Would the Lord now drive these idolatrous people out? What were they to be to the Israelites in the future? How *as thorns?* How were their idol gods to be *a snare* unto them?

4. What effect had the words of the Angel of the Lord upon the people? Did they feel that it was true what he said? See chapter i., where it is described how the old inhabitants of the land were allowed to remain. Now they are told this disobedience will tend to their hurt. Hence their sadness.

5. What did they call the place? What does *Bochim* mean? And what act of worship did they now engage in? Why, doubtless?

CATECHISM.

XXVII. Lord's Day.

72. Is then the external baptism with water, the washing away of sin itself?

Not at all; for the blood of Jesus Christ only, and the Holy Ghost, cleanse us from all sin.

73. Why then doth the Holy Ghost call baptism "the washing of regeneration," and "the washing away of sins?"

God speaks thus not without great cause, to wit, not only thereby to teach us, that, as the filth of the body is purged away by water, so our sins are removed by the blood and Spirit of Jesus Christ; but especially that, by this divine pledge and sign, He may assure us that we are spiritually cleansed from our sins as really as we are externally washed with water.

74. Are infants also to be baptized?

Yes, for since they as well as the adult are included in the covenant and Church of God; and since redemption from sin by the blood of Christ, and the Holy Ghost, the author of faith, is promised to them no less than to the adult; they must, therefore, by baptism, as a sign of the covenant, be also admitted into the Christian Church, and be distinguished from the children of infidels, as was done in the old covenant or testament by circumcision, instead of which baptism was instituted in the new covenant.

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1. Pardoned through redeeming grace,
In Thy blessed Son revealed,
Worshiping before Thy face,
Lord, to Thee ourselves we yield.

2. Thou the sacrifice receive,
Humbly offered through Thy Son;
Quicken us in Him to live;
Lord, in us Thy will be done.

3. By the hallowed outward sign,
By the cleansing grace within,
Seal, and make us wholly Thine:
Wash, and keep us pure from sin.

4. Called to bear the Christian name,
May our vows and life accord,
And our every deed proclaim
"Holiness unto the Lord!"

COMMENTS.—The history of the Jews as the ancient chosen people of God carries with it everywhere a strong interest to all thoughtful persons. In a general way, it abounds with instruction. But in addition to this, its relation to the kingdom of Christ is such that it stands out as one continuous symbol, both of the history of this kingdom and of the life of the individual members of it. What has been thus will be again, if not in outward form, yet in inner principle and consequent results. So throughout in the Lesson before us, as we shall see in studying it.

1. *The Angel of the Lord.* See also Genesis xxii. 11 and 15, where the Angel of the Lord appeared unto Abraham; and Exodus iii. 2, where he appeared to Moses "in a flame of fire, out of the midst of a bush." Angels are *messengers* sent by the Lord. In our Lesson, as in the cases quoted, the Angel is a special messenger sent to make known the will of God. He speaks in the name of the Lord. At *Gilgal*, a place near Jericho, the first encampment of the Israelites had been, and there a memorial of twelve stones had been set up, commemorating their crossing the Jordan. It remained for centuries the great place of the nation's assembly (ix. 6 and x. 6, 43). Here the Tabernacle was pitched until it was removed to Shiloh (xviii. 1). And here the Lord had been consulted formerly by the High Priest. *Bochim* means *weeping*, or the weepers. Here the people now seem to be encamped. Hence the Angel of the Lord comes to this place and meets the people, to deliver unto them the message of God. It is nowhere else mentioned in Scripture. It was situate north of Gilgal. The message was doubtless delivered to the High Priest, to whom the Lord revealed Himself; and he delivered it to the assembled people.

2. In the foregoing verse, stress is laid on the fact, that the Lord had brought Israel out of Egypt and given them the land in which they now dwelt; not their own wisdom nor their own might. And His "Covenant" with them was one which *He* would "never break." But now how about the *conditions* on which this all rested? These are here enumerated—at least those which are of immediate concern. The Israelites were to make "no league with the inhabitants of this land," and to "throw down their altars." Respecting these two matters, the Lord says, "Ye have not obeyed my voice," and asks, "Why have ye done this?" "A league" in this case is equivalent to a treaty, or arrangement, or agreement. The *altars* were the emblems of their religion, and used for offering sacrifices to their idols, and so for perpetuating their idolatry. Plainly the Israelites had not fulfilled their part of the "Covenant" with the Lord their God. They stood guilty before His face.

3. *I also*—the language of the Angel here is as though the Lord Himself spake directly to the people. His words are the just sentence they had earned for not being true to their calling and their covenant with God. They had left the idolaters and their altars in the land; they were to suffer the consequence of this. The Lord would not interfere in this case to save them from their own folly. *As thorns* prick the body, so were these "nations" they had spared, to worry in the future their own national life. *A snare*, a thing to entrap, should the gods, the idols, of these heathen tribes be to their religious life. And all this the subsequent history of the Israelites abundantly verifies. The evil seed sown sprang up and bare fruit "after its kind." It is so always.

4. The message of God went home to the hearts of the people, who "lifted up their voice, and wept." *Lifted up* implies strong feeling. There was sorrow here for sin, and doubtless repentance. That was necessary, and acceptable to God, too. But the evil consequence remained. And that it always does with us, too, after sorrow and repentance for sin.

5. And now here at Bochim, the place where they *wept*, as the name implies, they "sacrificed unto the Lord." That complements in solemn religious form their penitence. Besides, wherever the Lord appeared unto them, there they "sacrificed." See Genesis xii. 7; xxviii. 16–22; Joshua viii. 30; Judges vi. 24.

DID not Satan find matter prepared within us, dry tinder fitted to his hand, he might strike in temptations long enough before one of his hellish sparks could catch or fasten upon us.

JULY 14. LESSON XXVIII. 1878.

Fourth Sunday after Trinity. Judges ii. 11–15.

THE ANGER OF THE LORD.

11. ¶ And the children of Israel did evil in the sight of the Lord, and served Baalim:
12. And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themselves unto them, and provoked the Lord to anger.
13. And they forsook the Lord, and served Baal and Ashtaroth.
14. ¶ And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.
15. Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them: and they were greatly distressed.

QUESTIONS.

In our last Sunday's lesson, we had the *warning* of God to the people of Israel (verses 1 to 5). Here now we have the manifestation of His anger in allowing them to be punished for their misdeeds.

Verse 11. What is said of *the children of Israel?* In what did the particular *evil* they did consist? Whom did they serve? What is meant by *Baalim?*

12. Did they also serve "the Lord God of their fathers?" When men once worship a false object, will they continue their worship of the true God? Do you remember what the Saviour says with regard to serving God and Mammon? Matthew vi. 24. Did "the people that were round about them," have many gods or idols? Why did the Israelites begin to worship these? To what did they provoke the Lord by this?

13. What leading idol deities are here mentioned? Baal represented—what? Ashtaroth—what?

14. What is said of the anger of the Lord in consequence of this? Is God jealous of His own honor? What does the first Commandment say (Exodus xx. 3)? Why should the anger of the Lord be provoked by their "following other gods," and "bowing themselves unto them?" What do you understand by the expression, "the anger of the Lord?" What is meant by the *spoilers?* Does sold here mean that the Lord sold them, or allowed them to be sold?

15. Did the Lord, as He had formerly done, give them support and victory? *As the Lord had said*—where? See verse 3. What was now their condition?

CATECHISM.

XXVIII. Lord's Day.

OF THE HOLY SUPPER OF OUR LORD JESUS CHRIST.

75. How art thou admonished and assured in the Lord's Supper, that thou art a partaker of that one sacrifice of Christ accomplished on the cross, and of all His benefits?

Thus, that Christ has commanded me, and all believers, to eat of this broken bread, and to drink of this cup, in remembrance of Him; adding these promises, first, that His body was offered and broken on the cross for me, and His blood shed for me, as certainly as I see with my eyes the bread of the Lord broken for me, and the cup communicated to me: and further, that He feeds and nourishes my soul to everlasting life, with His crucified body and shed blood, as assuredly as I receive from the hands of the minister and taste with my mouth the bread and cup of the Lord, as certain signs of the body and blood of Christ.

76. What is it then to eat the crucified body, and drink the shed blood of Christ?

It is not only to embrace with a believing heart, all the sufferings and death of Christ, and thereby to obtain the pardon of sin and life eternal; but also, besides that, to become more and more united to His sacred body, by the Holy Ghost, who dwells both in Christ and in us; so that we, although Christ is in heaven, and we on earth, are, notwithstanding, "flesh of His flesh and bone of His bone;" and that we live and are governed for ever by one Spirit, as members of the same body are by one soul.

77. Where has Christ promised, that He will as certainly feed and nourish believers with His body and blood, as they eat of the broken bread and drink of this cup?

In the institution of the Supper, which is thus expressed: "The Lord Jesus in the same night in which He was betrayed, took bread, and when He had given thanks, He brake it, and said, take, eat; this is my body which is broken for you; this do in remembrance of me: After the same manner also He took the cup, when He had supped, saying, this cup is the new testament in my blood: this do ye as often as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death until He come."

This promise is repeated by the Holy Apostle Paul, where he says, "the cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? for we, being many, are one bread and one body; because we are all partakers of that one bread."

COMMENTS.—Joshua, the leader of the Israelites in their first conquest of Canaan, had died. No new leader at once arose and took his place. The High Priest was the spiritual head of the people, and as to other matters each tribe arranged them pretty much after its own liking. The people were weary of war, and longed for rest. So without fully driving out the old inhabitants, they made "leagues" or treaties with them, and allowed them to abide among them, as we have seen in our last lesson, verses 1–5. Then we also had the warning of the Lord with regard to this. Now in our present lesson we have the results legitimately flowing from that course of conduct.

11. *Evil.* That here particularly referred to is idolatry. But with the worship of idols went also the morality connected with that worship. With the change of religion came a change of moral life and conduct, and in each case a change for the worse. Thus the people were paving their way, unconsciously doubtless in large measure, for becoming corrupt. They began to undermine the sound moral and religious tone upon which their national prosperity depended. There was no need of adding another nation of the same kind as those around them. Their calling was to a higher position and a purer worship and life. From this they were departing. *Baalim.* This is the plural form of *Baal*, who was worshipped, like Jupiter at Rome, under different names, and as representing different characters or energies. Thus he went by the name of Baal-Semes, or Sun-god; Baal-Semin, or god of the heavens; Baal-Malkereth, or god of cities; also Baal-Peor (Numbers xxv. 3), Baal-Hermon (Judges iii. 3), from the places where worship was paid him. In Matthew x. 25, the Saviour refers to him under the name of Beelzebub. All this explains why in our lesson it is said they "served Baalim," or the many Baals.

12. *Forsook.* As the worship of Baal grew among the people, the worship of the Lord waned. As they took to Baal, they forsook the God of their fathers. That was likely not their first intention, but it was an inevitable result. The Lord God could not be worshipped, and Baal also. It was an impossibility to combine the two inimical courses of life and faith. Baal represented nature and its powers in manifold forms. All heathenism, ancient or modern, ignorant or scientific, tends to this nature worship, and loses itself in the finite and the temporal. The spiritual, the divine, is ever above it. So the Israelites sunk from the higher to the lower; and from this lower to the still lower, namely, the world of evil, is a short step, easily taken. All history bears testimony to this fact. The Israelites were allured to this evil course by their neighbors, the nations they had left abide with them. The Lord, seeing this, was "provoked" to anger against them.

13. *Served.* Implying an actual devotion to the new worship. No simple toleration or simple occasional attendance for curosity's sake. *Ashtaroth* represented the moon more especially. Among some other nations this deity appeared under the name of Astarte.

14. *Anger of the Lord.* God's strong displeasure, the feeling akin to our being angry for a just cause. So it is said, "God is angry with the wicked every day." *Hot.* Showing the height of the provocation. Much had God done for his people; much could He expect. Instead, however, they turned away from their high calling and from Him, and, so to speak, took to "wallowing in the mire." Hence the anger of the Lord was kindled and grew "hot" against them. Over against this very thing of worshipping false gods, it is declared in the second commandment (Exodus xx. 5), "I, the Lord, thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." *Spoilers.* The Israelites became involved in troubles with the neighboring nations, which made war against them, and *spoiled* them of their goods, cattle, and whatsoever could be carried away. *Sold.* Partly by being compelled to pay tribute—heavy tax—to these nations, and partly by having many of their people carried away and *sold* as slaves,—a very common habit in ancient times. *Could not any longer stand.* Became helpless.

15. Hitherto the Lord had fought with them and for them. Now "the hand of the Lord" was no longer on

their side, because they had forsaken Him, and so their enemies prevailed. *The Lord hath said.* See verse 3. They now could appreciate what was meant by "the thorns in your sides," and that "their gods shall be a snare unto you." What had looked to them so promising and pleasant was now as the way to darkness and death.

An Incident in Alsace.

As soon as it was known in any village in Alsace, that the Prussians were coming, the inhabitants would flee in wild haste, as they had been led to believe the worst concerning the Prussian soldiers. In vain were all the efforts of the pastors to allay the fears of their congregations and prevent their flight. It happened, therefore, as the Prussians marched into the village of R., all the inhabitants had fled into the adjacent mountain forest. Below, the Prussian soldiers were marching into the town; above, stood the trembling people on the mountain. No one remained in the village but the pastor. He was immediately commissioned to bring the inhabitants back. In vain did he hasten to them and invite them to return. They remained on the top and side of the mountain, and looked with agonizing fears upon the Prussian host. What was to be done? The commanding officers would not use force against these poor, deceived people. He ordered forward the regimental bands of music, and commanded them to play the familiar German chorals, "*Ein feste Burg ist unser Gott;*" "*Was Gott thut dasz ist wohl gethan;*" "*Jesus meine Zuversicht.*" [These hymns are translated and constitute Nos. 274, 504, and 195 of the Church-Book.] They did this with such effect, that the strains reverberated from mountain and valley. The Prussian soldiers joined their voices with the sounds of the instruments, and louder and still louder rose the strains. The people heard, and their terror gradually changed to courage and confidence. Nearer and still nearer approached the fugitives, and although they did not immediately join in the singing, yet they said: "People who sing our chorals, and who come to us with such sacred hymns as these, will not harm us; they are flesh of our flesh." The good Alsatians were soon reinstated in their dwellings; and the aid which the Prussian soldiers, who were quarted with them, rendered them in their daily labor, the care taken by them of the children, and the correct bearing in their intercourse with old and young, soon won their fullest confidence, and left a very different impression on their minds from that which the enemies of Germany had previously made. It is by such acts as this that the hearts of the people of Alsace can be touched, and their union with the German State and German Church be effected in spirit as well as in form.—*Lutheran.*

"Better Take a Sheep Too."

A valued friend and able farmer, about the time the temperance reform was beginning to exert a healthful influence, said to his newly hired man:

"Jonathan, I did not think to mention to you, when I hired you, that I shall try and have my work done this year without rum. How much must I give you to do without it?"

"O," said Jonathan, "I don't care much about it. You may give what you please."

"Well," said the farmer, "in the fall I will give you a sheep, if you do without rum."

"Agreed."

"Father, will you give a sheep, too, if I do without rum?" asked the elder son.

"Yes, you shall have a sheep if you do without."

The youngest son then said, "If I do without, father, will you give me a sheep?"

"Yes, Chandler, you shall have a sheep too.'

Presently Chandler speaks once more:

"Father, hadn't *you* better take a sheep, too?"

The man was shocked—he saw that his little boy feared that *his* father was in danger of becoming a drunkard—he took a sheep, and abandoned all drinking of whatever might lead to drunkenness.—*Gleaner.*

JULY 21. LESSON XXIX. 1878.

Fifth Sunday after Trinity. Judges ii. 16-23.

THE APPOINTMENT OF JUDGES.

16. ¶ Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them.

17. And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them; they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord; *but* they did not so.

18. And when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge; for it repented the Lord because of their groanings by reason of them that oppressed them and vexed them.

19. And it came to pass, when the judge was dead, *that* they returned, and corrupted *themselves* more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

20 ¶ And the anger of the Lord was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice:

21. I also will not henceforth drive out any from before them of the nations which Joshua left when he died:

22. That through them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep *it* or not.

23. Therefore the Lord left those nations, without driving them out hastily, neither delivered he them into the hand of Joshua.

QUESTIONS.

16. What was now the condition of the Israelites as described in verses 14 and 15? And did the Lord turn entirely away from them according to the first verse in our lesson? What did these judges do? How many are referred to in this Book, called The Book of Judges? From whom did the authority, or right to govern, of these judges come?

17. Did they always obey these judges? Whose commandments had their fathers obeyed? Did they do the same?

18. When the Lord raised up judges, did He also support them? What led the Lord thus to help them? What does *repented* here mean? How came there to be *groanings* among the people?

19. When the judge died, what then? Do they seem to have fallen into idolatry very readily? Is it yet easy to depart from the true worship of God? Between God's ways and their own ways, which did these Israelites choose?

20–22. How did the Lord look upon this conduct? What was the *covenant* here referred to? See Genesis xii. 1–3, and xxviii. 10–15. Had God kept His part of the covenant? Were they keeping their part? What threatening does He now repeat? For what would He use these *nations?* What do you understand by the word *prove* here?

23. What were the *nations* referred to? See chapter iii. 3 and 5. Into whose hands were they not delivered? Did the judges drive them out of the land?

CATECHISM.

XXIX. Lord's Day.

78. Do then the bread and wine become the very body and blood of Christ?

Not at all: but as the water in baptism is not changed into the blood of Christ, neither is the washing away of sin itself, being only the sign and confirmation thereof appointed of God; so the bread of the Lord's supper is not changed into the very body of Christ, though, agreeably to the nature and properties of sacraments, it is called the body of Christ Jesus.

79. Why then doth Christ call the bread His body, and the cup His blood, or the new covenant in His blood; and Paul the "communion of the body and blood of Christ?"

Christ speaks thus not without great reason, namely, not only thereby to teach us, that as bread and wine support this temporal life, so His crucified body and shed blood are the true meat and drink whereby our souls are fed to eternal life; but more especially by these visible signs and pledges to assure us, that we are as really partakers of His true body and blood, (by the operation of the Holy Ghost,) as we receive by the mouths of our bodies these holy signs in remembrance of Him; and that all His sufferings and obedience are as certainly ours, as if we had in our own persons suffered and made satisfaction for our sins to God.

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1. In the name of God the Father,
In the name of God the Son,
In the name of God the Spirit,
One in Three, and Three in One;

In the name which highest angels
Speak not ere they veil their face,
Crying—Holy! Holy! Holy!
Come we to this sacred place.

COMMENTS.—A new period in the history of the Israelites takes its beginning. Joshua was dead. The High Priest was the only outward representative of the whole people. His voice and authority were heeded to but a limited extent. Idolatry was introduced, and all the direct evils that go with it. Frequent wars, great oppression, general disorder and misery followed. The people were fast losing their distinctive character, and going to destruction. In themselves, left to themselves, there was no hope,—no help.

Verse 16. The condition of the people was lamentable, truly. But the Lord still had compassion on them. So He raised up successively *Judges*—leaders and guides of the people, who should deliver them from their enemies, restore the true worship, and bring them back into the ways of their fathers. The period of the Judges runs full four hundred years, if we begin with Othniel, (chapter iii. 9), and close with Samuel; or from 1518 before Christ, to 1122 B. C. The following are the Judges, whose history is given in this book—twelve in number. Othniel, chapter iii. 9; Ehud, iii. 15; Shamgar, iii. 31; Deborah, iv. 5; Gideon, vi.—ix.; Thola, x. 1; Jair, x. 3; Jephthah, xi.—xii.; Ibzan, xii. 8; Elon, xii. 11; Abdon, xii. 13; Samson, xiii.—xvi. Some of these were simply warriors raised up to deliver their people from bondage. Others were lawgivers and administrators of Justice, well suited to restore order and establish obedience to law. Their call and authority was from God. Their office was a difficult one, involving many sacrifices and much nerve and heroism.

17. *Not hearken.* That was the trouble. Each one wanted his own way. God and His revelation was their bond of union; but both the one and other they forsook, and so they were out at sea. The Judges strove to bring them back into "the way which their fathers walked in," and to "obeying the commandments of the Lord." But the people very often "would not hearken unto their Judges." Their history throughout this period swings continually between efforts to do right and the strongest tendencies to go wrong.

18. *The Lord was with the Judge.* As He had called him, so He sustained him. That lies in the nature of a divine call. Whoever is faithful to it will be upheld in whatever burdens or trials it brings with it. *Groanings.* An expression showing the sharpness of their sufferings and misery, under the yoke of those who "oppressed them and vexed them." *Repented the Lord.* In the sense of pitying. The Lord does not "repent" as men do, because He has erred or done wrong; but He pities or compassionates men and nations when in distress. The Israelites were in distress, and their oppressors were wicked, idolatrous; so He raised up Judges, and gave them victory over these.

19. *When the Judge was dead.* So long as he lived, it went well enough. When he died, the outward authority was removed, and the old evil habits and tendencies again obtained the upper hand. Somehow men will rather do wrong than right, unless the strong hand of law or a quickened religious conscience prevents. Men's *own doings* are commonly not according to God's law; and a *stubborn way* is almost sure to be a wrong way.

20–22. So every time a Judge died, they soon provoked anew the God of their fathers, and brought upon themselves His active displeasure. *The covenant which I commanded their fathers.* That is the covenant God had made with Abraham, Isaac and Jacob, and renewed it through Moses. See Genesis xii. 1–3; xxviii. 10–15; Exodus iii. 16–17. The Covenant was an agreement, as we may say, between God and these people. He had kept His part of it; they had failed in theirs, and were continually failing in it. Whenever He pitied and restored them, they soon lapsed back again. *The nations which Joshua left* When Joshua, their great warrior-leader, died, the work of conquering the land was not yet complete; many heathen tribes were remaining, and to these the reference is. *Prove Israel.* Try, test, whether or not, the chance for going astray being at hand, they would be true or false, worthy or unworthy of their privileges. And this also holds true of individual men, and in our day. Evil surroundings "prove" us; show by the effect they have on us what we are made of, and what is in us, whether we really fear God or not.

23. *Those nations.* In chapter iii. 3 and 5, we have the names of these nations. None of these was great and powerful in the sense in which modern nations are, as the United States, Germany or England. They were rather tribes, inhabiting a limited territory, say as large as from one to three of our counties. They were all idolaters, and their morality was of a low order.

Good Advice to Young Men.

William Cullen Bryant once gave the following sensible advice to a young man, who had offered an article for the *Evening Post:*

My young friend, I observe that you have used French expressions in your letter. I think, if you will study the English language that you will find it capable of expressing all the ideas that you may have. I have always found it so, and in all that I have written I do not recall an instance where I was tempted to use a foreign word, but that on searching, I have found a better one in my own language.

Be simple, unaffected; be honest in your speaking and writing. Never use a long word when a short one will do as well.

Call a spade by its name, not a well known oblong instrument of manual labor; let a home be a home and not a residence; a place not a locality, and so on of the rest. When a short word will do, you always lose by a long one. You lose in clearness; you lose an honest expression of meaning; and, in the estimation of all men who are capable of judging, you lose in reputation for ability.

The only true way to shine, even in this false world, is to be modest and unassuming. Falsehood may be a thick crust, but in the course of time truth will find a place to break through. Elegance of language may not be in the power of us all, but simplicity and straightforwardness are.

Write much as you would speak, and as you think. If with your inferior, speak no coarser than usual; if with your superior, speak no finer. Be what you say, and within the rules of prudence. No one ever was a gainer by singularity of words in pronunciation. The truly wise man will so speak that no one will observe how he speaks. A man may show great knowledge of chemistry by carrying bladders strange gases to breathe; but one will enjoy better health, and find more time for business, who lives on common air.

Sydney Smith once remarked: "After you have written an article, take your pen and strike out half the words, and you will be surprised to see how much stronger it is."

General Anderson.

The death of General Robert Anderson, some years ago, recalls an incident of his public reception in Philadelphia, just after his return from Fort Sumter. It was the first civic pageant offered in that city to any of the heroes of the war, of which he was the first officer to make a stand for the Union against the Rebellion. The street was ablaze with flags and banners, and every manifestation of respect and honor greeted the modest hero, as he passed through the enthusiastic throngs. The excitement was wonderful, and yet it was subdued with that tenderness which marked the sad opening of the great strife.

But it was not the military display, nor the civic honors, nor the popular demonstration, which most affected the soldier's heart as he rode along. He afterward told the gentleman who narrated it to the writer, that nothing so deeply touched him as the children, with their waving handkerchiefs, and little flags, and hearty cheers. He had been so long shut up in the forts of Charleston harbor, and surrounded by hostile people, and all the grim circumstances of the impending war, that the demonstration of the children moved him to tears, in the hour of his triumphal passage through the great city. Was not this a beautiful and characteristic sequel to his heroic defence of the old flag which he hoisted above Sumter, with prayer to the God of battles, and lowered to the enemy only when driven out by fire and famine? Childlike and Christian was he indeed.—*Christ. Intelligencer.*

JULY 28. LESSON XXX. 1878.

Sixth Sunday after Trinity. Judges iv. 4–9.

DEBORAH THE PROPHETESS.

4. ¶ And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.
5. And she dwelt under the palm-tree of Deborah, between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.
6. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, *saying*, Go, and draw toward mount Tabor, and take with thee ten thousand men of the children of Nephthali, and of the children of Zebulun;
7. And I will draw unto thee, to the river Kishon, Sisera the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand?
8. And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.
9. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honor; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

QUESTIONS.

Verse 4. What prophetess lived at this time? Whose wife was she? What office or calling is that of a *prophetess?* Did this calling generally belong to men or to women? From whom did the calling of prophet or prophetess come? What other office did Deborah hold in Israel?

5. Where did she dwell? Were palm-trees plenty in that country? Are we to understand that her house stood beside a noted palm-tree, or that she dwelt under the open heavens beneath the palm-tree? Where stood this palm-tree? In what part of Canaan was Mount Ephraim? What is meant by "she judged Israel?"

6. Whom did she send for? What seems to have been the office of Barak? What did she say to him was the will of the Lord revealed to her? From how many of the twelve tribes of Israel were these ten thousand soldiers to be taken?

7–8. *I will draw—I will deliver*—who will? Who was Jabin? (See verse 2.) Who was commander or captain of his army? To what place would his army be led by the Lord? How many chariots of iron were in this army? (See verse 3.) What was the trouble between Jabin and the people of Israel? And what was the reply of Barak to Deborah?

9. What answer did Deborah give him? Was she timid or courageous? Should the *journey* be for Barak's honor or not? Why not? Into whose hand would the Lord *sell Sisera?* And who would get the credit, Sisera or Deborah? Who among these two was the one of weak heart and weak faith? How did the battle go? (See verses 14 and 15.)

CATECHISM.

XXX. Lord's Day.

80. What difference is there between the Lord's Supper and the Popish mass?

The Lord's Supper testifies to us, that we have a full pardon of all sin by the only sacrifice of Jesus Christ, which He Himself has once accomplished on the cross; and that we by the Holy Ghost are ingrafted into Christ, who according to His human nature, is now not on earth, but in heaven, at the right hand of God His Father, and will there be worshiped by us:—but the mass teacheth that the living and the dead have not the pardon of sins, through the sufferings of Christ, unless Christ is also daily offered for them by the priests; and further, that Christ is bodily under the form of bread and wine, and therefore is to be worshiped in them; so that the mass, at bottom, is nothing else than a denial of the one sacrifice and sufferings of Jesus Christ, and an accursed idolatry.

81. For whom is the Lord's Supper instituted?

For those who are truly sorrowful for their sins, and yet trust that these are forgiven them for the sake of Christ; and that their remaining infirmities are covered by His passion and death; and who also earnestly desire to have their faith more and more strengthened, and their lives more holy; but hypocrites, and such as turn not to God with sincere hearts, eat and drink judgment to themselves.

82. Are they also to be admitted to this Supper, who, by confession and life, declare themselves infidels and ungodly?

No; for by this the covenant of God would be profaned, and His wrath kindled against the whole congregation; therefore it is the duty of the Christian Church, according to the appointment of Christ and His apostles, to exclude such persons by the keys of the kingdom of heaven, until they show amendment of life.

COMMENTS.—4. *Deborah, a prophetess.* A prophetess is a woman who has the gift of prophecy, or the power to foretell events that are to come to pass. This gift comes from God, and cannot be acquired by one's own effort, or delegated by the people. God selects and qualifies with supernatural insight such as He desires to be His prophets. Their enlightenment is not with respect to all future events, but only with respect to such of them as God desires to have made known to the people. Often however the person who is thus endowed with the prophetical gift, is also wise and good in a large degree, and consequently prominent and influential among his fellow-men. Hence the prophets in Israel during all this period were also *Judges*, as in this case of Deborah, and that of Samuel later on. It is to be noted that Deborah was a woman, and yet had the gift of prophecy; and women often are represented in the Old Testament as selected by the Lord for work of far-reaching consequences, as in the case of Esther. The offices of Prophet and Judge, however, were commonly entrusted to men.

5. *Palm-tree.* Presumably her house or tent stood under this palm-tree. Why is it mentioned here, that "she dwelt under the palm-tree of Deborah?" Palm-trees were not very numerous in that part of the country. This one was likely a noted tree; a sort of land-mark, well known, and often referred to among the people. It was in the northern part of the country, in Mount Ephraim, between Ramah and Bethel. *Came up to her for judgment.* The Israelites came to her to decide difficult or troublesome cases among themselves, and such, doubtless, as the elders of the several tribes could not satisfactorily arrange.

6. *Barak the son of Abinoam.* This Barak was evidently a military leader among the people in that part of the land. He was the man to send for, if an army was to be gotten ready and put in motion. We would call him a general. *Hath not the Lord God of Israel commanded?* That is, God had revealed or made known unto her what she now tells Barak. *Ten thousand men;*—a large army, especially when we remember that they were all to be taken from the two tribes of Naphtali and Zebulon. Very probably they were to be taken from these two tribes only, because this whole work was to be done as speedily and quietly as possible, and was not to be noised about, so that Jabin and his generals would know all about it, and prepare themselves accordingly.

7–8. *I will draw—I will deliver.* This was what God had said to her in the revelation, and she here repeats His words. It was not her own foresight she was explaining, but what was made known to her by the Lord. And He would bring victory to His people. *Sisera.* He was the general who commanded Jabin's army. According to verse 2, Jabin was "king of Canaan;" and according to verse 3, "twenty years he mightily oppressed the children of Israel." His army must also have been large, and in good fighting condition, "for he had nine hundred chariots of iron," which would be counted a formidable and splendid equipment in those days. Over against such an army, but for "the help of the Lord," the ten thousand of Israel would have been a handful, altogether helpless to deliver their people This Barak felt, when he declined to muster his army unless Deborah would go with him.

9. *I will surely go with thee.* What a heroic woman this Deborah was, and what an unwavering faith in the Divine promise. That is victory half won already. She should have been the general, and the general her aid-de-camp. It practically came pretty much to this. *The journey*—that is, the march, battle and victory. She saw it all in one, with true womanly quickness of instinct and energy of feeling. *Shall not be for thine honor.* No, Barak would not be the real, though the nominal leader, and the people would know it. "Into the hand of a woman," into her hand the Lord would "sell Sisera" and his host. It is to the credit of Barak that he took the reproof in good part, and afterward led his army wisely and well under her general direction, as we infer from verses 14 to 16. The victory given was the answer to the penitence and prayer of the children of Israel, of which we are told verse 3. Their joy and thanksgiving is expressed by Deborah and Barak in a hymn of exultant joy and praise, which is recorded in the next chapter.

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PROSPECTUS FOR 1878

THE GUARDIAN:

A MONTHLY MAGAZINE

Devoted to the Social, Literary and Religious Interests of Young Men and Ladies, and to the Sunday-School Cause.

Rev. B. BAUSMAN, D. D., Editor.

THE GUARDIAN entered upon its XXIXth volume, on the first of January 1878. It has a sufficient history to establish its character, and to show its fruits. In its principles, purposes, and general spirit, no changes are proposed. The True, the Beautiful, and the Good are unchangeable—error and sin are always the same. Its editorial management is committed, as heretofore, to the Rev. B. BAUSMAN, D. D., whose name, of itself, the publishers regard as the most satisfactory guarantee of the high tone and general interest which should characterize the family magazine.

THE GUARDIAN continues to be published by the REFORMED CHURCH PUBLICATION BOARD. It compares favorably with other publications of the kind, and has earned for itself a reputation which may well be coveted. The publishers will continue to use a superior quality of paper; and do all in their power, in co operating with the Editor, to render THE GUARDIAN acceptable to its subscribers.

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"LIFE, LIGHT, LOVE."

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PHILADELPHIA:
REFORMED CHURCH PUBLICATION BOARD,
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TO OUR PATRONS.

The "Guardian" will hereafter be mailed to subscribers by means of Dick's patent Mailer. Hence the date to which they have paid will invariably accompany the name. Accordingly, the acknowledgment of monies received will hereafter be discontinued. Each subscriber can know exactly how his account stands. Those who are in arrears will please forward the amount due without delay. Address

REFORMED CHURCH PUBLICATION BOARD,

907 *Arch Street Philadelphia.*

The Guardian.

VOL. XXIX. AUGUST, 1878. NO. 8.

Editorial Notes.

A WORTHY young man writes to me: "I wish to get a situation to learn telegraphing. Do please try your best to get it for me, as I need it very much."

"Can't you help me to a situation?" said another.

"What do you want to do?"

"I am willing to learn any trade, at which I can make an honest living."

The latter is but one of at least half a dozen, who have applied to me for counsel in this matter. Pious, manly young men they are, who would adorn any trade. What is to become of our young men? Business places have more clerks and salesmen than they need. Manufacturers are more than supplied. Mechanics will not be troubled with apprentices. Where shall young men learn trades without serving their time as apprentices? To make things worse, the sons of farmers are ashamed of farming. They dislike that kind of work, and rush to the cities in quest of clerkships, and other situations which do not require manual labor. The young farmer-boys have a great passion for fine clothing and soft, white hands. It is all wrong. Many of our greatest rogues left the pure, peaceful pursuits of country life for faster city habits. Not all fall thus. The staunchest business men in our large cities hail from the country. Their success has provoked a rush for city occupations. All the world is taken with a mammon mania and an idolatry for gain. Getting rich in haste and easily is the great problem of the age. Bloated fortunes, ill-gotten and ill-managed, suck the life out of the laboring man. How much better were the old times, in which mechanics would take young apprentice boys into their families, treat and care for their training as if they had been their own children. Many were then contented with their slow, small earnings, ate their bread in quietness and with grateful joy, and were delighted if they could lay by $50 or $100 a year for a "rainy day."

It is high time that toil receive its deserved honor. People should learn that a hard-working farmer or mechanic, if otherwise of a good character, is just as respectable as a professional man. The great question is whether a man's character is good. That adorns any situation however humble.

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay:
Princes and lords may flourish or may fade:
A breath can make them, as a breath has made;
But a bold peasantry, their country's pride,
When once destroyed, can never be supplied."

THE Consistory of Hope Reformed Church, Michigan, in passing certain resolutions on the death of their pastor, Dr. A. T. Stewart, took the following action:

"*Resolved*,—That we tender our heartfelt thanks to the afflicted widow. In all the years of our pastor's ministry she shared in his toils and sacrifices. Her kind words and Christian deeds smoothed the path of many a disheartened and discouraged one. To her may the Healer be near to pour balm in the heart. To Jesus, our Elder Brother, we commend her."

This is a very proper, but a very unusual action. Resolutions of condolence for the bereaved widow are a very common thing. But publicly to thank her in the presence of her husband's grave, for what she had helped him to accomplish, one seldom reads or hears of. And yet, how little many a pastor would accomplish without the sympathizing, patient, prudent help of his wife; cheering him when disheartened, gently checking or chiding him when provoked to rashness. To lighten his burdens what will she not do and bear! His usefulness is conditioned and determined by a thousand little things; by the food we

eat, the clothing we wear, the time and manner of eating and wearing, the word spoken, the cares and annoyances she softened or wholly assuaged without his knowledge—these and a thousand other things she bears and does, of which none but God knows. The pastor gets much credit and sympathy that of right belongs to her. But who thinks of thanking the heart-broken pastor's wife for having helped her sainted husband in his arduous and responsible work?

NOTES ON THE HEIDELBERG CATECHISM, by Rev. A. C. Whitmer. pp. 323. Price $1.00.

We cordially welcome this neat volume as a valuable contribution to our Reformed theological literature. Few books have been translated into so many languages as the Heidelberg Catechism. It has had many and able commentators, from Ursinus down to this present. Very few of these are adapted for the use of "parents, teachers, and catechumens," as this claims to be, and is. It is well known that Dr. Harbaugh had prepared a course of lectures on parts of the Catechism, and which he intended to complete in a book form. We need not say that these lectures, so far as they go, are such as Dr. Harbaugh only could prepare. Alas, this, like other of his favorite literary projects, was interrupted by his death. We have Catechisms which analyze and simplify our excellent Church symbol, and of their kind are of great value. This volume differs from them all, and, we feel confident, will meet an important want. The author's style is clear and simple. It rarely smacks of the theological lecture-room. Possibly a more frequent use of apt illustrations, such as Caspari and Nissen use in their expositions of Luther's Catechism, might have let in additional light here and there. We rejoice in the publication of this book. The author worked hard, long, and well in its preparation. We heartily commend it to all our readers.

"I SHALL strive to become as much as possible like my father in my literary, social, and religious habits." Thus recently said a young lawyer to us, a graduate of one of our Colleges, the son of an eminent jurist. The young man has bright prospects, and deserves them. I scarcely knew which to admire most, his pious sentiments, or the unaffected frankness with which he expressed them. Happy the father, to whose life a son can thus point with youthful pride, and whose example he can safely follow in all things. Happy the son who has such a father; happy the father who has such a son. Very different from him is the fast young man, to whom a good father is an old fogy, and who prefers men of the baser sort as examples for imitation.

German Students and their Emperor.

BY THE EDITOR.

Society, in Germany, consists of three classes—of men, of women, and students. For centuries the students of European Universities have been the main instigators in many important movements, and in some of the leading revolutions. Whether the University be in a smaller provincial town or in a great city, the students form a distinct class in the community—the "aristocracy" of common life. They never coalesce with the civil or social life of the community, but live and move on a plane separate from others. The police cannot handle a disorderly student as he does other disorderly people. They are a privileged class. American colleges are under rigid government. The student must walk according to fixed rules. If he is caught at hazing, or other unmanly pranks, he is suspended, the newspapers make a sensation paragraph of it. the rule and the offender are made to yield a little, and so the matter ends. German Universities have no government of this kind. The German student is the freest man in the empire. No class of young people are under so little restraint as he. The German University is run on a voluntary plan. The students do not *recite* as do ours, but hear lectures and elaborate them. The bulk of them work with prodigious energy. "No student is obliged to attend lectures. No account is taken of presence or absence." When absent he is not asked for a reason or excuse. He can stay away or attend, as he chooses.

Although but a youth, the matter is left to his sense of honor, right and self-respect. True, this kind of liberty allows him to spend his days and nights in beer-swilling and fighting duels, as many a gay lark does. Yet under such laws and liberties the greatest men of modern times received their intellectual discipline and training. Under them, too, the apostles of modern infidelity have been trained. On their rich soil wheat and tares have alike grown; and in some the crop of tares far exceeds that of wheat.

In some University cities one can always tell a student from his peculiar dress and manners. "The high jack-boots, reaching up to the thigh, the jaunty little red or yellow caps, just set on the front part of the head, and the velveteen coats with curious devices, figure everywhere in the streets." Apart from these are a class of students, perhaps of less noble birth or with less means and a more earnest interest in their studies. Usually all are closely attentive to the lecture. The tardy ones are hissed as they come in, for they consider a late comer as an intruder and one who wrongs the rest by disturbing them. They discuss the subjects of their lectures much in their social intercourse. The mass of students look upon their pursuits as a profession, and make a conscience of it. "They would no more think of shirking lectures, than a botanist would of getting rid of his flowers, or a lawyer of his briefs." In the older Universities the average age of admission is from nineteen to twenty years. Their previous thorough preparation in the gymnasium, makes much of the grammar and translating drudgery of our Colleges unnecessary. The University student has finished his grammar studies, and has read or learned to read the classics before he enters. There is no studying for marks, no courting the partiality of Professors, through whose favor one hopes to get a diploma without earnest study; no begging for a suspension of recitations for trivial reasons, no skimming over a University course on small capital. Royal princes and sons of the nobility are often the closest of students. And all this without the penalty of bad marks or suspension. With all the acknowledged rowdyism of German Universities, their average student studies for conscience' sake and from a love of the truth.

Within the last four months two unsuccessful attempts have been made to assassinate William I., of Germany. After the first attack upon the Emperor's life, the students of the University of Berlin presented an address to him and asked permission to honor him with a torch-light procession, which was of course granted. The procession, on a certain evening, drew up before the royal palace. Four students, one from each department of the University, represented the whole number. The Emperor, with his daughter, the Grand Duchess of Baden, at his side, received the committee in one of the halls of the palace. Student Siegfried, of the department of Medicine, spoke for the committee. He said, as his Imperial Majesty had received from all parts of the fatherland expressions of loyal sympathy, the students of the Friederich Wilhelm University of Berlin feel it a joyful sense of conscientious duty to give due expression to the feelings of their deeply moved hearts. In the name of these students, they wish through this torch-light procession to express for him the highest honor in their power, and their great joy in the happy deliverance of his Majesty, and also the hope that the Emperor may long be preserved for the welfare of the Empire, that the younger generation may also be permitted to serve him with unswerving fidelity.

The Emperor replied: "I thank you for this expression of your loyalty and good intentions; for your good wishes and gratitude that God has again averted the evil from me. I said this already in receiving your address. I hope that my successors will receive the same loyal fidelity from the German people, which you here have expressed. Three times have I been in danger, and my dear daughter was equally exposed to it with myself. All of us are protected by the hand of God; so, too, am I. I hope you will have an opportunity actively to practice the sentiments you have here expressed. Pray bear my thanks to your brother students, and tell them how my heart has been moved by your visit."

Thereupon the Emperor asked how many torches there were in the procession.

"Twenty-five hundred," was the reply.

"I would have estimated them at a higher number. It is a magnificent sight."

With affectionate cordiality he then took student Siegfried by the hand, and said:

"This warm grasp of your hand is for you all."

As the committee returned to the street, the last notes of a student song were dying away on the night air. Then followed a roaring "Hoch," (hurrah), and the long, dazzling procession defiled in the broad street, Unter den Linden, in front of the palace. With that the grand, venerable figure of the Emperor appeared on the balcony. His historical gray mantel hung gracefully around his stately form, and his white head was crowned with the helmet of Infantry. The sight of him raised such a roar of hurrahs as even the Emperor could never have heard before. Again and again were the Berlin heavens rent with the combined shouts of many thousand people. The bands of music had suddenly to stop playing their marches in the middle of their piece, and raise the notes of popular songs. All the people joined the students, whose combined voices rolled like a wave of glory over the house-tops of Berlin. Scarcely was a song ended when the less melodious shouts of the multitude again rent the air. The scene is said to have been indescribable. The grand central figure and soul of the whole was the tall old man, dimly visible on the balcony, in whom centered so much of the affections, life and hopes of the German people. These twenty-five hundred students represent much of Europe's future—especially of the future of the German nation. At a late hour the procession marched through the Französische-Margrafen- Mohren- and Jerusalem-strasse, to the Dönhofs Platze, a large square, where the torches were thrown on a pile.

The daughter to whom the Emperor alludes, is the wife of the Grand Duke of Baden. She trains her children to hardy industry and piety. They are free from the effeminate gentility and habits of idleness, so common among the children of the wealthy. Her eldest son, a comely young fellow, of noble form and pleasing manners, has had to study very hard the past year, to prepare for his final examination. And he stood it well. No favors were asked or shown to him because he was the grandson of an Emperor. And now he is in the army, performing his duties, like any common soldier. He is taught to obey his superiors and be true to his calling, so as to fit him for his later duties, as ruling Grand Duke.

The daughter, a bright buxom girl, is equally trained to labor. Her teachers instruct her in all kinds of female work. She learns to sew, measure and make dresses, so that she will be able entirely to make a dress for herself. The silly habits of many girls, who spend their precious time in idleness, eating candies, reading dime novels, and sighing over sentimental nonsense, are neither known nor tolerated among the scions of William's house. This girl learns to do house-work, to bake bread, make a cup of good coffee, prepare a good meal, in short—to be a good and useful housewife.

These old-fashioned German habits of female training make strong, happy and useful women. For the want of them we have a race of miserable, nervous, discontented mortals, to whom life is a burden, without an aim but selfish gaiety and fashionable pleasure.

The Good Great Man.

How seldom, friend, a good great man inherits
Honor or wealth, with all his worth and pains!
It sounds like stories from the world of spirits
If any man obtain that which he merits,
Or any merit that which he obtains.
For shame, dear friend! renounce this canting strain,
What would'st thou have a good great man obtain?
Place—titles—salary—a gilded chain—
Or throne of corses which his sword has slain?
Greatness and goodness are not means, but ends;
Hath he not always treasures, always friends,
The great good man?—three treasures, love and light,
And calm thoughts, regular as infant's breath;
And three firm friends, more sure than day and night,—
Himself, his Maker, and the Angel Death.

1809. S. T. COLERIDGE.

The Wild-Flowers of Palestine.

BY REV. WM. P. ALCOTT.

"THE flowers of Palestine are the chief *natural* attraction of the country," justly remarks Rev. H. B. Tristram. While life lasts the writer can never forget his emotions, as on a bright morning in early March, after weary walks in the desert, he drew near to the ancient city of Gaza. The camel-path led through what seemed a very paradise of flowers. Chrysanthemums and other orange or yellow composite blossoms; poppies and anemones of dazzling scarlet; purple irises and labiates; the trailing shoots and blue flowers of a periwinkle; straw-colored scabious; broad-faced, blushing convolvuluses: acres ruddy with the pink-flowered flax; besides asphodels, adonis, pimpernel, and many another plant of beauty, fresh in the early sun, combined to make a picture so exquisitely charming as to stir more deeply than it would be manly to confess the heart of the exile. Entering the Holy Land, weary and worn, thus to be greeted naturally called to mind the very familiar lines:

"There everlasting spring abides,
And never-with'ring flowers;
Death, like a narrow sea, divides
This heavenly land from ours."

and those other lines:

"If God hath made this world so fair,
Where sin and death abound,
How beautiful beyond compare
Must Paradise be found."

Thus the bright children of the fields directed the mind upward toward that heaven from which all their beauty comes. Who of us has not blooming there fair flowers from this earthly garden, gathered by the loving Saviour?

In the spring, Palestine is everywhere a-bloom. Numerous treasures of western cultivation are then and there seen growing wild. Cyclamens flower among the rocks near Jerusalem with a luxuriance rarely equalled by the choicest conservatory culture. Oleanders mirror their loveliness in the waters of Galilee's blest sea, and strive to see themselves in the muddy depths of the rapid Jordan. In southern Judea is found that "wee modest flower," the English daisy. Cistus bushes are covered with white or pink blossoms, quite like our wild roses, but without their thorns or fragrance. The crocus, tulip, narcissus, ranunculus, lupine, salvia, hollyhock, mignonette, campanula, each in one or more species, abound, and these are but a few of our garden treasures which are there indigenous or perfectly naturalized.

After the vernal rains, even the strips of soil along the rocky terraces of Judea's hills are rich in bloom. Every shrub is a mass of yellow or pink, and the spicy burnet, the characteristic plant of those districts, glows with small red blossoms and redder fruit. Between the hills, grand walls of rock often shut in a paradise of flowers nourished by melodious brooks.

All this in early spring, observe. The later traveler will pronounce such beauty impossible, so thoroughly do a few weeks of drought obliterate the evidences of this luxuriance. An English lady, Miss M. E. Rogers, after the March rains, writes thus of her own experience: "Advancing a little further into the plain, (near Carmel), we came to a perfect paradise of flowers The ground for a mile or more in every direction was completely carpeted with anemones,—scarlet, crimson, white, blue, purple, pink and lilac, with patches of clover and mallows here and there, and buttercups and cyclamen. I had never seen such wealth of wild flowers or such vivid coloring, and there seemed to be no one to enjoy it."

The scarlet anemones and poppies—"Christ's blood drops" they have been called—almost pain the eye with their gorgeousness, and if, by the "lilies of the field," our Master did *not* refer in general to all this wealth of flowers—as it is most likely He did—but to some particular species, it was probably of these He spoke.

At least thirteen hundred species of plants have been collected in Palestine, and there are probably not less than two thousand kinds to be obtained in that part of the country west of the Jordan. Thus in an area less than that of Vermont there are double as many forms of vegetable life to be found as in the Green Mountain State.

Some years since, Mrs. Teller, the daughter of Bishop Gobat of Jerusalem, published in an ample volume fifty-four plates of "the wild flowers of the Holy Land," printed in colors from sketches of her own making. This book, though representing only a few common plants, is yet "a thing of beauty." The most complete flora of Palestine which has appeared will be contained in the "Plantæ Orientales," a voluminous work by Edward Boissier of Geneva, now about half printed. But this work, as its name indicates, is intended to de scribe the plants of a vast area, of which Palestine is but a fragment. It gives me pleasure to be permitted to say that a complete botany of the Holy Land is in process of preparation by Dr. Geo. E. Post of Beirut. With every qualification and facility for this work, it is to be hoped that, though now doing the work of several ordinary men, Dr. Post will not fail of completing this noble undertaking. Though there are some comparatively recent and valuable treatises on this subject which have not been mentioned, there is none altogether such as is is needed or such as Dr. Post will make. A botany of Syria by an American will also have a special value to Americans, who are not generally familiar with European or even English plants.—*N. Y. Observer.*

Failed.

Yes, I am a ruined man, Kate! everything gone at last;
Nothing to show for the trouble and toil of the weary years that are past;
Houses and lands and money have taken wings and fled,
This very morning I signed away the roof from over my head.

I shouldn't care for myself, Kate: I'm used to the world's rough ways;
I've digged, and delved, and plodded along through all my manhood days;
But think of you and the children, and it almost breaks my heart,
For I thought so surely to give my boys and girls a splendid start.

So many years on the ladder, I thought I was near the top—
Only a few years longer, and then I expected to stop.
And put the boys in my place, Kate, with an easier life ahead,
But now I must give the prospect up; that comforting dream is dead.

"I'm worth more than my gold," eh? You're good to look at it so,
But a man isn't worth very much, Kate, when his hair is turning to snow;
My poor little girls, with their soft white hands and innocent eyes of blue
Turned adrift in the heartless world—what can and what will they do?

"An honest failure?" indeed it was, dollar for dollar paid,
Never a creditor suffered, whatever people have said.
Better are rags and a conscience clear than a palace and flushes of shame.
One thing I shall leave to my children, Kate, and that is an honest name.

What's that? "The boys are not troubled? They are ready now to begin
And gain us another fortune, and work through thick and thin?"
The noble fellows! already I feel I haven't so much to bear,
Their courage has lightened my heavy load of misery and despair.

"And the girls were so glad it was honest? They'd rather not dress so fine,
And think they did it with money that wasn't honestly mine?
They're ready to show what they're made of, quick to earn and to save?"
My blessed, good little daughters! so generous and so brave.

And you think we needn't fret, Kate, while we have each other left,
No matter of what possession our lives may be bereft?
You are right. With a quiet conscience and a wife so good and true,
I'll put my hand to the plough again, and I know that we'll pull through.

William Cullen Bryant.

BY THE EDITOR.

Byron and Bryant! How similar they are in some things! how dissimilar in others! Even their names have a common euphonious ring. Both were born poets, and poetized from early youth. Byron wrote poetry before he was twenty; Bryant wrote verses for a country paper before he was ten, and two considerable poems, which soon reached a second edition, in his fourteenth year, and his Thanatopsis at nineteen. But the author of Child Harold was a misanthrope and a rowdy all his days, a drunkard and a libertine. Bryant was virtuous and humane, temperate in all things, a lover and

benefactor of his race all through life. His poetry, prose and principles are alike pure; his life and labors can be held up as safe models to our American youths. Of him, perhaps more than of any noted American poet, can it be said that he never wrote "a line which dying he could wish to blot." How much Byron vainly wished to blot; how miserable his life, and how hopeless and wretched his death! As a journalist, at the head of the New York *Evening Post*, for fifty-two years, Bryant gave the nation and the world a newspaper which in its literary elegance and pure, moral tone had no equal. He never swerved from his ideal journalistic standard, although he might have gained millions by pandering to a corrupt popular taste, as others did. On moral subjects he was always on the side of the right over against the wrong, of the weak over against the strong. He was temperate in his habits, equable and level in his disposition, just and wise in his views. Although averse to the excitements and extravagances peculiar to our popular life, he graced and blessed many grand public occasions, and spake words of love and hope. For more than half a century the noble, manly form and classical head of William Cullen Bryant, seen on public platforms, was a guarantee that a worthy cause was represented. Not every public occasion could command his presence. Although, like Washington Irving, not a regular graduate of a college or university, he became a leader and a prince in American literature. He would never accept a public office, and although of very positive views and free to express them, he had few enemies and many friends. He found wisdom—in her right hand he found length of days, and in her left hand riches and honor. His days ended on June 12th, and reached to his 84th year. God gave him an ample fortune, which he enjoyed and used wisely. Few if any men of his generation have been honored as Bryant. In the realm of letters, benevolence and social life, how beautiful was the life of this man! Beautiful in life, and God gave him a peaceful, painless end. Without a stain on his character or memory he reached a serene and happy old age. His memory is enshrined in the hearts of the great and good of all lands. When the sad news of his fall which ocaasioned his death was flashed around the globe, the civilized world threw out its hands to help the dear old man whose long life had so richly blessed it. How beautiful such an old age, ripe with mature manly vigor! No lines are so well suited to Bryant's death as his own, in the "Old Man's Funeral":

I saw an aged man upon his bier,
His hair was thin and white, and on his brow
A record of the cares of many years;—
Cares that were ended and forgotten now.
And there was sadness round, and faces bowed,
And woman's tears fell fast, and children wailed aloud.

Then rose another hoary man and said,
In faltering accents to that weeping train:
"Why mourn ye that our aged friend is dead?
Ye are not sad to see the gathered grain;
Nor when their mellow fruit the orchards cast,
Nor when the yellow woods shake down the opened mast.

"Why weep ye then for him, who, having won
The bound of man's appointed years, at last,
Life's blessing all enjoyed, life's labors done,
Serenely to his final rest has passed;
While the soft memory of his virtues yet
Lingers like twilight hues, when the bright sun is set?

"His youth was innocent; his riper age
Marked with some act of goodness every day;
And watched by eyes that loved him, calm and sage,
Faded his last declining years away.
Cheerful he gave his being up, and went
To share the holy rest that waits a life well spent.

"That life was happy; every day he gave
Thanks for the fair existence that was his;
For a sick fancy made him not a slave,
To mock him with her phantom miseries.
No chronic tortures wracked his aged limb,
For luxury and sloth had nourished none for him.

"And I am glad that he has lived so long,
And glad that he has gone to his reward;
Nor can I deem that nature did him wrong
Softly to disengage the vital cord;
For when his hand grew palsied and his eye
Dark with the mists of age, it was his time to die."

By the blessing of a kind Providence, Bryant's bodily health and length of

days were largely owing to his private habits and pure life. Of these he gives the following description to a friend:

"I rise early; in winter, about half-past five; in summer, half-an-hour, or even an hour, earlier. Immediately, with very little incumbrance of clothing, I begin a series of exercises, for the most part designed to expand the chest, and at the same time call into action all the muscles and articulations of the body. These are performed with dumb bells, the very lightest, covered with flannel, with a pole, a horizontal bar, and a light chair swung around my head. After a full hour, and sometimes more, passed in this manner, I bathe from head to foot. When at my place in the country, I sometimes shorten my exercise in the chamber, and, going out, occupy myself for half-an-hour or more in some work which requires brisk exercise. After my bath, if breakfast is not ready, I sit down to my studies till I am called. My breakfast is a simple one, hominy and milk, or in place of hominy brown bread or oatmeal, or wheaten grits, and in the season baked sweet apples. Buckwheat cakes I do not decline, nor any other article of vegetable food, but animal food I never take at breakfast. Tea and coffee I never touch at any time. Sometimes I take a cup of chocolate, which has no narcotic effect, and agrees with me very well. At breakfast I often take fruit, either in its natural state or freshly stewed. After breakfast I occupy myself for a while with my studies, and then, when in town, I walk down to the *Evening Post*, nearly three miles distant, and after about three hours return, always walking, whatever be the weather or the state of the streets. In the country I am engaged in my literary tasks, till a feeling of weariness drives me out into the open air, and I go upon my farm or into the garden, and prune the fruit-trees or perform such other work about them as they need, and then go back to my books. I do not often drive out, preferring to walk.

In the country I dine early, and it is only at that meal that I take either meat or fish, and of these but a moderate quantity, making my dinner mostly of vegetables. At the meal which is called tea I take only a little bread and butter, with fruit if it be on the table. In town, where I dine later, I make but two meals a day. Fruit makes a considerable part of my diet, and I eat it at almost any hour of the day without inconvenience. My drink is water, yet I sometimes, though rarely, take a glass of wine. I am a natural temperance man, finding myself rather confused than exhilarated by wine. I never meddle with tobacco, except to quarrel with its use. That I may rise early, I, of course, go to bed early; in town as early as ten; in the country somewhat earlier. For many years I have avoided in the evening every kind of literary occupation which tasks the faculties, such as composition, even to the writing of letters, for the reason that it excites the nervous system and prevents sound sleep.

My brother told me not long since that he had seen in a Chicago newspaper, and several other Western journals, a paragraph in which it was said that I am in the habit of taking quinine as a stimulant; that I have depended on the excitement it produces in writing my verses, and that in consequence of using it in that way I had become as deaf as a post. As to my deafness, you know that to be false, and the rest of the story is equally so. I abominate all drugs and narcotics, and have always carefully avoided everything which spurs nature to exertions which it would not otherwise make. Even with my food I do not take the usual condiments, such as pepper and the like."

Boys and Girls.

When we are young our boys are sweet,
They climb our knees and lie at our feet;
When we are old they are hard to please,
Cold as the rock and wild as the breeze;
They kiss us kindly and speak us fair,
But we know their hearts are otherwhere.
Oh, my son's my son till he gets him a wife,
But my daughter's my daughter all her life.

When we are young our days are bright,
And full of hope from morn till night;
When we are old we sit alone,
And think of pleasant days long gone,
When the house was full of children's noise,
The wilful girls and the naughty boys.
Oh, my son's my son till he gets him a wife,
But my daughter's my daughter all my life.

—*Mrs. Muloch-Craik.*

France and the French.

Cowper, when he said

"Lands intersected by a narrow frith
Abhor each other,"

had in his mind the no love lost between France and England. And the difference between the people is, in fact, so great, it might easily be that they are, have been, and will be enemies.

Perhaps it is because they are so diverse and hostile that the channel dividing them is the nastiest crossing in all the world's waters. If the two nations were made into one, or if they were on such terms as to encourage easy and intimate intercourse, the ingenuity of love or of interest would long ago have made the means of commerce in some sense decent. But crossing the Channel is no easier now, except as steam has shortened the time, than it was when William the Conqueror landed, and exclaimed, "I come for your good, for all your goods."

And it is no fancy that marks the wide diversity in folks and things, as one comes up out of the depths of deplorable sickness and plants his feet on the solid Continent of Europe, *terra firma*. The language is another, and stranger, because, to most travellers from America, this is the first time they have heard in common use a foreign tongue. And the manners of the people are as distinct from those of the English as their speech is. This is no fancy either. It shines out the first hour on shore, and shines more and more the longer you stay. There is more cheerful service, more easy yielding to the wishes of others, an instinctive obedience of that divinely-given principle, "in honor preferring one another," in France than in England, more in England than in the United States. There is less of it in France now than there was ten or twenty years ago. Free institutions, in which the equality of all men is recognized, do not tend naturally to the culture of those graces which make the intercourse of society easy and free from friction, yielding and gentle. Just as fast as people become jealous of their individual rights, and therefore disposed to insist upon being recognized as the peer of everybody else, they cease to be anxious to give way to one another. This is the tendency of things in our country, where the struggle for pre-eminence makes every man a Diotrephes.

The French carry their vivacity to frivolity. But the frivolous, like the froth of the sea, floats on the surface. The depths are not froth. There is something solid and hopeful in the French people. They are kind, loving, brave, chivalrous and ideal. They worship the beautiful. In all International Exhibitions they excel in displaying whatever adorns. They live for the enjoyment of the world that now is. It is wonderful, too, how very little it takes to make a Frenchman or French woman happy. Our poor people would starve on what would feast and fatten them. And they amuse themselves so easily and so prettily. Out of doors with them seems to be of itself enjoyment. They are not religious. The French mind is skeptical, careless, epicurean. "Let us eat and drink, for to-morrow we die," is their motto, and too many of them choose to die when the prospect darkens of having something to eat and drink.—*N. Y. Observer.*

Confirmation Hymn.

From the German of Frederick Oser.

BY S. R. FISHER, D.D.

Forever blessed be the moment
In which my soul, Thee, Lord, did find,
And joyfully in holy cov'nant,
Itself to Thee most firmly bind.
Be Thou, O Lord, forever mine;
In life and death I would be Thine!

Thou hast, dear Lord, me promised heaven,
With all its joy and blessedness!
O what delight, when I am given
My glorious inheritance!
Yea, Lord, my God, to Thee I'll cleave,
Until Thou me in heav'n receive.

In Thee, my Saviour, e'er confiding,
I'll travel on, led by Thy hand;
Thou wilt me, through all danger guiding,
Bring safely to the promised land,
Where I my voice shall ever raise,
With angel choirs in songs of praise.

April 19, 1878. *Ger. S. S. Hymn Book*, 122.

Post-Mortem Kindness.

BY THE EDITOR.

"Ten cities claimed a Homer dead,
In which the living Homer begged his bread."

Most people have more regard for a person when dead than alive. The first murmur of applause which greets some of God's saints is when the earth first falls on their coffin lids. Often those who discard, disparage and denounce them while living, are the loudest to eulogize them when dead. It has ever been so. A very high authority says that the Pharisees "build the tombs of the prophets and garnish the sepulchres of the righteous" whom their fathers had killed. In ancient and modern times Oriental people built tombs or temples over the remains of their dead, as Western nations erect monuments. And thus the Moslem builds a mosque or temple over the grave of his saint or sire, or adorns his grave with a costly sepulchre.

Great prophets among the Jews, after they had inflicted on them a life-long martyrdom, were after death honored with costly sepulchres by their children. The tomb of Jeremiah remains at Jerusalem to this day. After burning Latimer, Ridley and Cranmer at the stake, England has exalted them as heroic martyrs among her national worthies.

All over the continent of Europe you find grand monuments erected at a great cost to the memory of men of learning and piety, who when living were left to pine in want or were hounded from place to place by persecution. The grandest monument in Edinburgh, erected at an immense expense, is that of Sir Walter Scott, the man whom the lords and money kings of England suffered to work and worry himself to death in his vain endeavors to pay debts which others entailed upon him. The interest of the money spent in raising monuments to the memory of Robert Burns would have enabled him to live in princely splendor.

Our own country is equally lavish in this post-mortem generosity. After authors and inventors have lived and died poor and neglected, and some even discarded as insane, publishers and manufacturers have amassed vast fortunes by the works of these poor men of genius. Has any one ever heard of a case where the descendants of the author and the inventor received any attention or practical help from the men whom their fathers made rich?

Many a faithful, hard-working pastor is harassed by cares inflicted by the shortcomings of his members who affect to be his best friends. An insufficient support compels him to stint his family in the plainest comforts of life or contract debts which he cannot promptly meet. And he who ought to be a blameless pattern of honesty and business rectitude, feels himself forced into a position of dishonor before his community. The tongue of calumny and detraction helps to irritate his sufferings. Cold, inactive members weigh down his spirits. Professedly earnest Christians pierce his heart by the neglect of duty. His health wanes, his faith at times wavers, his love to his unfaithful people he strives to keep warm and glowing, which is no trifling undertaking. His burdens, chiefly of his friends' making, press him down. At length he sinks under the load, and God in mercy takes him into rest. Once asleep in Jesus, all are enthusiastic in his praise and in his support, too. Now that the poor body can no longer feel or heed their marks of affection, they strew it with costly flowers. A body which their lack of just and prompt support and their cold neglect compelled to suffer a slow martyrdom when living! The flowers would be all right, did not a person know that in his earnest, laborious pastorate this man had been grievously tormented by some of these people who now show such an ardent, fragrant love for his dead body. Perhaps they will build him a tomb, too, which they certainly ought to do, and garnish it in coming years. But it is a great pity that some people's kindness only becomes active after the object is dead.

A writer says: "Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them and while their hearts can be thrilled by them. The things you mean to say before they are gone, say before they go. The flow-

ers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away full of perfumes of sympathy and affection which they intend to break over my dead body, I would rather they would bring them out in my weary hours and open them that I may be refreshed and cheered by them when I need them. I would rather have a bare coffin without a flower, and a funeral without a eulogy than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindnesses do not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary days."

In the history of the family we meet the same evil. A meek, gentle wife and mother bears during long years the cold neglect and harsh, unsympathizing treatment of her husband. He spends his evenings away from home. The society of coarse boon companions is preferred to that of his loving wife. Known only to God and herself is the slow martyrdom of her daily life. At length, crushed in body and spirit, she sinks into the grave. Now his heart seems to soften. Her shroud is a more costly dress than he ever bought her when living. He lavishes on her showy funeral what he should have used to make her comfortable when she was but his drudge and domestic martyr. He affects to grieve over his loss, too. The first time for many years that he seemed to consider her of any value to him or anybody else. As for affection, he really seems now to cherish some love for her—for her cold remains. At least he weeps—what that means I cannot clearly understand. It seems to me those tears ought to be very hot. But now, is it not a pity that this hard-hearted, cruel husband could not feel and show a little of this tenderness to his poor wife when she was still with him. I fear, despite his tearful grief at her grave, he will soon forget her. An exchange gives the following on this subject:

"A string of thirty hired carriages, with a hearse at the head, stood before one of our Catholic churches. When the mass was said a body was carried out. It was encased in a marvelous coffin, fit to be followed by thirty carriages. The body was that of a woman who, after a life of hard work had found rest. For years she had cooked and scrubbed, toiling early and late. She had, perhaps, never suffered for food or clothing, but had seen only the plainest fare. Her husband believed in economy and did not waste his money on unnecessary enjoyments. Her dying bed was not distinguished for its comfort. Her eyes, up to their last look, saw only the rough side of life. No sooner were they closed, however, than new ideas possessed the man who for years had looked into them, without seeing their weariness and longing; ideas of propriety; of the respect due the dead; of the demands of society, etc. A fashionable undertaker was summoned and had his orders. The funeral must be equal to that of Hon. Mr. So-and So—a political associate of the bereaved husband, who died last year. There must be as many carriages and as much money spent. So it happens that the husband, who probably had not given his wife a ride for thirty years, gave four times thirty people—many of whom he does not know—a free trip to a fashionable cemetery and back, spending at the same time more money in black gloves, crape, etc., than his wife spent for ornaments in all her married life."

There have been men and women, too, whose affections were transferred from the partners of their bosom while living on idols of their sordid hearts, —such as Dickens describes in his "Christmas Carol:"

"Again Scrooge saw himself. He was older now; a man in the prime of life. His face had not the harsh and rigid lines of later years; but it had begun to wear the signs of care and avarice. There was an eager, greedy, restless motion in the eye, which showed the passion that had taken root, and where the shadow of the growing tree would fall. He sat by the side of a fair young girl in a morning dress. In her eyes were tears which sparkled in the light. 'It matters little,' she said softly. 'To you it matters *very* little, *another idol* has displaced me; and if it

can cheer and comfort you in time to come, as I would have tried to do. I have no just cause to grieve. The idol that has displaced me is a *golden* one. I have seen your noble aspirations fall off, one by one, until the master passion gain engrosses your entire being. Our contract of marriage is an old one. It was made when we were both poor and content to be so, until in good season we could conjointly improve our worldly fortune by our patient industry. You are changed. Your own feeling tells you you are not now what you were then. I am the same that I once was; you are not. Consequently that which promised happiness when we were both one in heart, promises misery only now that we are two. How often and how keenly I have thought of this, I will not say. It is enough that I have thought of it, and can release you. It is plain, too, that you ask this release. Not in words, but in a changed nature, in an altered spirit; in another atmosphere of life, another hope as its great end; in everything that made my love of any worth or value in your sight. If you were free to-day with your present prospects for wealth, is it possible that you would choose me, a dowerless girl? Do I not know that in the change that has come over you, you now weigh everything by gain? And if for a moment you were false enough to your guiding principle of sordid gain, to choose me—a poor girl, do I not know that your regret and repentance would follow? I know that such would be the result, and I release you; although I do it with a full heart for the love of him you once were. You may (the memory of what is past half makes me hope you will) have pain in this. But the pain will be short. In a very, very brief time you will dismiss the recollection of it gladly as an unprofitable dream, from which it happened well that you awoke. May you be happy in the life you have chosen!"

Poor Mrs. Scrooge! In all likelihood she will be honored with a very expensive and showy funeral. What avails this post-mortem parade, after she has been displaced in the heart of her husband by a golden calf, and left to pine away and die in a home of unrequited affection?

I have seen children, harsh, disobedient and unloving to their parents. The mother is their servant, a miserable drudge, in her own home. Hale and strong sons and daughters she has, who would not bring her a bucket of water or of coal, without being coaxed to do it, and even then perhaps would refuse. All her pleading and praying seem to be of no avail. Others see and denounce the unfilial conduct of these young people. All but themselves see the cruelty of such demeanor. The mother grows old. Surely with age their hearts will soften towards their best earthly friend. On the contrary they harden. Each seems afraid of being burdened with her support. One such mother I know, poor but honest and godly. Now a widow, forlorn and lonely. She has a son who lost his father when a boy. The mother worked at washing, house-cleaning and gardening to support herself and child. With her hard earnings she bought him food, clothing and school-books By the help of the Lord she raised him—trained him to industrious habits. He now has a good situation and is in good circumstances. But he is ashamed of his honest, Christian mother. He never visits her, and never greets her when passing her on the street. Speaking of his unkind treatment, she weeps as if her heart would break.

I have seen such unfeeling children give vent to boisterous grief at the grave of parents whom they treated cruelly while living. And many other people knew this, and thought what a pity that some of this regard for a parent was not shown earlier. After all, may not this kind of grief be of very little worth. For in many cases it is but a selfish mummery, because persons can no longer use the departed one for their unfeeling service.

A person of reflecting mind can find much food for serious meditation in walking through a cemetery, with whose buried ones he was acquainted in their lifetime. Some things you know about their history which you would rather not speak about. Others that would give you pleasure and them praise to relate. Some epitaphs read well, if they only were true. Avowed unbelievers in life, have their piety and

faith applauded by the chisel of the stone-cutter. Some who denounced the Bible while living have a Scripture verse on their monuments when dead. Others carve the name of "Our dear mother" on the marble, which dear mother's life they embittered by their sinful conduct. Strange contradictions and glaring untruths one can find among the tombs. Many an epitaph describes the dead as they ought to have been, but not as they actually were.

One thing we ought to bear in mind. If we wish to show kindness and sympathy to any person, now is the time to do it and not after they are dead. Only while living persons are within reach of such acts. Then they feel and can be cheered by kind words, friendly sympathy and helpful hands. A certain well-known author and popular preacher, whose works still comfort multitudes of mourners, and who though dead is loved and admired by thousands of people, once told me, in the prime of his life, "Ah my dear brother, you have no idea of the anguish one feels when he must tell the wife of his bosom, in reply to her request for fifty cents of market money; 'I really only have ten cents of money. Can't we get along with that much to-day?'" Ministers are expected to be patient, and they try to be so. But the highest style of piety is not callous, but keenly alive to the faintest breath of wrong, to the most trifling touch of unkindness. Be just, kind and true to one another when living; after-death parade of affection cannot atone for the want of it before.

Ruth and Orpah.

Dr. Cuyler makes Ruth and Orpah point a good moral in the *New York Evangelist*, after this fashion:

"Orpah kissed her mother-in-law, but Ruth clave unto her." The kiss was good; but the cleaving was better. Orpah showed that she had enough affection for the sad old mother of her dead husband to give her a kiss, but she had not enough to quit her native land, and go with her to the land of God's people. She could give what was cheap and easy; she was not ready to make the sacrifice that cost something. In this pathetic little touch of human history, pictured to us in the matchless story of the Moabitish woman, we see a parable that illustrates thousands of experiences in our own days. To "salute" Christ by an act of public profession at His table is easy. It usually costs but little; for in these times it requires no great self-denial to join a Christian Church. It may even be a popular step, and give one credit and currency in society. No "spoiling of goods" or dungeons await a profession of Christianity in America, as it once did in Asia Minor and in Rome. . . . It cost something for Ruth to cleave unto Naomi. We always feel glad that she could not have foreseen the handsome estate and the rich kinsman that was waiting for her at Bethlehem—for that would have subjected her to the suspicion of selfish motives in her choice. She acted from principle, and with no hope of earthly reward. "Thy people shall be my people, and thy God shall be my God," was a noble confession of faith. The beauty of it lay in the fact that she carried it out, and took the decisive steps that showed her heart and conscience was in what she said. The glowing excitements of a revival commonly fill up our church-memberships with not a few Orpahs among the genuine godly-minded Ruths. In a little while the Orpahs are back in the world again, to their own sin, and the Church's sorrow. Profession is easy; then comes the test of performance. Revivals cover the threshing floor with sheaves. The duller and more monotonous seasons that come afterwards winnow out the wheat from the chaff. In this solemn and significant fact lies the reason why, with all the occasional large ingatherings, the actual working force of Christians increases so slowly.

Practical Piety.

THEODORE FRELINGHUYSEN, a life-long member of the Dutch Reformed Church, and up to the close of his life a teacher in the Sunday-school, even during the years of his busiest public life, was a great worker in the Church. His faith and humility were nurtured by

his life-long habits of devotion. He was pre-eminently a man of prayer. It was his "native breath." He not only felt it as a necessity, but rejoiced in it as a privilege. In the busiest period of life, when worldly cares pressed hardest on him, it was his custom to imitate the Psalmist, who said, "Evening and morning and at noon I will pray." His profession and practice corresponded here as beautifully as they did in other matters. At an early period of his Christian course he formed the habit of devoting a quarter of an hour in the middle of the day to prayer, and this he never relinquished. Sometimes circumstances prevented him from retiring to the closet at the exact time, but the service was not therefore omitted. The earliest subsequent leisure he could command, even if it did not occur before nightfall, was carefully appropriated to the service. And it is believed that this devotional service was not omitted even once in the course of forty years.

It may be added here that his custom was, in his private devotions, to pray aloud, because, as he said, he found it the best way to prevent wandering thoughts. Robert Hall, who had the same habit of oral, audible private prayer, pursued it from the conviction "that silent prayer was apt to degenerate into meditation, while, from our compound nature, a man cannot but be affected by the sound of his own voice when adequately expressing what is really felt." Nor was he a stranger to the habit of observing extraordinary and protracted seasons of prayer, accompanied with abstinence from food. That notion which obtains so extensively in our day that fasting, when enjoined by the Scriptures, is to be understood figuratively, and does not involve the omission of a single meal, did not commend itself to his old-fashioned piety. Although no ascetic, and no believer in the propriety of bodily mortification for its own sake, he yet cherished occasional fasting as an appropriate expression of a penitential spirit, and an admirable help in the cultivation of a devotional frame of mind. It need hardly be added that this was always done, as far as possible, in such a way that he would "not seem unto men to fast."

A Leper Governor Gone.

Our Honolulu exchanges announce in brief the death of William P. Ragsdale, Governor of the Leper Settlement, on the island of Molokai, Sandwich Islands. The decease of so noted and remarkable a man in the prime of life deserves a more extended obituary. "Bill Ragsdale," as he was popularly known, was a Hawaiian by birth, his mother having been a native and his father an American. By profession he was a lawyer, speaking English as fluently as Hawaiian, and the most noted orator of the Hawaiian kingdom, whites and natives included, and among the latter there are many conspicuous orators. The manner in which Ragsdale discovered that he had the leprosy, as told by himself, is most interesting, and especially from a scientific point of view. The deceased resided for a number of years on the island of Hawaii, and had an office at Hilo, capital of the island. One night he was studying up a law case in which he was deeply interested, when the chimney from his lamp fell on the table. Although the chimney was hot as fire, "Bill," in his excitement, picked it up and set it in its place without experiencing the least inconvenience, such as would naturally result to a really sound person handling a red hot lamp chimney. He reflected for a moment, looked at his hand, but could not discover the least sign that it had been burned. He then took off and put on the chimney repeatedly and with the same result. This experience convinced him that he was among the afflicted, and he lost no time in communicating with the authorities. An examination was made, and medical authority declared that he was afflicted with leprosy. Dr. Trousseau, for years a physician at Honolulu, but now a resident of the island of Hawaii, made the principal examination. Up to this time no person on the islands ever dreamed that "Bill Ragsdale" had the leprosy, and some doubted even after the examination if he was so afflicted. "Bill," however, was personally convinced that he was so afflicted. The police did not arrest him, however, owing to his exalted position, as was common with those suspected of being lepers, so he voluntarily

delivered himself up as a victim of the terrible disease. He was then sent to Molokai and installed as Governor of the Leper settlement, which position he held for a number of years, up to the time of his death last month. Soon after his isolation from the world and his friends, the disease made itself more apparent, and there were none so incredulous as to believe that he was not forever afflicted with the leprosy. During his administration of affairs he was as successful as he was popular. There were and are about 800 lepers in the settlement, but by his tact and kind-heartedness, Ragsdale made the most extraordinary and saddest community on the face of the earth as cheerful and happy as the unfortunates could be. By his advice the government made many reforms, and the lepers recognized him as a father. One of the most peculiar and startling phases connected with this episode is the fact that Mr. Ragsdale, who was a married man with a family, took up with a young native woman on the settlement of Molokai, who fell in love with him. She was remarkably handsome, of splendid physique, and had already buried two husbands or lovers—for both terms are substantially the same with the Hawaiians free from missionary influence. Both her husbands, as we will call them, died of leprosy, yet the wife, as she must be termed, was never afflicted with it. She fell in love with Ragsdale, and they continued to live in the most perfect harmony, the wife not having the least fear of being subject to the frightful affliction of her husband. She still survives him and is in perfect health, or, at least, was so not long ago. It may be here remarked, that there are some seventy-five individuals on the leper settlement who are not afflicted with leprosy. These have voluntarily exiled themselves on account of the deep love and affection they have for their friends who are lepers. They mingle freely among the sorrow-stricken, eating out of the same calabash of poi, drinking from the same cup, chatting and talking together on the same mat, and even sleeping together. Still with this promiscuous intercourse, some of the healthy persons, indeed the majority of them, never catch the leprosy. In a word, they have no fear at all of it. Who the successor of the deceased leper Governor will be is not known. It was believed at one time that Peter Kao, a cousin or uncle to Queen Emma, would be Governor, but by influence this leprous chief has been allowed to leave the settlement, and is now a resident of Honolulu. Peter had a nice cottage at Molokai, and, as becoming his rank, had servants to wait upon him. During his sojourn there, he enjoyed life as well as could be expected, and had the good will of the lepers at large. Now that he is free, and Ragsdale dead, it will be difficult to find the proper man to fulfil so delicate a duty. The Hawaiian authorities have many faults and short-comings, but the humanity they exhibit towards the lepers in providing and caring for them is greatly to their credit. The settlement is under the taboo; that is, no human being is permitted to enter the dreadful locality without a special permit from the Board of Health at Honolulu. It is very difficult to get this permit, so that not one foreigner in a thousand ever can visit the leper world of Molokai.—*San Francisco Chronicle.*

Anecdotes of Haydn.

BY THE LATE EDWARD L. RIMBAULT, LL.D.

Joseph Haydn—Papa Haydn, as he is often called, from his being the father of modern instrumental music—is a name to be honored, both in music and in morals. Many of our readers will remember it when they think of the oratorio of "The Creation," a marvel of beauty and descriptive power in music, scarcely equalled in the annals of the art. He was a man of gentle disposition and of blameless life; and among all the numerous anecdotes told of him, not one tells to his discredit. He lived, as it were, among his own sweet sounds, gentle and kind to all around him, loved by his friends, revered by his brother musicians, and he went to his grave full of years and honors.

We have strung together a few anecdotes of this great musician in the hope that they will possess some interest, and

without going into details of his life, present a fair view of his character and disposition. They are gleaned from various sources, and may be depended upon for their accuracy.

Francis Joseph Haydn was born on the last day of March, 1732, at Rohrau, a small town fifteen leagues distant from Vienna. His father was a cartwright, and his mother, before her marriage, had been cook in the family of Count Harrach, the lord of the village. Haydn's father united to his business of a cartwright the office of parish sexton. He had a fine tenor voice, was fond of the organ and of music in general. On one of those journeys which the artisans of Germany often undertake, being at Frankfort, he learned to play a little on the harp, and on holidays, after church service, his wife would sing little religious songs, accompanied by her husband on his new instrument. The birth of Joseph—he was always called by his second name—did not alter the habits of this peaceful family. The little domestic concert returned every week, and the child, standing before his parents, with two pieces of wood in his hands, one of which served him as a violin and the other as a bow, constantly accompanied the musicians. A cousin of the cartwright, whose name was Franck, a schoolmaster at Hamburg, came to Rohrau one Sunday, and assisted at the trio. He remarked that the child, then scarcely six years old, beat time with astonishing exactness and precision. Franck was well acquainted with music, and proposed to his relations to take little Joseph to his house and to teach him. They accepted the offer with joy, hoping to succeed more easily in getting him into holy orders if he should understand music.

Once installed in Franck's house, young Haydn progressed rapidly, and after receiving instruction from Reuter, the chapel-master of St. Stephen's at Vienna, he succeeded in making himself known to the renowned Porpora, whose lackey he consented to be in order to gain an insight into the mysteries of his art. Every day he rose early, beat the old man's coat, cleaned his shoes, and disposed in the best order his antique periwig. He obtained at first nothing but the courteous salutation of "fool" or "blockhead" when he entered his room in a morning. But the bear, seeing himself served gratuitously, and observing at the same time the rare qualities of his voluntary lackey, suffered himself occasionally to soften, and give him some good advice. Haydn was fortunate in attracting the attention of a noble Venetian, who resided in that city as ambassador from the Republic. This generous man, observing Haydn's devotion to music, allowed him a pension of six sequins (about £3 sterling) monthly. He was now enabled to procure a suit of black clothes, and thus attired he took part in the daybreak service in the Church of the Fathers of the Order of Mercy. After this he repaired to the chapel of Count Haugwitz, where he played the organ; and at a later hour he sung the tenor part at St. Stephen's. Thus forming himself by the precepts of all the musical men with whom he became acquainted, seizing every opportunity of hearing music that was reputed good, and having no fixed master, he began to form his own conceptions of what was fine in music, and prepared himself, without being aware, to form one day a style entirely his own.

When Haydn was nineteen years old he had to set a descriptive work to music, in which the imitation of a storm at sea occurred, and he used to say that the representation of the motion of the waves caused him more trouble than he afterwards had in writing double fugues. Curtz, the author of the libretto, who had spirit and taste, was difficult to please; but there was also another obstacle—neither of the two authors had ever seen either sea or storm. Curtz, all agitation, paced up and down the room where the composer was seated at the piano-forte. "Imagine," said he, "a mountain rising, and then a valley sinking, and then another mountain, and then another valley; the mountains and the valleys follow one after the other with rapidity, and at every moment alps and abysses succeed each other." This fine description was of no avail. In vain did Curtz add the thunder and lightning. "Come, describe for me all these horrors," he repeated, incessantly; "but particularly represent distinctly these mountains and valleys." Haydn

drew his fingers rapidly over the keyboard, ran through the semitones, tried abundance of discords, passed from the lowest notes of the bass to the highest of treble. Curtz was still dissatisfied. At last the young man, out of all patience, extended his hands to the two ends of the piano-forte, and, bringing them rapidly together, exclaimed, "Confound the tempest!" "That's it! that's it!" cried the author, springing upon his neck and nearly stifling him. Haydn added that when he crossed the Straits of Dover, in bad weather, many years afterwards, he laughed nearly the whole of the passage on thinking of the storm he had so vainly endeavored to imitate.

Haydn got introduced into the establishment of the Prince Esterhazy, and formed the plan of composing a symphony to be performed at the prince's palace at Eisenstadt on his birthday. Haydn executed it, and, the day of the ceremony being arrived, the prince, seated on his throne, and surrounded by his court, attended at the usual concert. Haydn's symphony was commenced. Scarcely had the performers got to the middle of the first allegro movement, when the prince interrupted them, and asked who was the author of that fine composition? "Haydn," replied the chamberlain; and he made the poor young man, all trembling, come forward. "What!" exclaimed the prince, "is it the Moor's music?" (Haydn's complexion gave some room for this sarcasm.) "Well, Moor, from henceforth you remain in my service. What is your name?" "Joseph Haydn." "Surely I remember that name! you are already engaged to me; how is it that I have not seen you before?" Haydn confused by the majesty which surrounded the prince, made no reply. The prince continued, "Go and dress yourself like a professor; do not let me see you any more in this trim; you cut a pitiful figure. Get a new coat, a wig, and buckles, a collar, and red heels to your shoes; but I particularly desire that they may be of a good height, in order that your stature may correspond to intelligence. You understand me? Go your way, and everything will be given you." Haydn kissed the prince's hand, and retired to a corner of the orchestra, a little grieved at being obliged to lay aside his natural hair and youthful elegance. The next morning he appeared at his highness' *levee*, imprisoned in the grave costume which had been enjoined on him. He had the title of second professor of music, but his new comrades called him simply "the Moor."

Haydn was possessed of a great deal of quiet humor, and has shown it in several of his symphonies. There is one in which all the performers disappear, one after the other, so that at the conclusion only the first violin performer is left playing by himself. The origin of this was that Prince Esterhazy, having determined to dismiss all his band except Haydn, the latter imagined this ingenious way of representing the general departure and dejection of spirits consequent upon it. Each performer left the concert-room as soon as his part was ended. At another time, Haydn, desirous of diverting the prince's company, went to the fair at Eisenstadt and purchased a whole basketful of whistles, fiddles, cuckoos, wooden trumpets, and such other instruments as delight children. He was at the pains of studying their compass and character, and composed a most amusing symphony for those instruments only, some of which even executed solos.

Many years afterwards, when Haydn was in England he perceived that the English, who were fond of his instrmental compositions when the movement was lively, generally fell asleep during the slower parts, in spite of all the beauties he could accumulate. He therefore wrote an andante movement full of sweetness, and of the most tranquil description. All the instruments seemed gradually to die away; but in the middle of the softest *pianissimo*, striking up all at once, and re-inforced by a stroke from the kettle-drum, his audience were made to start from their slumbers, as if the roof was falling in.

When Haydn was in London, a nobleman passionately fond of music—according to his own account—came to him one morning, and asked him to give him some lessons. Haydn finding that he had some knowledge of music agreed. "When shall we begin?" "Immediately, if you please," said the nobleman; and he took out of his pocket a quartet of Haydn's. "For the first les-

son," continued he, "let us examine this music, and tell me the reason of certain modulations, and of the general management of the composition, which I cannot altogether approve, since it is contrary to the rules." Haydn, a little surprised, said that he was ready to answer his questions. The nobleman began, and from the very first bar found something to remark upon almost every chord. Haydn, with whom invention was a habit, and who was the opposite of a pedant, found himself a good deal embarrassed, and replied continually, "I did so because it has a good effect. I have placed this passage here because I think it suitable." The Englishman, in whose opinion these replies were nothing to the purpose, still returned to his proofs, and demonstrated very clearly that his quartet was good for nothing. "But my lord, arrange this quartet in your own way, hear it played, and you will then see which of the two is the best." "How can yours, which is contrary to the rules, be the best?" "Because it is the most agreeable." My lord still returned to the subject. Haydn replied as well as he was able, but at last, out of patience, "I see, my lord," said he, "that it is you who are so good as to give lessons to me, and I am obliged to confess that I do not merit the honor of having such a master."

A captain in the navy called on our composer one morning. "Mr. Haydn, I presume?" "Yes, sir." "Are you willing to compose me a march for the troops I have on board? I will give you thirty guineas; but I must have it to-day, as I sail to-morrow for Calcutta." Haydn agreed to the request. As soon as the captain was gone he opened his pianoforte, and in a quarter of an hour the march was finished. Feeling some scruples at gaining so easily what appeared to him a very considerable sum, he wrote two other marches, intending first to give the captain his choice of them, and afterwards to make him a present of the other two, as a return for his liberality. Early on the following morning the captain arrived. "Well, where's my march?" "Here it is." "Will you play it on the piano?" Haydn played it. The captain, without saying a word, counted the thirty guineas on the instrument, took the march, and walked away. Haydn ran after him to stop him. "I have written two others, which are better. Hear them, and then make your choice." "I like the first very well, and that is sufficient." "But hear them." The captain marched out of the house, and would hear nothing. Haydn pursued him, crying out, "I make you a present of them." "But, at least, hear them." "No, not for the whole navy." Haydn, piqued, immediately hastened to the Exchange, inquired what ship was on the point of sailing for the Indies, and the name of the commander. He then rolled up the two marches, enclosed a polite note, and sent the parcel on board to the captain. The obstinate fellow, suspecting that the musician was in pursuit of him, would not even look at the note, but sent it back unopened. Haydn tore the marches into a thousand pieces, and never forgot the captain as long as he lived.

During his residence in London, Haydn enjoyed two great gratifications. One was in hearing Handel's music the other in attending the Ancient Concerts. He expressed great pleasure in hearing the four thousand charity children at their aniversary meeting at St. Paul's, and noted down the chant they sang on that occasion.

He adds in his diary: "This simple and natural air gave me the greatest pleasure I ever received from the performance of music." Haydn dwelt much upon the importance of melody. In one of his notes he says: "Let your air be good, and your composition, whatever it be, will be so likewise, and will assuredly please. It is the soul of music; it is the life, the spirit, the essence of a composition. Without it, Tartini may find out the most singular and learned chords, but nothing is heard but a labored sound, which, though it may not offend the ear, leaves the head empty and the heart cold."—*Leisure Hour.*

THE setting of a great hope is like the setting of the sun. The brightness of our life is gone, shadows of the evening fall behind us, and the world seems but a dim reflection of itself—a broader shadow. We look forward into the lonely night, the soul withdraws itself. The stars arise, and the night is holy.

The Sunday-School Department.

We deeply regret to report the death of Elder John Rodenmayer, which occurred suddenly June 4, in Baltimore, Md. Although spared to reach the ripe age of 68 years, his death was unexpected, and brought great grief to many hearts. For a period of forty-five years he had been an active, faithful, and skilful worker in the Sunday-school. Indeed, to many in his flock, the Third Reformed Church of Baltimore, he seemed like a spiritual father. He was one of the founders of his congregation, active in all her Church work; a large-hearted and large-minded man, of enlarged and liberal views; a useful member of various Church Boards, a frequent and active member of classical and synodical meetings—a godly man, zealous in good works, whose memory is blessed and whose works do follow him.

Scripture Lessons for Sunday-Schools.

The following are the Sunday-School Lessons adopted by the Committee for the second half of the present year:

July 7. Third Sunday after Trinity. Judges ii. 1–5. The Angel of the Lord at Bochim.

July 14. Fourth Sunday after Trinity. Judges ii. 11–15. The Anger of the Lord.

July 21. Fifth Sunday after Trinity. Judges ii. 16–23. The Appointment of Judges.

July 28. Sixth Sunday after Trinity. Judges iv. 4–9. Deborah the Prophetess.

Aug. 4. Seventh Sunday after Trinity. Judges iv. 10–16. The Overthrow of Sisera.

Aug. 11. Eighth Sunday after Trinity. Judges vi. 1–10. Israel oppressed by Midian.

Aug. 18. Ninth Sunday after Trinity. Judges vi. 11–18. The Angel of the Lord appears to Gideon.

Aug. 25. Tenth Sunday after Trinity. Judges vi. 19–24. Gideon's Offering.

Sept. 1. Eleventh Sunday after Trinity. Judges vi. 33–40. Gideon gathers an Army and receives a sign from God.

Sept. 8. Twelfth Sunday after Trinity. Judges vii. 1–8. Choice of the Three Hundred.

Sept. 15. Thirteenth Sunday after Trinity. Judges vii. 16–23. The Defeat of the Midianites.

Sept. 22. Fourteenth Sunday after Trinity. Judges viii. 22–27. The Wrong that Gideon did.

Sept. 29. Fifteenth Sunday after Trinity. Judges ix. 7–20. The Parable of Jotham.

Oct. 6. Sixteenth Sunday after Trinity. Judges x. 10–16. The Repentance of the People.

Oct. 13. Seventeenth Sunday after Trinity. Judges xi. 30–40. The Vow of Jephthah.

Oct. 20. Eighteenth Sunday after Trinity. Judges xiv. 1–9. Samson and the Lion.

Oct. 27. Nineteenth Sunday after Trinity. Judges xiv. 12–20. Samson's Riddle.

Nov. 3. Fourth Sunday before Advent. Judges xv. 4–8. Samson and the Foxes.

Nov. 10. Third Sunday before Advent. Judges xv. 9–19. Sansom and the Jawbone.

Nov. 17. Second Sunday before Advent. Judges xvi. 15–20. The Capture of Samson.

Nov. 24. First Sunday before Advent. Judges xvi. 21–31. The Death of Samson.

Dec. 1. First Sunday in Advent. Matt. xxiv. 42–46. The Coming of the Lord.

Dec. 8. Second Sunday in Advent. Matt. xxv. 14–30. The Judgment.

Dec. 15. Third Sunday in Advent. John i. 1–8. The Eternal Word.

Dec. 22. Fourth Sunday in Advent. John i. 9–14. The Incarnation.
Dec 29. Sunday after Christmas. John i. 15–18. Grace and Truth by Jesus Christ.

The Right Sort of Religion.

A writer in one of our exchanges, who evidently believes, with the Apostle James, that faith without works is dead, thus describes the kind of religion which the times require:

"We want a religion that goes into the family, and keeps the husband from being spiteful when the dinner is late, and keeps the dinner from being late—keeps the wife from fretting when the husband tracks the newly-washed floor with his muddy boots, and makes the husband mindful of the scraper and the door-mat—keeps the mother patient when the baby is cross, and keeps the baby pleasant—amuses the children as well as instructs them—wins as well as governs—projects the honey-moon into the harvest-moon, and makes the happy hours like the Eastern fig-tree, bearing in its bosom at once the beauty of the tender blossom and the glory of the ripened fruit. We want a religion that bears heavily not only on the "exceeding sinfulness of sin," but on the exceeding rascality of lying and stealing—a religion that banishes small measures from the counters, small baskets from the stalls, pebbles from the cotton bags, clay from paper, chiccory from coffee, otter from butter, beet juice from vinegar, alum from bread, strychnine from wine, water from milk-cans, and buttons from the contribution box.

The religion that is to save the world will not put all the big strawberries at the top, and all the bad ones at the bottom. It will not offer more baskets of foreign wines than the vineyards ever produced bottles, and more barrels of Genesee flour than all the wheat fields of New York grow, and all her mills grind. It will not make one half of a pair of shoes of good leather, and the other of poor leather, so that the first shall redound to the maker's credit and the second to his cash.

The religion that is to sanctify the world pays its debts. It does not consider that forty cents returned for one hundred cents given, is according to gospel, though it may be according to law. It looks upon a man who has failed in trade, and who continues to live in luxury, as a thief. It looks upon a man who promises to pay fifty dollars on demand, with interest, and who neglects to pay it on demand, with or without interest, as a liar."

A Word at the Garden-Gate.

The following gem, one of Wendell Phillips's speeches, should be read in every family:

A mother, on the green hills of Vermont, was holding by the right hand a son, sixteen years old, mad with the love of the sea. And as he stood by the garden-gate one morning, she said:

"Edward, they tell me—for I never saw the ocean—that a great temptation of a seaman's life is drink. Promise me, before you quit your mother's hand, that you will never drink." "And," said he, for he told the story, "I gave the promise, and I went the globe over, to Calcutta, and the Mediterranean, San Francisco, and the Cape of Good Hope, and the North Pole and South; I saw them all in forty years—and I never saw a glass filled with sparkling liquor that my mother's form by the gate did not rise before me, and to-day I am innocent of the taste of liquor."

Was not that sweet evidence of the power of a single word? Yet that is not half—"For," said he, "yesterday, there came into my counting-room a man of forty years."

"Do you know me?"

"No."

"Well," said he, "I was brought drunk in your presence on shipboard; you were a passenger; they kicked me aside; you took me in your berth and kept me there till I had slept off the intoxication; you then asked me if had a mother. I said I had never known a word from her lips. You told me of yours and the garden-gate, and to-day I am master of one of the finest ships in New York, and I came to ask you to come and see me."

How far the little candle throws its beam! The mother's words on the green hills of Vermont! God be thanked for the mighty power of a single word!

SCRIPTURE LESSONS.

AUGUST 4. LESSON XXXI. 1878.

Seventh Sunday after Trinity. Judges iv. 10–16.

THE OVERTHROW OF SISERA.

10. ¶ And Barak called Zebulun and Naphtali to Kedesh: and he went up with ten thousand men at his feet: and Deborah went up with him.

11. Now Heber the Kenite, *which was* of the children of Hobab the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which *is* by Kedesh.

12. And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13. And Sisera gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon.

14. And Deborah said unto Barak, Up; for this *is* the day in which the Lord hath delivered Sisera into thy hand: is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thousand men with him.

15. And the Lord discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet.

16. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was not a man left.

QUESTIONS.

Of what have we an account in this lesson? What was secured to the people of Israel by the overthrow of Sisera? Through whose help was this overthrow accomplished?

Verse 10. What is said of Barak? Who was Barak? Who were Zebulun and Naphtali? What do you understand by *Barak called Zebulun and Naphtali?* What do you understand by the phrase, *with ten thousand men at his feet?* Who went up with him? Who was Deborah?

11. Of whom does this verse give us some account? Why is mention here made of him? Of what family was he a descendant? Where else in the Scriptures is Hobab mentioned? What is meant by *pitched his tent?* What was Kedesh? Where was it situated?

12, 13. What is told us in these verses? Who is meant here by *they?* Who was Sisera? How had Barak gone up to mount Tabor? What do you understand by *gathered together all his chariots?* Where was Harosheth of the Gentiles? Why was it so called? Where was the river of Kishon? By what name is it now called?

14. What did Deborah say unto Barak? What do you understand her to have urged Barak to do? What reason did she assign for his doing this? May we always safely attack our enemies when the Lord is gone out before us? What did Barak do? Was the force that accompanied him large as compared with that of the enemy?

15, 16. What did the Lord do? What do you understand by *discomfited?* How did the Lord discomfit Sisera? What did Sisera do? Why did he do this? What did Barak do? What became of the host of Sisera? What will finally become of all the enemies of God's people? Can you mention some truths which this lesson as a whole illustrates and enforces?

CATECHISM.

XXXI. Lord's Day.

83. What are the keys of the kingdom of heaven?

The preaching of the holy gospel, and Christian discipline, or the excommunication out of the Christian Church: by these two, the kingdom of heaven is opened to believers, and shut against unbelievers.

84. How is the kingdom of heaven opened and shut by the preaching of the holy gospel?

Thus: when, according to the command of Christ, it is declared and publicly testified to all and every believer, that whenever they receive the promise of the gospel by a true faith, all their sins are really forgiven them of God, for the sake of Christ's merits; and, on the contrary, when it is declared and testified to all unbelievers, and such as do not sincerely repent, that they stand exposed to the wrath of God and eternal condemnation, so long as they are unconverted; according to which testimony of the gospel God will judge them, both in this and the life to come.

85. How is the kingdom of heaven shut and opened by Christian discipline?

Thus: when, according to the command of Christ those who, under the name of Christians, maintain doctrines or practices inconsistent therewith, will not, after having been often brotherly admonished, renounce their errors and wicked course of life, are complained of to the Church, or to those who are thereunto appointed by the Church; and if they despise their admonition, are, by them, forbid the use of the sacraments; whereby they are excluded from the Christian Church, and by God Himself from the kingdom of Christ; and when they promise and show real amendment, are again received as members of Christ and His Church.

COMMENTS.—By the overthrow of Sisera and his host the children of Israel were delivered from the oppression of Jabin, King of Canaan, to which they had been subjected on account of their evil doings. The way for their deliverance was prepared by their repentance and prayers. The deliverance itself was the work of the Lord, who is ever ready to help those who forsake their sins, and cry unto Him for help.

Verse 10. *And Barak called Zebulun and Naphtali to Kedesh.* He did this in the way of carrying out the command of the Lord given by the prophetess Deborah. Zebulun and Naphtali were sons of Jacob. Their names are used to designate the tribes that sprung from them. Kedesh was the place where Barak resided. It was a Galilean city of refuge in the tribe of Naphtali; and still remains as a village under the name of *Kades.* To this place Barak called Zebulun and Naphtali; that is, no doubt, the leaders of these tribes, and imparted to them the plan of action proposed. These leaders then collected together the troops, and led them to Mount Tabor, with Barak and Deborah at their head. The number who went up with him "at his feet," that is, "after him," or, "on foot," was ten thousand.

Heber the Kenite. Heber was the chief of a nomadic Arab clan, and a descendant of Jethro, the father-in-law of Moses, who had separated from the rest of his tribe, and had pitched his tent, that is, had taken up his abode in the neighborhood of Kedesh. He was the husband of Jael. Mention is made of him here to account for the subsequent narrative as regards Jael, and also possibly because some of his clan carried to Sisera the news of the muster of the Israelites under Barak.

12, 13. *And they shewed Sisera, &c.* That is, certain persons, possibly, as already indicated, some of the Kenites in the neighborhood, informed Sisera, the chief captain or commander of the mighty army of the Canaanitish King Jabin, that Barak had collected together an army, and with it had gone to Mount Tabor. *And Sisera gathered, &c.* When Sisera heard of what Barak had done he called together for battle, by cry or proclamation, the force under his command from Harosheth of the Gentiles unto the river of Kishon, that is, in the whole plain of Esdraelon from west to east. Harosheth of the Gentiles, so-called probably because of the mixed races that inhabited it, was the residence of Sisera. The site of this city is no longer certainly known. The river Kishon is now known as the *Nahr Mukutta.* It rises in respect to one of its sources in Mount Tabor, and, flowing in a westward direction, empties into the Bay of Acre. In the early part of its course it is nothing but a torrent; often dry, but liable to swell very suddenly and dangerously, and to overflow its banks in early spring, after rain or the melting of snow. The force under Sisera consisted, besides other troops, of nine hundred iron war-chariots, which were formidable instruments of destruction in those days. This force he led to the southwest side of Tabor, purposing probably, in case Barak did not attack, to surround him on the mountain, and thus compel him to descend into the valley.

14. *And Deborah said unto Barak, Up, &c.* Before Sisera had time properly to arrange his chariot force, Deborah commanded Barak to make the attack. To encourage him in so doing, she assured him that the day had come in which the Lord would deliver Sisera into his hands, and that the Lord had already gone out before him to cause the overthrow of the enemy. In the words, "Is not the Lord gone out before thee," it is supposed by some, that Deborah alluded to a terrible storm which Josephus informs us raged during the conflict, and which is also required by the narrative of the action and the song of victory. This storm beat violently in the faces of the Canaanites, but only on the backs of the Israelites, and so favored the latter. *So Barak went down, &c.* Though Barak's army was small compared with that of Sisera, yet in compliance with the direction of Deborah he descended from the mountain and attacked the enemy. Trusting in the help of the Lord, he feared not the greater numbers and the iron-chariots of Sisera, knowing that he on whose side the Lord fights must prevail.

15, 16. *And the Lord discomfited Sisera.* Barak's men rapidly descend-

ing from the mountain, and suddenly and unexpectedly falling on the enemy, and cutting down with the remorseless sword all who stood in their way, threw the hosts of Sisera into utter and hopeless confusion. This confusion the inspired historian rightly attributes to God from whose Spirit both the impulse and the strength to execute proceeded. *Sisera lighted down off his chariot, &c.* He did this either because his chariot stuck in the morass, or because by leaving the chariot he hoped to mislead his pursuers as to his whereabouts, and to be able thus to gain a place of safety while they were following after the retreating chariots and the main body of the flying host. *And there was not a man left.* The whole force of Sisera was cut to pieces and broken up. Not even he himself escaped. Thus does the Lord overthrow those who oppose His people.

The lesson as a whole illustrates and enforces some important truths.

1. It teaches us that if we repent of our sins and cry unto the Lord for help, He will deliver us and destroy our enemies.

2. It shows us that in delivering His people God makes use of human instrumentalities. It was He who discomfited the host of Sisera, but He did so through Deborah and Barak and the men under their command, and through the raging storm and the swollen stream of Kishon. So it is through the means of grace that He offers help unto us in our warfare against the evil one.

3. It reminds us that if we would have God help us, we must trust in Him and make use of the means He has ordained. Had Barak not obeyed the command of the Lord but sought to deliver Israel in some other way, he would not have succeeded. His victory was a consequence of his obedience. So we too can only through obedience to God in the use of the prescribed means of grace, triumph over our spiritual enemies and attain salvation.

Hand-Shaking.

You may call it personal magnetism or natural cordiality, but there are some Christians who have such an ardent way of shaking hands after meeting, that it amounts to a benediction. Such greeting is not made with the left-hand. The left hand is good for a great many things, for instance, to hold a fork, or twist a curl, but it was never made to shake hands with, unless you have lost the use of the right. Nor is it done by the tips of the fingers laid loosely in the palm of another. Nor is it done with a glove on. Gloves are good to keep out the cold and make one look well, but have them so they can easily be removed, as they should be, for they are non-conductors of Christian magnetism. Make bare the hand. Place it in the palm of your friend. Clench the fingers across the back part of the hand you grip. Then let all the animation of your heart rush to the shoulder, and from there to the elbow, and then through the forearm, and through the wrist, till your friend gets the whole charge of gospel electricity.

In Paul's time he told the Christians to greet each other with a holy kiss. We are glad the custom has been dropped, for there are many good people who would not want to kiss us, as we would not want to kiss them. Very attractive persons would find the supply greater than the demand. But let us have a substitute suited to our age and land. Let it be good, hearty, enthusiastic, Christian hand-shaking.

—*Christian at Work.*

A STRANGE scene was witnessed by an English visitor at Odessa on the first day of the present Jewish year. Late in the afternoon a large number of the 50,000 or 60,000 Jews inhabiting Odessa wended their way toward the sea with the purpose of throwing their last year's sins into it, in order to begin the new year with a clean soul. They stood about in groups, closely packed together in some places, looking toward the water, reciting prayers or reading Psalms or a portion of Isaiah. The groups were formed for the most part of listeners, with a man, and in a very few instances a woman—an old woman with spectacles on her thoroughly Jewish nose—reading to them. Some of the people turned their pockets inside out and shook them towards the sea. Others merely made a sign of throwing something into it.

—*Leisure Hours.*

AUGUST 11. LESSON XXXII. 1878.

Eighth Sunday after Trinity. Judges vi. 1–10.

ISRAEL OPPRESSED BY MIDIAN.

1. And the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian seven years.
2. And the hand of Midian prevailed against Israel: *and* because of the Midianites the children of Israel made them the dens which *are* in the mountains, and caves, and strong holds.
3. And *so* it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them:
4. And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza; and left no sustenance for Israel, neither sheep, nor ox, nor ass.
5. For they came up with their cattle and their tents, and they came as grasshoppers for multitude; *for* both they and their camels were without number: and they entered into the land to destroy it.
6. And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the Lord.
7. ¶ And it came to pass, when the children of Israel cried unto the Lord because of the Midianites,
8. That the Lord sent a prophet unto the children of Israel, which said unto them, Thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;
9. And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land;
10. And I said unto you, I *am* the Lord your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

QUESTIONS.

What was the subject of last Sunday's lesson? Of what does to day's lesson treat? For how many years after the overthrow of Sisera had the land rest?

Verses 1, 2. What did the children of Israel do? What did the Lord do? Why did the Lord deliver them into the hand of Midian? What is meant by *the hand of Midian?* Who were the Midianites? What is said of the hand of Midian? What do you understand by *prevailed?* What did the children of Israel make? Why?

3, 4. At what time did the Midianites come up against Israel? Who came with them? Who were the Amalekites? Who are meant by the children of the East? What did they do? What is meant by *the increase of the earth?* Where was Gaza? What was there not left? What is meant by *sustenance?*

5, 6. How did the enemies of Israel come up? For what purpose did they enter into the land of Israel? How was Israel affected by this? What is it to be *impoverished?* What did the children of Israel now do? Why did they cry unto the Lord? Is it well to call upon the Lord in trouble? Should we only call upon Him in trouble? If the people of Israel had not neglected to call upon the Lord would they have been afflicted as they were? What should this teach us?

7–10. What came to pass when the children of Israel cried unto the Lord? What is a prophet? Of what did he remind the children of Israel? Can you give any account of the deliverance of the Israelites from the bondage of Egypt? (See Exodus iii.–xv.). What were the children of Israel not to fear? Who were the Amorites? Were their gods true gods? What had the people of Israel not done? How had they disobeyed God? What resulted from their disobedience?

What does this lesson teach us concerning sin? What concerning affliction?

CATECHISM.

XXXII. Lord's Day.

THE THIRD PART.

OF THANKFULNESS.

86. Since then we are delivered from our misery, merely of grace through Christ, without any merit of ours, why must we still do good works?

Because that Christ, having redeemed and delivered us by His blood, also renews us by His Holy Spirit, after His own image; that so we may testify, by the whole of our conduct, our gratitude to God for His blessings, and that He may be praised by us; also, that every one may be assured in himself of his faith, by the fruits thereof; and that by our godly conversation others may be gained to Christ.

87. Cannot they then be saved, who, continuing in their wicked and ungrateful lives, are not converted to God?

By no means; for the Holy Scripture declares that no unchaste person, idolater, adulterer, thief, covetous man, drunkard, slanderer, robber, or any such like, shall inherit the kingdom of God.

COMMENTS.—For forty years after the overthrow of Sisera the people of Israel had rest from their enemies. In the meanwhile, however, they again forgot God, and did evil in His sight. Then fresh bondage and misery came upon them, and reminded them of Him who before had delivered them, and who alone can save. Of these things we have an account in the lesson before us.

Verses 1, 2. *And the children of Israel did evil.* Notwithstanding their former sad experience of the misery which attends transgression of God's law, and the victory and the song of Deborah, the people of Israel again fell into grievous sin. In this we have a striking proof of the natural sinfulness and weakness of men. *And the Lord delivered them into the hand of Midian.* That is He permitted the Midianites to afflict them and despoil their land. *And the hand of Midian prevailed.* That is, in the encounters between the children of Israel and the Midianites the latter were victorious. *The children of Israel made dens, &c.* Such was the destruction and terror which the Midianites caused, that the Israelites retired to the mountains and made themselves hollows under ground, and caverns, and strong-holds, in which they preserved whatever had escaped their enemies. These dens, and caverns, and strongholds still were in existence when the inspired writer prepared his account of this invasion.

The Midianites, into whose hand the Lord thus delivered Israel, were descendants of Midian, the fourth son of Abraham and Keturah. They dwelt in the country around the eastern branch of the Red Sea, and were remarkable for the vast number of their cattle, and their great wealth in gold and other metal ornaments. When the children of Israel were encamped in the plains of Moab, the Midianites by invitation joined in the deputation sent to secure the services of Balaam to curse Israel, and for this were severely punished. (See Numbers xxii.—xxxi.). At the time spoken of now, however, they were strong again, and had as their allies, the Amalekites, a powerful nomadic tribe, which occupied the peninsula of Sinai and the wilderness intervening between the Southern hill-range of Palestine and the border of Egypt, and the Arabian tribes called collectively, "the Children of the East."

3, 4. *And so it was when Israel had sown, &c.* The Midianites did not remain permanently in the land of Israel during the seven years, but only invaded it about the time the harvest was fit to be gathered. When they came they eat up everything before them, and then, the fields being laid waste, they retreated and left to the Israelites the task of putting out another crop, which they returned the following year to destroy. This course they pursued from year to year. *Unto Gaza.* Gaza was one of the five chief cities of the Philistines, and was situated within the tribe of Judah on the coast of the Mediterranean, at the south-western extremity of Canaan. The land of Midian lay beyond the most Eastern borders of Canaan. The invaders accordingly swept across the whole country, destroying "the increase of the earth;" that is, *the crops*, and leaving no "sustenance," that is, *means of living.* "Israel was not simply oppressed by a tyranny like that of Sisera, who was in the land, but it was like a slave who toils for a foreign master. Had it accomplished its task? Midian came and seized the fruit. So he who falls away from God who gives, must for that reason serve sin which takes."

5, 6. *They came as grasshoppers.* By grasshoppers here we are to understand locusts. The comparison suggests both their number and the consequence of their presence. As grasshoppers or locusts come in great multitudes, and eat up everything before them, leaving behind them only a barren waste, so did the Midianites and their allies come to the land of Israel. *And Israel was greatly impoverished.* The frequent and destructive invasions of the Midianites caused the people to become very poor. After seven years very little was left them in the way of property. *And the children of Israel cried unto the Lord.* The suffering and disgrace to which they were subjected at last brought them to repentance. Distress taught them to pray. Had they not neglected sincere and earnest prayer, they would not have been brought so low.

7–10. Jehovah is a prayer-hearing and a prayer-answering God, and those that are His never call upon Him in vain. Hence when the people of Israel cried unto Him, He gave ear unto their cries and answered them. *The Lord sent a prophet.* A prophet is one who is inspired by the Spirit of God to declare and make known His will to man. Such an one, the Lord sent unto Israel to inspirit the people that they might truly repent of their sins, and thus prepare the way for their deliverance from the hand of Midian. *Thus saith the Lord, &c.* The prophet, speaking in the name of the Lord, reminds them of God's goodness unto them, and of the requirements of His law, and of their failure to comply with them; He especially calls their attention to the fact that God had commanded them, that they should have no other gods before Him, and that they had disobeyed this commandment, in that they feared and served the false gods of the Amorites, who were descendants of one of the sons of Canaan, and the most powerful and distinguished of the Canaanitish nations that feared not the Lord, nor worshiped Him. That they must forsake their idolatries and transgressions, if they would be delivered out of the hands of their enemies, was clearly indicated in the prophet's exhortations. "When such rebukes," says Dr. Cassel, "are gladly heard by the people, deliverance is near at hand. When they believe themselves to have deserved such admonitions and punishments, they again believe God. In accepting the judge, we secure the deliverer. Such is the historical experience of all ages."

The lesson as a whole clearly teaches: 1. That sin is followed by suffering and loss. Because the children of Israel did evil in the sight of the Lord, He delivered them into the hand of Midian. 2. That the afflictions of God's people are designed to do them good by reminding them of the great evil of sin, and thus leading them to repentance. When the people were brought exceedingly low, then they cried unto the Lord. "It is good for me," says the Psalmist, "that I have been afflicted; that I might learn thy statutes." Not because the Lord delights in causing suffering, but because He loves His people, does He afflict them.

Knowledge, its Use and Abuse.

"What an excellent thing is knowledge!" said a sharp-looking, bustling little man to one who was much older than himself. "Knowledge is an excellent thing," repeated he; "my boys know more at six and seven years of age than I did at twelve. They can read all sorts of books, and talk on all sorts of subjects. The world is a great deal wiser than it used to be. Everybody knows something of everything now. Do you not think, sir, that knowledge is an excellent thing?"

"Why, sir," replied the old man, looking gravely, "that depends entirely upon the use to which it is applied. It may be a blessing or a curse. Knowledge is only an increase of power, and power may be a bad as well as a good thing."

"That is what I cannot understand," said the bustling little man: "how can power be a bad thing?"

"I will tell you," meekly replied the old man, and thus went on: "When the power of a horse is under restraint, the animal is useful, bearing burdens, drawing loads, and carrying his master; but when that power is unrestrained, the horse breaks his bridle, dashes the carriage that he is drawing to pieces, or throws his rider."

"I see! I see!" said the little man.

"When the water of a large pond is properly conducted by trenches, it renders the fields around fertile, but when it bursts through its banks it sweeps everything before it, and destroys the produce of the field."

"I see! I see!" said the little man, "I see!"

"When a ship is steered aright, the sail that she hoists up enables her the sooner to get into port; but if steered wrong, the more sail she carries the further she will go out of her course."

"I see! I see!" said the little man, "I see clearly!"

"Well, then," continued the old man, "if you see these things so clearly, I hope you can see too that knowledge, to be a good thing, must be rightly applied. God's grace in the heart will render the knowledge of the head a blessing; but without this it may prove to us no better than a curse."

AUGUST 18. LESSON XXXIII. 1878.

Ninth Sunday after Trinity. Judges vi. 11–18.

THE ANGEL OF THE LORD APPEARS TO GIDEON.

11. ¶ And there came an angel of the Lord, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the wine-press, to hide *it* from the Midianites.

12. And the angel of the Lord appeared unto him, and said unto him, The Lord *is* with thee, thou mighty man of valor.

13. And Gideon said unto him, O my Lord, if the Lord be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites.

14. And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15. And he said unto him, O my Lord, wherewith shall I save Israel? behold, my family *is* poor in Manasseh, and I *am* the least in my father's house.

16. And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

17. And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.

18. Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set *it* before thee. And he said, I will tarry until thou come again.

QUESTIONS.

Of what had we an account in last Sunday's lesson? Of what does the present lesson treat? Why did the angel of the Lord appear unto Gideon?

Verses 11, 12. What did the angel of the Lord do? Why is it said that he sat under the oak? Where was this oak? Where was Ophrah? To whom did it pertain? Was there any other Ophrah? (See Joshua xviii. 23). What was Gideon doing? Where? Why by the wine-press? To whom did the angel of the Lord appear? What did he say to him?

13, 14. What did Gideon reply to the angel? What does this reply show? What did the Lord do? What do you understand by this? What did the Lord say to Gideon? What did He mean by *this thy might?* Whom does the language employed show the angel to have been?

15, 16. What did Gideon now say? What caused Gideon to reply thus? In turn, what did the Lord now say? Does the Lord often accomplish His purposes through seemingly insignificant means? Why? When alone is any one able to do truly great things?

17, 18. For what does Gideon ask? Did he ask a sign because he was unwilling to believe? Why then? What did he request the angel to do? Did the angel comply with his request? Would he have done so if it had been prompted by unbelief? How does the Lord ever treat those who are humble and believing?

CATECHISM.

XXXIII. Lord's Day.

88. In how many parts doth the true conversion of man consist?

In two parts; in the mortification of the old, and in the quickening of the new man.

89. What is the mortification of the old man?

It is a sincere sorrow of heart, that we have provoked God by our sins; and more and more to hate and flee from them.

90. What is the quickening of the new man?

It is a sincere joy of heart in God, through Christ, and with love and delight to live according to the will of God in all good works.

81. What are good works?

Only those which proceed from a true faith, are performed according to the law of God, and to His glory, and not such as are founded on our imaginations, or the institutions of men.

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1. All people, that on earth do dwell!
Sing to the Lord with cheerful voice;
Him serve with fear, His praise forth tell;
Come ye before Him, and rejoice.

2. Know that the Lord is God indeed:
Without our aid He did us make;
We are His flock, He doth us feed,
And for His sheep He doth us take.

3. Oh, enter then His gates with praise,
Approach with joy His courts unto;
Praise, laud, and bless His name always,
For it is seemly so to do.

4. For why? The Lord our God is good,
His mercy is forever sure;
His truth at all times firmly stood,
And shall from age to age endure.

COMMENTS.—In last Sunday's lesson our attention was called to the punishment which God inflicted on the children of Israel because of their evil doing. This lesson shows us how a deliverer was prepared for the people. The purpose for which the angel of the Lord appeared unto Gideon was to commission him to save Israel from the hand of the Midianites.

Verses 11, 12. *An angel of the Lord.* This angel or messenger of the Lord was, no doubt, the Son of God, who temporarily assumed the appearance of man, thus foreshadowing His incarnation. *Under an oak.* This is mentioned to show that the angel appeared as a man, and to account for his appearance not exciting surprise. For a stranger passing along to sit down in the shade under the wide-spreading branches of an oak tree was perfectly natural. *Ophrah* A town in the tribe of Manasseh. It was inhabited by a branch of the family of Abiezer, at whose head Joash stood. Though its exact site is no longer certainly known, yet we may safely infer that its situation in the territory of Manasseh, especially exposed it to the raids of the Midianites at the time under consideration. *Gideon threshed wheat by the wine press.* "Gideon," says Dr. Thomson, in *The Land and the Book*, "instead of carrying his grain to the ordinary threshing-floor, took it into the midst of his vineyard, to hide both it and himself from the Ishmaelites. These summer threshing-floors are in the open country, and on an elevated position, to catch the wind when winnowing the grain, and of course they would be altogether unsafe at such a time, while the vineyards are hid away in the wadies and out on the wooded hills, and thus adapted for concealment." *And the angel of the Lord appeared.* This language implies the supernatural character of the stranger. *The Lord is with thee.* This was an ordinary form of greeting, but in this case it was not a mere form. On the contrary, it asserted a reality, and contained a promise. *Thou mighty man of valor.* Gideon probably had already somewhat distinguished himself in conflicts with the pillaging bands of Midianites that now for seven years had been despoiling the land, and these words of the angel may have had some reference to this, yet, they announced what Gideon was in the sight of God, and what he was destined to prove himself to be in the deliverance of Israel.

13, 14. *Oh, my Lord, if the Lord be with us, why then is all this befallen us?* If we would understand rightly these words of Gideon, we must keep in mind the deplorable condition of Israel at the time, and the fact that he was ignorant of the real nature of the person who addressed him. Viewed with reference to these things, his answer shows him to have been a man of patriotism and faith, and not a selfish unbeliever. His patriotism manifested itself in that he felt that while the Lord was not with Israel, He could not be with him; and his faith is evident in that he was not disposed to believe that a God of love and power, such as Jehovah had shown Himself to be in delivering Israel from the bondage of Egypt, could be with a people who were brought to the straits in which Israel then was. He had too much faith in God's might to think that he was with one who through dread of his enemies must thresh his wheat in a winepress! Though his faith was imperfect, it was strong, and his patriotism ardent. Because such was his character, he was chosen to be the deliverer of his people. *And the Lord looked upon him.* The Lord was not provoked by his reply, but turned graciously toward him, and, because He found him suited for the work, commissioned him to go and save Israel from the hand of the Midianites. *In this thy might.* That is in the strength now imparted to him through the divine promise.

15, 16. *Wherewith shall I save Israel?* These are not words of unbelief, but of humility. Like Moses (see Exodus iii. 11), Gideon felt himself insufficient for the work assigned him. He had not yet fully learned that *God hath chosen the weak things of the world to confound the things which are mighty, that no flesh should glory in His presence. I will be with thee.* In order to encourage Gideon, and to prepare him properly for his work, the Lord assures him that He will be with him, to enable him to be the deliverer of his people. However weak he might be in himself, he should be strong in the Lord. Only as

the Lord is with him, indeed, is any man strong and able to accomplish truly great things. *As one man.* Though the Midianites were many, yet by the help of the Lord Gideon should be able to overcome them as easily as if they were but a single person.

17, 18. *Shew me a sign.* This request of Gideon sprang not from want of faith in God, or from any unwillingness to do what he was told. He was ready to go if the Lord really commanded him to go. What he desired the sign for, was that he might know whether he who spake to him could properly say, "I am with thee." The spirit which prompted Gideon was very different from that of the Pharisees and Sadducees, who tempting Jesus, desired Him that He would show them a sign from heaven. *Depart not, &c.* Gideon asks his visitor to remain until he could go and prepare a gift, and bring it unto him. By means of the gift he expected to find out the true character of the stranger. *I will tarry.* As the request for a sign was made in the spirit of humility and faith, and not in that of unbelieving pride, the angel of the Lord consented at once to do what Gideon desired. This shows us how ready the Lord is to accommodate Himself to the needs of those who are sincere seekers after truth, and to strengthen the faith of those who believe and trust in Him.

The Rescued Child.

It was a gala day, a grand review of the Austrian troops. Thirty thousand cavalry were in line and moving to and fro, directed by the bugle's blast. Banners waved, plumes were streaming on the air, spectators gazed admiringly, and the presence of royalty added interest to the scene. A flying squadron of hussars came sweeping around from the main body, making a detour for the purpose of saluting the Empress, who was present in her carriage to witness the spectacle. Just at this critical moment a little girl, some three or four years old, in childish thoughtlessness, rushed out from the line of spectators into the open field, right in the path of the flying troop. Down came the horsemen, rushing at full speed, directly upon the child. The mother stood paralyzed with fright, and the spectators were powerless to interpose to avert the danger. The Empress shrieked with horror, at the thought of the little girl being trampled to death beneath a thousand iron hoofs. On rushed the hurrying host, and another instant must have sealed the fate of the helpless one, when a stalwart hussar, riding in the front line, with unslackened speed, flung himself forward by the side of his horse's neck and caught the child from beneath their very feet, and lifted her up in triumph to his saddle bow, without changing his pace or impairing the squadron's line. The applauding shouts of thousands rent the air, as the little one was rescued from so awful a death, and other thousands applauded when they heard the story told. Two there were—the mother and the Empress—who could only sob forth their gratitude in broken accents. But when the Austrian Emperor took from his own breast the richly enameled cross of the order of Maria Theresa, and hung it upon the breast of the gallant horseman, all thought it was an honor well won and worthily bestowed.

Casting Burdens on the Lord.—A poor man was traveling one hot day, carrying a heavy load upon his back. A rich man passing by in his chariot took pity on him, and invited him to take a seat in his chariot behind. Shortly after, on turning round, the rich man saw the pilgrim still oppressed with the load upon his back, and asked him why he did not lay it on his chariot. The poor man said that it was enough that he had been allowed to be himself in the chariot, and he could not presume to ask for more. "O, foolish man," was the reply, "if I am willing and able to carry you, am I not able to carry your burden?"

Oppressed and anxious Christian, do you not see in this man your own unbelief and folly? He who has accepted your person, and is your reconciled Father in Christ Jesus, expects you to cast upon Him all your burdens and cares too, and He is able to sustain it. Has He not also said for your encouragement and comfort, "He careth for you?" Precious words; may we all experience the joyful relief they are intended to convey.

AUGUST 25. LESSON XXXIV. 1878.

Tenth Sunday after Trinity. Judges vi. 19–24.

GIDEON'S OFFERING.

19. And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*.

20. And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so.

21. ¶ Then the angel of the Lord put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes, and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight.

22. And when Gideon perceived that he *was* an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face.

23. And the Lord said unto him, Peace *be* unto thee; fear not: thou shalt not die.

24. Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom: unto this day it *is* yet in Ophrah of the Abi-ezrites.

QUESTIONS.

Of what is this lesson a continuation? What had Gideon requested the angel of the Lord to do? Was the angel willing to do what he asked him to do?

Verses 19, 20. Whither did Gideon go? What did he make ready? How much is an Ephah? What did he do with what he prepared? What did the angel of the Lord now command him to do? Did he obey him? Why was he commanded to lay the flesh and the unleavened cakes upon the rock, and to pour out the broth?

21, 22. What did the angel of the Lord then do? What rose up out of the rock? What became of the flesh and the unleavened cakes? What did this prove? What now became of the angel? When Gideon perceived that it was an angel of the Lord with whom he had conversed, what did he say? Why did he thus express himself? Who else expressed similar sentiments? (See Judges xiii. 22).

23, 24. How did the Lord quiet his fears? In what way were these words probably addressed to him? What does Gideon now do? What name does he give to the altar? Can you tell the meaning of *Jehovah-shalom?* For what purpose was this altar built? What further is said of this altar? What are we to understand here by *unto this day?*

What does this lesson teach us as regards the Lord? What as regards His servants? What effect should these truths have upon us?

CATECHISM.

XXXIV. Lord's Day.

OF THE TEN COMMANDMENTS.

92. What is the law of God?

God spake all these words, (Exodus xx.; Deut. v.), saying: I am the Lord thy God, which hath brought thee out of the land of Egypt, out of the house of bondage.

[THE COMMANDMENTS OMITTED].

93. How are these ten commands divided?

Into two tables; the first of which teaches us how we must behave towards God; the second, what duties we owe to our neighbor.

94. What doth God enjoin in the first command?

That I, as sincerely as I desire the salvation of my own soul, avoid and flee from all idolatry, sorcery, soothsaying, superstition, invocation of saints, or any other creatures, and learn rightly to know the only true God, trust in Him alone, with humility and patience submit to Him, expect all good things from Him only; love, fear, and glorify Him with my whole heart; so that I renounce and forsake all creatures, rather than commit even the least thing contrary to His will.

95. What is idolatry?

Idolatry is instead of, or besides that one true God, who has manifested Himself in His word, to contrive, or have any other object in which men place their trust.

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1. No more my God! I boast no more,
Of all the duties I have done;
I quit the hopes I held before,
To trust the merits of Thy Son.

2. Now for the love I bear His name,
What was my gain, I count but loss;
My former pride I call my shame,
And nail my glory to His cross.

COMMENTS.—This lesson is a continuation of the lesson for last Sunday. In it we have an account given us of the way in which the Lord answered Gideon's request for a sign.

Verses 19, 20. *And Gideon went in, &c.* He left the angel of the Lord under the oak by the wine-press, and went into his dwelling to prepare the offering. This was a liberal one. Though poor, he was still ready to "use hospitality without grudging." *Unleavened cakes.* These it took least time to prepare, and he would not unnecessarily detain his guest. *An Ephah.* This was the quantity of flour commonly used at one baking, and it was much more than one person could eat at a meal. The exact amount contained in an *Ephah* is not certainly known, but has been variously estimated at from four and a half to eight gallons of our measure. *And presented it.* Gideon gave what he had prepared to his visitor as a gift or an offering. The word employed is especially, though not exclusively, proper for offerings to God. *Take the flesh, &c.* As He who appeared unto Gideon was not a man, but had only assumed the form of a man, and was really the Lord, He could only receive the offering as a sacrifice. Hence He commanded Gideon to lay the flesh and the unleavened cakes on the rock as upon an altar, and to pour out the broth as a libation or drink-offering.

21, 22 *Put forth the end of his staff.* It was customary for travellers and prophets to carry a staff. As such the angel of the Lord appeared unto Gideon. Moses and Elijah also used the staff, as did the angel, to work miracles. *And there rose up fire, &c.* The angel of the Lord did not consume the offering as a hospitable meal, but as a sacrifice by fire, which is the element in which divine power and grace reveal themselves. By this miracle the celestial character of his guest was fully made known to Gideon. *Then the angel of the Lord departed, &c.* After the strange visitor had given a sign as requested, and thus clearly revealed His nature, He suddenly vanished out of sight, thus giving additional proof of His supernatural character. *Alas, O Lord God!* It was a common opinion among the Jews that the vision of the divine glory would prove fatal. Hence Gideon, like Manoah somewhat later, when he realized that it was the angel of the Lord who had appeared unto him, supposed that he would now die. This is what called forth his lamentation.

23, 24. *And the Lord said unto him, Peace be unto thee, &c.* The angel of the Lord had disappeared, but a voice from the unseen God came to him, probably from the sky, to assure him that he should not die, but live to accomplish the work to which he had been called. *Gideon built an altar.* This altar he erected as a memorial at the place where the Lord appeared unto him. *Jehovah Shalom.* Thus Gideon named the altar he built. The name signifies, *The Lord send peace. Unto this day.* By this we are to understand that the altar spoken of was still standing in Ophrah of the Abi-ezrit-s, at the time this account was written by the inspired historian. It does not, however, mean that the altar is still standing.

From this lesson we may learn the goodness of God. This shows itself in that: 1. He prepares deliverance for His people; 2. He accommodates Himself to the weakness of His servants; and, 3. He gives assurance of His presence, and knowledge of the truth, to those who trust in Him, and earnestly and sincerely seek to do His will.

From it we may also learn the weakness of even the greatest of God's chosen ones. This shows itself in the imperfect faith and knowledge of Gideon, and in the fear which he manifested when he perceived that it was the angel of the Lord who had appeared unto him.

The right consideration of these truths should induce us heartily to love the Lord our God, and encourage us, notwithstanding our weaknesses, to obey His voice, and to strive faithfully to do the work given us to do. This is what Gideon did, and so he became truly a mighty man of valor. We too may become such, if we follow in his footsteps in being truly humble, believing, and obedient.

NOBODY has been able to change today into to-morrow—or even into yesterday; and yet everybody who has much energy of character, is trying to do one or the other.

Estimate of a Pastor.

In one of the most popular of the recent publications, we find the following just sentiments. The author had unquestionably been benefited by a pastor's instruction and influence, and the acknowledgment of it is thus beautifully made:

Who can estimate too highly the blessed influence of a good Pastor? While we are forbidden to give them the love that belongs to God only, we are told to esteem them very highly in love for their work's sake; and truly we should; for is not their work a blessed employment? Co-workers with God in man's salvation; guiding the tempted, cheering the sorrowful, comforting the dying, sanctifying the nuptial tie, blessing infants in the Saviour's name, committing the dead to the silent tomb. How varied; how intense the labors of a faithful minister! How endless the demands upon his time and strength! Who needs so much the forbearance of his people, and their faithful prayers? Could those who take pleasure in censuring their pastors, only know of the demands of one single day, instead of blaming, how often would their unkind, unreasonable words be turned into prayer!

A BEAUTIFUL illustration of the sweetness and power of a child's simple faith is given in an incident related of the recent wreck of the new steamer Massachusetts on Long Island Sound. Among the many passengers were two mothers, each with a child, who were noticeable for their restful calmness during the hours of greatest peril and anxiety, when it seemed as if the vessel must shortly go to pieces. A passenger from Philadelphia says that his attention was first called to them by their voices in singing. Going toward them he "found a little boy standing there with his life preserver on, and the little fellow was just joining with his mother in singing one of Moody and Sankey's hymns,—a hymn of trust and confidence." As the hours passed on, mothers and children sat there together, singing or conversing calmly, ready for whatever God had in store for them. They were fully aware of their danger, but their faith was unshaken in Him who has said, "When thou passest though the waters, I will be with thee; and through the rivers they shall not overflow thee. . . . Fear not, for I am with thee." And when rescue came, and the passengers were safely on another vessel, those same sweet voices were again heard, this time in a ringing strain of praise for their deliverance; and so powerful was their example over their fellow-passengers, that there was quickly a gathering about them of those who were saved from impending death, and prayer, and songs of joy, and glad words of gratitude went up from one another, until, as one says, "it was the best praise-meeting I ever attended." There, surely, was praise perfected out of the mouths of the little ones. And it is such trust as that which we may look for in the children of our homes and of our Sunday-schools, who are brought and trained to a confidence in the Lord Jesus as their all-sufficient and their ever-present Saviour.

ON the Aletsch Glacier I saw a strange and beautiful sight—the parable of the "Ninety-and-nine" reacted to the letter. One day we were making our way with ice-axe and alpenstock down the glacier, when we observed a flock of sheep *following* their shepherds over the intricate windings between the *crevasses*, and so passing from the pastures on the one side of the glacier to the pastures on the other. The flock had numbered two hundred all told. But on the way *one* sheep had got lost. One of the shepherds, in his German *patois*, appealed to us if we had seen it. Fortunately, one of our party had a field-glass. With its aid we discovered the lost sheep far up amid a tangle of brushwood, on the rocky mountain side. It was beautiful to see how the shepherd, without a word, left his hundred and ninety-nine sheep out on the glacier waste (knowing they would stand there perfectly still and safe), and went clambering back after the lost sheep until he found it. And he actually put it on his shoulder and "returned rejoicing." Here was our Lord's parable enacted before our eyes; though the shepherd was all unconscious of it. And it brought our Lord's teaching home to us with a vividness which none can realize but those who saw the incident.—*Christ. Intelligencer.*

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PROSPECTUS FOR 1878

THE GUARDIAN:

A MONTHLY MAGAZINE

Devoted to the Social, Literary and Religious Interests of Young Men and Ladies, and to the Sunday-School Cause.

Rev B. BAUSMAN, D. D., Editor.

THE GUARDIAN entered upon its XXIXth volume, on the first of January 1878. It has a sufficient history to establish its character, and to show its fruits. In its principles, purposes, and general spirit, no changes are proposed. The True, the Beautiful, and the Good are unchangeable—error and sin are always the same. Its editorial management is committed, as heretofore, to the Rev. B. BAUSMAN, D. D., whose name, of itself, the publishers regard as the most satisfactory guarantee of the high tone and general interest which should characterize the family magazine.

THE GUARDIAN continues to be published by the REFORMED CHURCH PUBLICATION BOARD. It compares favorably with other publications of the kind, and has earned for itself a reputation which may well be coveted. The publishers will continue to use a superior quality of paper; and do all in their power, in co operating with the Editor, to render THE GUARDIAN acceptable to its subscribers.

This Magazine will be mainly devoted, as heretofore, to the highest interests of the young, at the most solemn and interesting period of their life. It will offer its friendly counsels to them in an earnest, though free and cheerful way. It will solemnly seek to warn them against the wrong, and affectionately lure them to the right. The Editor will endeavor to make its contents true, pure, fresh, and healthy as the morning of life. It will particularly urge self-culture and early piety as of the highest importance, and cultivate the home feeling as a sacred element in social purity and peace. It will seek to move in the element of its motto:—"Life—Light—Love."

In addition to its usual variety of reading matter, THE GUARDIAN will hereafter appropriate at least ten pages of each number to the interests of the Sunday-School cause. It will aim to serve as an efficient helper of Sunday-School Teachers, and thus meet a want which has long been felt in the Reformed Church.

THE GUARDIAN contains thirty-two pages monthly, making a handsome Volume of three hundred and eighty-four pages at the end of the year.

Pastors who receive this Prospectus are requested to hand it to some active member of the Church or of the Sunday-School, who will procure subscribers for THE GUARDIAN. We respectfully ask all Young Men and Ladies to aid us in increasing our circulation. It will be an easy thing for them to raise a club among their companions. Specimen numbers sent when requested.

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ADDRESS—

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Vol. XXXI SEPTEMBER, 1878. No. 9.

"LIFE, LIGHT, LOVE."

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OF

YOUNG MEN AND LADIES.

Rev. B. Bausman, D. D., Editor.

PHILADELPHIA:
REFORMED CHURCH PUBLICATION BOARD,
No. 907 Arch Street.

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L. Bleicher, Rev. S. R. Bridenbaugh, F. H. Fox, W. H. Lachman, G. Workins, Rev. H. L. Gerhart, Rev. L. J. Mayer, Rev. W. I. Stewart, L. H. Koch, J. E. Snyder, J. S. Meyers.

TO OUR PATRONS.

The "Guardian" will hereafter be mailed to subscribers by means of Dick's patent Mailer. Hence the date to which they have paid will invariably accompany the name. Accordingly, the acknowledgment of monies received will hereafter be discontinued. Each subscriber can know exactly how his account stands. Those who are in arrears will please forward the amount due without delay. Address

REFORMED CHURCH PUBLICATION BOARD,

907 *Arch Street Philadelphia.*

The Guardian.

VOL. XXIX. SEPTEMBER, 1878. NO. 9.

Editorial Notes.

LUTHER had little respect for the humanity of prayerless people. Indeed he likened them to the brute creation. For he said in his blunt way:

"Wer ohn Gebet zu Tische geht,
Und ohn Gebet vom Tisch aufsteht,
Der ist dem Ochs und Esel gleich,
Und kommet nicht in's Himmelreich."

In English this might be rendered as follows, of course losing its characteristic German pith:

Who prayerless to the table goes,
And without prayer his meal doth close,
Is like the ox, and like the ass,
And cannot enter heaven at last.

Luther's doctrine on this point is true. Indeed some of the more refined feathered animals are far *more* pious than prayerless human beings. The hen with her brood around the water pan, turns the beak heavenward with every mouthful of water she takes. Although there is no religious quality in her act, it yet illustrates a serious devotional duty devolving upon us.

During no part of the twenty-four hours do the birds sing so much and so well as at early dawn, and in the evening twilight, just before sunrise and after sunset. Never before this summer have I noticed this to the same extent. On the trees around our house they begin in the morning, when it is yet dark, and set up such a warbling as to charm one's waking thoughts. In the morning all sing that can in full chorus. Every evening, just as it is getting dark, the robins and cat birds sing their evening song on one of the apple trees at our door. Usually only one, or at most two, sing the vesper hymn, a solo or duett—for the whole bird neighborhood. Nothing but a rain or thunderstorm deprives us of this music.

WE revere old people, especially if they have grown old in the service of Christ. And the GUARDIAN aims to teach its young readers to do the same. On the 7th and 8th of July, the (Dutch) Reformed Church of Bergen, New Jersey, held a festival in honor of such an aged servant of God. The church itself was founded in 1664. Its first century was one of trial. For ninety-seven years it had to be supported by ministers from other churches. Thereafter till now for one hundred and twenty-one years it has had but three pastors. The third of these is Dr. B. C. Taylor, whose fiftieth anniversary as pastor was celebrated at this festival. There were many people present and many ministers of different denominations. Many of these spoke words of gratitude and love during these festive greetings. At the close the dear father meekly, and with a trembling voice thanked the people for their love, and "prayed God to keep him from the spiritual pride which their flattery might induce."

During forty-two years he was the sole pastor of this flock. Eight years ago the congregation employed an assistant. They retain Dr. Taylor as pastor emeritus—placing him at a regular salary the balance of his life, satisfied with such services as his declining strength may enable him to perform. How beautiful and blessed is such a life, and how praiseworthy the filial pious care of the Bergen Church for its venerable pastor! Dr. Taylor has seven descendants in the ministry, among whom is Dr. W. J. R. Taylor, of Newark, N. Jersey, one of the editors of the *Christian Intelligencer*. Altogether, there are twenty-two ministers in this family connection.

MIND is worth more than money; the value of truth cannot be computed by money standards. It requires but little

genius and less principle to amass a fortune. A shrewd huckster, a greedy sharper, can fill coffers without making any one the better for it. Shylock would carve out the heart of Antonio to get his bond; indeed of a thousand Antonios for that matter. A Roman poet says that some men are so selfish that they would burn their neighbor's house down to boil an egg for a meal. Hunter, of Philadelphia, and Armstrong, of New Jersey, have for many years been intimate friends. Hunter was well off, but wanted more. How could he get it in the shortest time? He had the life of his friend insured for $26,000, and then on a dark winter night killed him to get the money. This illustrates the self-seeking principle in its worst form. Many like him enjoy a certain kind of respect and confidence, but the venom of Satanic principle is in them. Nothing but the renewing grace of Christ, the "serpent bruiser," can extract the poison, and make them capable of suffering and living for others.

WITHIN less than a year, two of the greatest American minds—Dr. Tayler Lewis, of Union College, and Prof. Henry, of the Smithsonian Institute—have ended their long and laborious lives. Both were distinguished scientists—both were humble Christian men. Dr. Lewis was a sufferer the latter half of his life. For many years he was entirely deaf. His last years were years of constant suffering and of constant work. Without the slightest feeling of murmuring, but with a submissive heart, he related to a friend in old age, the indescribable sadness he felt when he first realized that his hearing was incurably gone—that he should nevermore, this side of heaven, hear the sweet voice of child or friend, of affection or sympathy! He wrote many books and much for reviews and newspapers, and wrote well, besides serving with marvellous erudition for fifty years as a professor in various branches. Yet with all his hard work, he never received beyond a bare living. But for the generosity of a few friends, who before his death raised a fund for the support of him and his family, he would have left his children without a home.

Prof. Henry served the cause of science and religion through a long life, was prominent in the discovery of the electric telegraph, had a reputation as extensive as the world of science; his opinion and society were sought by the great and the good. Yet his salary barely supported him. Not long before his death a few wealthy gentlemen raised a fund of $40,000 for his support, and for the support of his family after his decease. A twofold lesson their life teaches. (1.) The miserable remuneration paid for the valuable and difficult work of such noble minds. In both cases they were left to struggle through a long life along the dreary verge of an incompetent living. Want of means deprived them of recreation or literary leisure, which men of science are so capable of enjoying. It was kind in their friends to raise them a memorial fund, but a great pity that it came so near the close of life, when they could enjoy it but a few short months, and not forty or fifty years sooner. (2.) These men might have amassed piles of money, had they been more sordid. But with a selfish devotion they both consecrated their life to higher and holier ends. Like Agassiz, who when offered a large sum of money to deliver lectures on California, said, "I have no time to make money," Lewis and Henry had no time, and perhaps no taste to make money. Still their ill-paid, priceless work furnishes a sad comment on the ingratitude of the reading world. The best minds often receive the poorest pay; whilst others who neither fought nor wrought for the prize grow rich on the results of their labor.

The Jew and the Turk.

BY THE EDITOR.

"Time makes all things even." In other words God in his providence squares accounts with nations and individuals. Time avenges wrong and wrong doers. The dispersion and persecution of the Jews are punishments for their wrong doing. But this does not clear their cruel oppressors of their guilt. The iron heel of Russia and Turkey have crushed them for centuries. They have been

treated with shameful inhumanity. At length the Jew turns on them with unrelenting fury. For long centuries he has in secret prayed to the God of Israel, and borne his wrongs with sullen silence. Only by stealth would the proud Turk permit him to approach to the "place of wailing" once a week to bewail the desolation and ruin of his city and temple. With wierd and wo-be-gone features he has been sitting in the dust of the narrow street outside the temple wall, and cried, "How long, O Lord! how long. Be not wroth very sore, O Lord, neither remember iniquity forever."

This despised race has been deemed powerless. And yet the Jew prayed, believed and hoped. People read the inspired prophecies concerning the Jews, and here and there one faintly believed in their substantial fulfillment. Yet how few in reality expected that these predicted Jewish victories would ever amount to anything.

Through years of earnest study I have watched the Jew. I have traced his spreading influence in art, commerce, literature and science. He has been a leader of thought in seats of learning, the premier of nations, the treasurer of kings. Among the first men and minds of the civilized world the despised Jew has taken his place, and filled it ably. Neander the church historian; Stahl the jurist; Mendelsohn the composer; Spinoza the philosopher; the D'Israelis, father and son, as men of letters; the Rothschilds, the bankers of nations; these and many others have helped to mould the mind and commerce of the world.

These towering minds of Jewish birth, even those who were converted to Christianity, have retained and still retain their sympathy for the masses of their suffering brethren. The wrongs of the Jew stung them to the quick. With the rest of the race they claimed the treatment due to our common humanity for their nation. Shakespeare's Shylock scornfully claims for the Jew human feelings.

"Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not revenge? If we are like you in the rest, we will resemble you in that. The villany you teach me I will execute; and it shall go hard, but I will better the instruction."

All the world over the millions of Jews have for centuries plied their sharp bargains, in ignoble and noble pursuits, in the cellars and garrets of the filthy "Jewish quarters" of great cities, and on the Exchange; they have amassed fortunes, gained influence in high places and in low, and thriven in spite of the heel of tyranny and despotism.

Among the first nations to accord the Jew civil and religious liberty was our own. Then followed England, France and Germany. But in Russia and Turkey he was in many respects all along outlawed. Every intelligent Jew all the world over felt and remembered these wrongs. Their memory was handed from sire to son. At length came the day of revenge—the time for the Jew to strike back—to strike for the land of his fathers.

For the last fifty years three Jewish families have acted a decisive part in the fortunes of their nation. In the sphere of benevolence, the venerable Sir Moses Montefiore, now over eighty years of age, has spent millions of dollars. Besides founding and maintaining charitable and religious institutions among the Jews in England, he bought property and large tracts of land in and around Jerusalem; founded schools and asylums, and otherwise used his princely fortune for the benefit of the Jews in Palestine. He has made many journeys to the Holy Land, and in his old age makes them still, to carry out his projects of beneficence. It has all along seemed to me that he was laying the foundation for some future and great providential ends.

The Rothschilds, the wealthiest family of bankers in the world, are strict Jews. It has long since been a saying, that no European nation can go to war without the consent of the Rothschilds. Russia has carried on war with their money. If the Rothschilds withhold them further loans, Russia must come to terms with the other powers. Full

well did these wealthy Jews remember the wrongs of their brethren in Russia. They withheld further loans and the Czar must succumb to the humiliating terms of the Berlin Congress. Turkey is equally dependent on this family, as well as on other English bondholders. To save these creditors England must bolster up the dismembered empire a while longer. She sways the protectorate over what remains of Turkey. In other words, acts as an assignee of Turkey, to sell out and settle up the estate, and claim what little may be left as pay for her trouble.

D'Israeli, or Lord Beaconsfield, is a Jew by birth, but now claims to be a member of the Church of England. Although a professed Christian, he is still a Jew at heart. To many his shrewd management of the Berlin Congress is unaccountable. But when we bear in mind the irresistible power of Rothschild's gold, it can readily be accounted for. Thus the three historical Jews of this century are Sir Moses Montefiore, Rothschild and D'Israeli. Even from a Christian point of view, I can see how God has placed into their hands a certain power, and is using them as instruments for the accomplishment of great ends.

Nations like individuals often have strange ideas of justice. Christian E gland was in sympathy with the Mohammedan Turks over against nominally Christian Russia. All she did in the matter was to embarrass Russia and encourage her enemy. Russia did all the fighting, and at enormous cost of life and money. And when terms of peace are agreed upon, England and Austria get the lion's share of the spoils by dividing among them European Turkey. Russia receives a part of Asiatic Turkey. England puts her lion's paw on what remains of the Ottoman empire. A nation which can control and nationally utilize 200,000,000 of pagans in India, will be able, in some way, to incorporate the remnant of Turkey, until an overruling Providence shall otherwise order. "War is an abrogation of the ten commandments." The nicer distinctions of correct morals are therein lost sight of. At best, moral questions settled in battle are roughly handled. Out of it all God, however, can evolve good. For a thousand years the Turkish power has been permitted to exist. To human eyes it has been a blighting curse. I rejoice to see it exterminated. At length the bloody battle of the crusades seems on the eve of victory. What was denied to Richard the Lion Hearted is granted to the gentle Christian lady on the British throne. The golden crown declined by the godly Godfrey of Bouillon, the first Christian king of Jerusalem, may yet be offered to Queen Victoria. And I should like to see it thus conferred. Her sceptre would make a visit to the sacred places of Palestine as safe as one to London. The cities of Asia Minor, wherein the first churches of Christ were founded, would be placed under governments as orderly as those of Edinburgh and Glasgow. Say what we will, England is the most wisely governed nation on the face of the earth, not even excepting our own republic. And I do not believe any other existing form of government is so well qualified to assume the control of the long oppressed and desolate lands, sacred to the Bible student, as that of Great Britain.

Providence has given this nation a marvellous power. Examine your map and see how her possession of Malta, Gibralter, and now Cyprus, will virtually give her the control of the Mediterranean, Egypt, Palestine, and Mesopotamia, the houses of the patriarchs and their descendants—the pyramids and the pillars of Hercules may yet be anglicised!

For years past England has discussed the project of a railroad to her Indian possessions. This new turn of affairs removes a great barrier to its construction. Dr. Harbaugh's prediction in his address on Christological Theology may be fully realized in the near future, when "turbaned camel drivers at Cairo will leave their camels to become baggage porters for their turbaned superiors who are stepping out of the cars. In this same age may yet be heard the stentorian voice of some turbaned conductor calling out: 'Passengers for Gaza, Hebron, Jerusalem;' and in some grand hotel of the city of David and Solomon may yet be seen the competitory placard: 'Great Eastern route to Pekin,

via Damascus and Babylon—through without change of cars.' "

I rejoice in the waning of the Crescent—that its destiny is held by a Christian power. Should Egypt, Palestine, Macedonia and Asia Minor become colonies of England, I would bless God for it—even though she may not have acted a straightforward part in obtaining them.

The *Jewish Times* says, "That Lord Beaconsfield has long desired to place the Holy Land under English protection, admits of no doubt, and that the effect of this would be to improve the condition of the Jews residing there is perfectly sure. It would also make the Holy Land a desirable place of residence for the oppressed Jews of Russian Poland and the Danubian principalities, who would, no doubt, settle there in large numbers. It is just possible, too, that the governor might be a Jew. The laws of Moses, as far as they affect the question of civil government, are and must forever remain obsolete; they were admirable in their day, but their day has long since gone by. For the Jews generally, they are citizens of the country in which they live; their interests are bound up in them, and they have no desire to return to Palestine, even under the auspices of the most illustrious of their brethren—Benjamin D'Israeli."

To what extent the several governments represented in the Berlin Congress will ratify its action is not yet known. It is, however, not likely that its general features will be much changed. Our readers will have to review their study of European and Asiatic geography. For national and provincial boundaries will be greatly changed. And as full religious liberty is to be granted in these several countries, the work of foreign missions can be prosecuted here in the future without molestation or peril.

Christian faith is a grand cathedral, with divinely pictured windows. Standing without, you see no glory nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendors.

The Memory of Christ.

From the German of Cyriacus Guenther, 1700.

BY S. R. FISHER, D.D.

Lord Jesus Christ in memory keep,
  The Saviour, who from heaven
Came down to earth to toil and weep,
  That we might be forgiven.
Forget not Him, who, for our good,
Took on Himself our flesh and blood.
  For such great love be thankful.

Lord Jesus Christ in memory keep,
  Who much for us has suffered,
And us to save from sorrows deep,
  Himself on cross has offered.
He, conquering sin, from death reprieved,
And us from every need relieved.
  For such great love be thankful.

Lord Jesus Christ in memory keep,
  Who from the dead has risen,
And by His triumphs made us reap
  Full freedom from hell's prison.
Remember that He peace has wrought,
And life eternal with Him brought.
  For such great love be thankful.

Lord Jesus Christ in memory keep,
  Who, when life's work was ended,
That greater glories we might reap,
  For us to heaven ascended;
That we forever there might be,
And His bright glory ever see.
  For such great love be thankful.

Lord Jesus Christ in memory keep,
  Who shall return from heaven,
As well on earth as in the deep,
  All saints and sinners judging.
O see that you may with Him stand,
And enter on that better land,
  Him there to thank forever.

Grant, Jesus, that I ever Thee,
  With faith and love embracing,
May ne'er forget what Thou for me
  Hast done, no step retracing;
That it, in every time of need,
May comfort me, and to Thee lead
  Through death to life eternal.

A Father of Emperors.

BY THE EDITOR.

The monarchs of Europe, great and small, form a separate and distinct class. The dukes, archidukes, kings and emperors, are a noble and royal world, whose pure blood dare not be tainted by intermarriage with people of plebeian birth. But for the ducal families, the rulers of petty principalities, the children and grandchildren of the reigning houses of Europe could find no hus-

bands or wives. Many of them assume a haughty superiority over the best of their subjects. Some lead an openly profligate life, defying the moral sense of all better thinking people. Marriages often are arranged by state dictation, and consented to by the parties concerned for political ends. Not a few, however, like Queen Victoria and Prince Albert, the Emperor William I., and the Emperor of Austria, marry from motives of love.

Some of these noble people are humble Christians, and seek to do all the good they can. For many years the father of the present emperor of Austria has spent all his spare money for the poor. On March 8, the Archduke Franz Karl, as he was called, died at the age of more than seventy-six years. When he was four years old his father, Franz II., became emperor of Austria. His sister, Marie Louise, became the first wife of Napoleon I.

Franz Karl was married to the Archduchess Sophia, of Bavaria, whom he tenderly loved. Since her death, in May, 1872, he caused everything in her room to remain just as it had been during her lifetime. All the details of her household arrangements were left undisturbed. At Ischl he built a beautiful chapel to her memory, to which he made a pilgrimage every year, on the anniversary of her death. Her departure left him lonely and sad the balance of his life.

Karl's elder brother, Ferdinand, succeeded his father as ruler of Austria. At his death the younger brother was legally entitled to the crown. But his retired nature shrank from its burdens and responsibilities. Despite the entreaties of his friends he gave up his right to it for his son. To many this seemed an improbable, indeed an incredible step. Who would be so unselfish as to decline an imperial crown! When Prince Schwartzenberg asked him whether he had actually surrendered his claim, he replied: "I am a good citizen of Vienna, I should make a bad emperor." In this decision he showed a thorough knowledge of himself; he was frank and honest enough to follow his convictions. He understood and heeded the German maxim: "Shoemaker, stick to your last." A maxim which other people, besides the heir of a crown, would do well to heed. It is unwise to spoil a good farmer, machinist, shoemaker or tailor to make a poor doctor, lawyer or minister. It is very important that one should definitely know what Providence has cut him out for. But a carnal ambition, a self-seeking aspiring sometimes blinds the conscience and judgment to the leadings of our Heavenly Father.

His son, Francis Joseph of Austria, has found to his sorrow that the burdens of his crown are grievous to bear. In December of 1856 he and his beautiful young wife spent several days in Venice. For then he still wore the old iron crown of Lombardy, along with that of Austria. He looked young and unassuming, and kind-hearted, as I saw him walking across the great public square, and knelt in worship aside of the empress in the grand church of St. Mark. And as travelers and his subjects raised their hats in greeting him, he would never fail to touch his little military cap in return. Not many years thereafter Victor Emanuel drove Austria out of Lombardy, and seized the iron crown for himself.

His second son, Maximilian, was made emperor of Mexico, by Napoleon III., and afterwards left in the lurch by the man who forced this burden upon him, and murdered by the Mexicans.

The trials of his sons greatly distressed the father. For both cherished the most ardent affection for each other. Often when Joseph and his father met on public occasions, the most touching scenes were witnessed. The old man felt and showed respect and reverence for his and his country's ruler. Yet this ruler was his own dear child, who loved his dear father with a truly German tenderness. And he was not ashamed to show his filial affection before all the people. At the death-bed of Karl the imperial couple wept, as good children ordinarily do when their parents die. And his last words were, "Ein Gruss für Rudolf," his grandson, the crown prince, who happened to be absent.

His habits were plain and simple. A few expensive customs from the olden time he retained. When riding out, it was always in a coach, with six

noble greys. It was the only team of the kind in Vienna. When his friends expressed their surprise at his taste in this respect, he smilingly replied in the peculiar Vienna dialect: "*I muass mein' Wienem doch die sechs Schimmel Ziegen*" (I must show the six greys to my Vienna). Although he himself indulged moderately, his friends he entertained sumptuously. When urged to provide only that of which he himself might partake, he ordered that all courses should be served, lest the guests might not all get enough.

On pleasant spring days he walked out through the Prater, the large park of Vienna, like an ordinary citizen, and had a friendly salutation for all who greeted him. On such walks he always had two pockets well supplied with money for the poor. Sometimes he happened to have a stock of larger coin with him, so that his disbursement of charity during a day amounted to quite a sum. The poor people all knew him, and were never sent away empty.

His good wife, Sophie, with the practical tact peculiar to her sex, saw where this lavish broadcast distribution of thalers would lead to. At Ischl, a summer resort which he visited annually for fifty years, his walks around the village cost him large sums of money. So she assumed control of his pockets by supplying them with a quantity of small coin every morning, and besought him to use discretion in his almsgiving. At his death, of an estate of $12,000,000, he left $4,000,000 to the poor.

Nor did he confine his well doing to the distribution of money. He prosecuted his beneficent work according to a fixed plan and system. Seldom has almsgiving been performed so quietly, and with so little desire for applause, as was that of Franz Karl. And yet it was a work to which he devoted much labor and time and thought. The applicants were not few, and usually the half of the day was given to them. His anxiety to know particulars, the interest he took in the wants of sufferers, the number of poor children whom he supported, the way in which he followed the after course of these, or had reports of their success presented to him, and the joy he felt when he found that his confidence and love to the poor had not been misplaced, would form an interesting chapter in the history of almsgiving and benevolence. His having kept away from politics exposed him to none of the strifes which are almost unavoidable in political life, and saved him from many enmities, while his benevolence gave a positive character to the love and popularity which he enjoyed. He was particularly attached to those in his employ, and would retain them at almost any cost when they had secured his confidence. Most of them had been twenty, twenty-five, or more years in his service.

What's in a Letter?

BY C. Z. WEISER, D.D.

We mean in a single character of our Alphabet, not in a written message—*that* often contains a little of everything, or much of nothing at all. But words of like sound are wholly unlike in sense, just because of a change in one letter. Just see;—Ale, ail; ant, aunt—how like, and yet how different! Ante and anti, before words make a big difference. Ark and arc are wide apart in meaning. Auger and augur tell two tales. Ballet and ballot; bay and bey; ball and bawl—these are relations and strangers, at once. Be and bee vary slightly, in one way, and yet greatly in another; and so do beer and bier; bare and bear, beat and beet; bell and belle; bred and bread; but and butt. Calendar and calender are often used for each other, without right, as well as canon and cannon. "Cant is no word," we say; and yet it is, and means *to whine.* Canvas and canvass confuse some people too. Capital and capitol bother the boys for a long while. Then there is caster and castor, again. Cell and sell sound one way, but look apart. But cord and chord are related in sound and sense. Complement and compliment, however, convey different ideas. Confidant and confidante mean the same thing, though for different sexes. Consol and consul; dying and dyeing—these seem strangers to each other, though seeming to belong to the same families. Fort and forte, both speak of strength and force, in two ways.

Gamble and gambol mean to play, but not in the like innocence. German and germane are not both indicative of a language. Gilt and guilt refer, the one to the outside, the other to the inside. Grate and great differ greatly. Heal and heel; hart and heart; hair and hare; heard and herd; hew and hue—there's a string for us!

Immanent and imminent are often mistaken for each other, as well as ingenious and ingenuous, and insolate and insulate Kill and kiln; lie and lye; male and mail; made and maid; mane and main; mete and meat,—another cluster. Message and messuage, must not be thought one; nor meter and metre. Might and mite are opposites. Millenary must not be put for millinery. Miner and minor are different persons. So are mote and moat different things, no less than ore and oar. Aught and ought won't trade with each other. Pale and pail; pare, pear, pair; pane and pain; peal and peel—these confuse sometimes. Pendant and pendent; peer and pier; pistol and pistole; place and plaice; plain and plane; pore and pour—all these sets don't belong together in sense. Quean is a low woman, while Queen is a noble one! Rabbet and rabbit—how different! Raise, rase, raze; real and reel; rein and reign are queer pairs. Rite and write are not rightly used for each other. Sleave and sleeve are sometimes thought one, when they are not. Steal and steel differ sharp. Sole and soul will not mix. Throe and throw; tray and trey; vane, vein and wane; nare and near; weak and week; wen and when; wet and whet; wile and while—consider how these all differ in one respect, whilst they resemble one another in another.

It were possible to extend this list of like-sounding words much further, did we not fear of surfeiting the reader. Better to but give a taste of a good thing, and thus excite an appetite for more. If a hunger exist, in any one's intellectual stomach, please help yourself—there is quite a plenty on hand. And now finally add one letter to the word evil and we have Devil; take one letter from good, and we have God."

In doing the Lord's work, we may expect the Lord's smile.

God's School.

One by one, as the days go by,
To learn our lessons we bravely try;
For every hour some task is set—
  Difficult, easy, short or long—
  And whether we come to it weak or strong,
Somehow or other it must be met.

Graded well is this school of ours,
Each one's duties within his powers,
And his task the thing that he needs to know.
  And many a time does the page grow dim,
  And before tired eyes the hard works swim,
And the hours go by so slow, so slow.

Various ages are gathered there;
Flaxen ringlets and thin, grey hair
Alike fall over the lessen-books.
  And often the little ones laugh in glee
  At the beautiful words their bright eyes see,
While the old sit silent, with grave, sad looks.

Skilful teachers assemble here,
Patiently labor year by year;
Never mistake in their work was known;
  Only the scholars, weary or vexed,
  Idle, impatient, tired, perplexed,
Suffer from errors all their own.

The Spirit teaches the highest class;
Time takes all as they onward pass;
Joy is claimed by the happy few.
  While Care, Experience, Labor, Pain,
  Treasures of knowledge help us gain,
And Conscience conducts the grand review.

But, patiently learning day by day,
We are longing to hear the Master say
That our school days here are done;
  And after the last long term shall pass,
  To be transferred to that upper class
In which the advanced work is begun.

—*New Eng. Journal of Education.*

A Fragment of Pastor Weiss' Widow's Will.

During the last century slavery existed here and there within the Reformed Church—even in Eastern Pennsylvania, where our German forefathers had found a home.

The Reverend George Michael Weiss, a pioneer Pastor and Missionary, and forerunner of the Superintendent, Michael Schlatter, after having served Philadelphia, Rheinbeck, and still other quarters, settled down finally at Goshenhoppen, a regular Pastor and—slaveholder! The remains of some of his bondmen lie on the parsonage ground, belonging to the charge in whose bounds he died. It is said to have troubled the

old Parson much, this preaching liberty and practicing slavery. He tried to rid himself of the dark incubus, but saw no way by which to do it, without rendering his slaves worse than slaves. He died with a sigh for their emancipation in his heart and on his lips.

Among the effects of one of our aged parishioners, Mr. Charles Hillegass, of East Greenville, Montgomery County, Pennsylvania, his son found the fragment of a Will, which he kindly handed over to us, and which we now give to others, just as it was executed. It is a very venerable and frail document, whose youth will be renewed, however, through these pages. It has lain quiet and at rest long enough, to go on a new mission once more.

"Coppy: I,

"In the Name of God. Amen!

"*Whereas*, I, Anna Weiss, as relict Widow of George Michael Weiss, late of Upper Hanover Township, in the County of Philadelphia, Reformed Calvinistic Minister, deceased, Do find myself in an advanced age, and very weak in Body, but of Sound Mind, Understanding and Memory, Thanks be to God, and Calling to Mind the Mortality of my Body, and knowing that it is appointed for all Men once to die, So Do I, on this ninth Day of May, in the Year of our Lord, One Thousand Seven Hundred and Sixty-five, make and ordain This my last Will and Testament:

"And First of all, I recommend my Soul into the Hands of Almighty God that gave it, and Do Desire, That after my Death, my Body be buried in a Christian-like and decent manner. And as touching to my worldly Estate, I Do hereby dispose of the Same, in the following manner:

"Imprimis it is my Wlil, That all my Just Debts, contracted by me or my Negroes, be duly paid and discharged; and also That my hereunto-named Executors Shall demand, ask and get in, all the outstanding Debts, That were due to my deceased Husband for his services, if they can be got. And further, it is my Will, and I give and bequeath unto my beloved Cousin, Leonard Brunk, living in the County of Albany, in the Government of New York, and to his heirs and assigns, all my fine Cloathes and Garments; as also, Six great Silver Spoons, and also my Three golden Rings, as in full for his Hereditary Share and Portion of my Estate, to be delivered to him on demand by my Executors. . . . . And, Whereas, I have a Negroe family, consisting at present of Eleven persons, as a Negroe man named Gideon, and the Wife named Jenny; the man aged about forty-four years . . . and the Woman's age about forty-two. Their children's names are Jacob, about Twenty Years old—and Elizabeth, about Eighteen Years, and Henry about Sixteen Years, and Anna Mary about Fourteen Years, and Catharine about Eleven Years, and Margarett about Nine Years, and Sussannah about Six years . . . and John about four years, and also a young female child about one year old, named Eva—Which all have accordingly been baptized to the Christian Protestant Reformed Religion; and Whereas, lately some Claim hath been made by a Relation of the deceased Rev'd Minister, my said Husband, in favour of his other Relations in Germany, Claiming the half of our Estate . . . . as also with an Intention to Sell my said Negroes for Slaves . . . . Contrary to the Sentiment and Intentions of my said deceased Husband, Who died Intestate. So is it my Will, That the said Negroe children may be bound out to serve, from Time to Time, or as long as necessary, in order to making up Just a Sum of money, as may be required or ordered to be sent to the Brethren and Relations of my said deceased Husband in Germany for their Hereditary Share and portion: And further is it my Will, That all my said whole Negroe Family Shall, after The Time of my Death be free. And I Do hereby declare Them all together, without Distinction or Exception, to be an entire free Negroe familie, So That They never shall or may be Sold out to Morral Slavery. But shall hereby fully have and enjoy Their Liberty; only is hereby Except, as above said, to get so much money by purchase, as necessary on the above said Demand, as from Year to Year or otherwise, as it shall seem best to my hereunto-named Executors: And I do hereby further give, devise and bequeath, unto my said Negro man, Gideon Moor, and to his Heirs and Assigns, as to my whole Negroe family for-

ever, a certain Tract of Land, situate in Douglass Township, in the County of Philadelphia, adjoining the land of Michael Read, Mathias Walter, and And. Weiler, and Philip Lewecker . . . and containing fourteen acres and sixty perches of Land, which I lately purchased of Peter Hillegass, and obtained a Deed for the same, with all the Hereditaments and appurtenances whatsoever, to hold to Them my said Negroe Family, and for Their Use and Benefit forever. And I further give and bequeath all my Rights, Claims and Demands (if any I have), of, in and to my Improvements and Land, where I now live, unto the said Gideon Moor, and for his and their proper use and behalf forever. Saving Their Rights to the same if any they have: And I do hereby further give, devise and bequeath to my said "Negroe man"—Alas! *Desunt Cætera!*—"which means: to others the rest are wanting."

We may, however, furnish a German paper attached, which reads thus:

"Will of Anna Weiss, dated 9 day May, 1765—proved Aug. 20, 1765, and Letters of Adm'n, with Will annexed, were granted to Christian Schneider and Leonard Meldnor, (the Executors having previously renounced). And I do hereby further give, devise and bequeath unto my said Negro-man, Gideon Moore, and to his Heirs and Assigns, as to my said whole Negro family forever, a certain Tract of Land, situate in Douglass Township, in the County of Philadelphia, adjoining the Land of Michael Read, Mathias Walter, And'w Weiler, and Philip Lewecker, and containing 14 Acres and 60 perches of Land which I lately purchased of Peter Hillegass, and obtained a Deed for the same, with all Hereditaments and appurtenances whatsoever, To hold to them my said Negro family, and for their use and behoof forever.

JACOB ARNOTT, and PETER HILLEGASS, } Executors.

C. Z. W.

East Greenville, Montgomery Co., Penna., July 4, 1878.

Resignation to God's sovereign will in trying times, displays wisdom and secures comfort.

The Fly and the Lie.

BY THE EDITOR.

Flies doubtless have a mission to perform, as have all creatures in the order of creation and Providence. But now and then they venture into places where they are not wanted, as do some of their human superiors. For persistent, provoking impertinence, just when poor human nature is most easily provoked, commend me to a fly, on a sultry summer day. When the heavens are preparing to pour down a blessed rain, she is in her naughtiest and most annoying mood. With singular pertinacity she is sure to alight on the most sensitive spot, and at the very moment when you can least endure her.

Think of a lady, sweetly warbling a solo to the delight of a fanning flock, right at the sweetest passage the fly creeps into her ear or into her busy mouth. Her warbling must go on, and yet how can it under such a torture! Just when the preacher is in the midst of the most stirring part of his sermon, when his whole soul is aroused with impassioned fervor, and in the middle of an eloquent sentence, the fly tries to creep into his nostrils, he twitches his face in vain; at length he brushes the nasty thing away, only to return again, surely to the same spot,and there she will stick and torment him. To fight the fly before the congregation would scarcely be dignified, either in the singer or preacher. But allow them to invite their tormentor just one minute to a private interview in the lecture-room, would they not crush the wretch? Not very likely. For who can flog a fugitive fly? Of a warm summer morning or afternoon, you try to sleep a little more than nature demands. You darken the room, try to cover hands and face, almost to suffocation, but the puny scourge is sure to walk and sniffle over some sensitive part of the skin, and banish sleeep from your pillow, be that pillow a board or a book. You chafe under the pestiferous touch of its feet, and wonder that so small an insect could disturb the calmness and dignified composure of a man of thought.

Against such an evil you are left powerless. Against a dog, snake or

tramp you defend yourself with club or stone or tongue, but what weapon of defence is there against a fly. Strike her in the act of offense and you hurt yourself instead of the offender. True, you may in very rare cases banish or kill her in your later cooler moments, but then there would be more satisfaction to batter the life out of her in the height of your rage. How strange the effect of so trifling a cause. We bear far more serious trials with more heroic calmness than those produced by a fly. The miserable thing unnerves many a warrior who can face the cannon's mouth with the utmost coolness. I have felt the fleas of Egypt and Syria, until almost every pore of the skin seemed to be tenanted by one. A plunge into the Red, the Mediterranean, or the Dead Sea, would dislodge the whole brood. But our fly in one of its sulky moods will step aside till after your bath, and then return most likely to the same spot. Stephens says: "Life has its cares and troubles, but few know that of being given up to the tender mercies of Greek fleas." And yet I doubt not, that on his return to America, a single fly in sultry weather could annoy him more than a brood of Athenian fleas.

In all lands and times have flies thus put their noses into other people's faces and places. How they must have plagued Pharaoh and his subjects, when they came in "grievous swarms into his house, and into his servants' houses," and refused to be put out, until the Lord removed them. Repeatedly the Greek and Roman poets depict the impertinence of the fly, and make it preach a moral lesson. Aristophanes wrote a comedy on wasps, and he makes them sting people whom he dislikes. But when the wasp thrusts her sting into a place, she stays long enough for you to kill her. But who can hit a fly? She is an intangible reality. Here she comes again for the fourth time, how she clings to the corner of the eye, and knows just where the hair is the thinnest, and her touches the most unendurable on the head. What can she be after? Food or fun? By this time she ought to know that no liberties can be allowed in that quarter.

There is a close resemblance between a fly and a fly. A fly, although a seemingly little thing, becomes very offensive. A single one in the fragrant apothecary's ointment maketh it to stink. And a lie embitters and estranges friends, and turns love into hate, and peace into strife. Like the fly it scents out a sore place, for the hundredth time, but has no taste for sounder and more attractive parts in one's character. A reformed fault, a half-conquered infirmity is one of her favorite themes. On such material it feeds. It often strikes you when the least able to bear it. It smites Moses just at a time when his great burdens have well nigh crushed him, and David, when his enemies stung him like bees, is beaten to the earth by the lies of his wicked son. Not when we are the strongest, but in moods of depression and wavering faith is it most likely to torment us. What is to be done with it? With club or sword in hand, rush up and down your room to kill it? Hunt its little mean life from cellar to garret, through field and garden? Why, in a fair and square fight the whole navy of England, or the army of Germany can not kill a fly in an open field. Making war on her is like Luther throwing his inkstand at the devil. You may leave a spot on the wall, but it is not of the blood of slaughtered Satan. The more vigorously you pursue a lying rumor, the more you will spread it. Now and then you can crush it with truth.

Lies like flies are very prolific. Like thistle down, one seed produces a thousand, and each spreads a crop by every breeze of lying tongues.

> "'Twixt truth and error there is this difference known,
> Error is fruitful, truth is only one."

How fearless and foolhardy is the fly. It alights on the nose of a lion and lodges in the ear of the elephant. It sports over the face of king and queen, as it does over that of their child or humblest servant. How void of all reverence are both. No rank or station is beyond the reach of a lie. With satanic venom it even assails the Savior of the world in the days of His agony.

Both these pests are shortlived. Permitted as a discipline to good people, the fruit of their work will in the end

serve the cause of truth and peace. Like Mephistopheles in Goethe's Faust, the lie is the spirit which forever negates, which works the good and wills the evil. Ich bin der Geist der stehts verneint. And this Mephistopheles impersonates the devil, "the father of lies." And Beelzebub the prince of devils, is the god of flies.

The Little Cricket.

What are you saying,
  You dear little cricket,
Chirping so shrill
  In the dark-green thicket?
Piping and singing
  The whole night through;
Don't you get tired
  And wet with the dew?

You teach me a lesson,
  You dear little cricket,
Never tired and cross
  In the dark green thicket:
I weary and fret
  Over duty so soon;
But you keep so busy,
  You're always in tune.

I will try to be like you,
  You dear little cricket,
Chirping away
  In the dark-green thicket:
Whatever God bids me
  I'll do with my might,
Though it's only the singing
  A song in the night.

—*Little Corporal.*

A HOLY life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles, nor battles, nor one great heroic act, or mighty martyrdom, make up the true, Christian life. The little, constant sunbeams, not the lightning; the waters of Siloah, "that go softly" in their meek mission of refreshment; not the waters of "the river, great and many," rushing down in torrent-noise and force, are the true symbols of a holy life.—*Bonar.*

EX-LIEUTENANT GENERAL D. H. HILL, of the Confederate army, a brother-in-law of Stonewall Jackson, has a Bible-class of 200 members in Charlotte, N. C.

HEBREWS IN PALESTINE.—A recent traveler remarks that he saw everywhere in Palestine, "from Dan to Beersheba," evidence of the renewed activity of the ancient people. They are said to be flocking into the country from every part of Europe. They do not come empty-handed, but buy all the land offered for sale, especially tracts near Jerusalem. The plan is suggested that, in the present impecunious condition of Turkey, the Jews might themselves issue a Turkish loan, conditioned that they should have a local government of their own, with a nominal acknowledgment by the Turkish government—in other words, that their dividends should pay their taxes—or that they should really *buy* the government of the land of their fathers, but put the purchase in a form not to disturb Ottoman pride. There have been less promising schemes than this "floated."

NOW that so much is said concerning the honors and successes which filled the long career of the late William Cullen Bryant, it is well to remember the reasons that made him great. One secret of the success which constantly attended him in his literary and public life may be told in a single word. It was an *ideal* life. Mr. Bryant took the trouble to form his opinions before he expressed them; he never uttered words of praise or blame which were not founded upon careful and honest investigation; and he did not for selfish pleasure or careless convenience violate the laws of pure thought and right living. Whatever he did, therefore, was well done. Little things, as well as great, were made to contribute to the success of any work he had in hand. The artistic finish of his poems is not the result of accident or of inspiration; every word stands in its fitting place, because carefully chosen for that place.

SOME men can never take a joke. There was an old doctor, who, when asked what was good for mosquitoes, wrote back; "How do you suppose I can tell unless I know what ails the mosquito?"

The Sunday-School Department.

A late issue of the *Sunday School Times* pronounces the "Golden Shore," noticed in the July number of the GUARDIAN, of its kind the worst book of the present season. It claims to be entirely different from any Sunday-school book published in America. "We trust that ages may elapse before any other book may be like it. It is characterized by general feebleness and bad taste." The *Times* reports to have received seven new Sunday-school books, containing altogether some six or seven hundred entirely new compositions—both words and music. "There is a singular likeness, almost an equality among them. Whichever you take up you are sure to find:

1 The marching, rallying, shouting and fighting hymns, with a well marked rum-tum-te tum in the rhythm. 2. The heaven-hymns, full of aspirations to quit this dull earth and these vile bodies, and soar away to the evergreen shore and the sweet by-and-by, and the summer land of song—favorites, generally, with classes of healthy boys distinguished in base-ball. 3. The hitching-along choruses, in which the treble gets a start of four syllables, and then holds a long note while the other parts hitch along up to it, and so on, with delicious vicissitude, until they get together again on the last line (this was an immensely charming little trick—and so easy, too!—for the first five or six hundred times; but this year so many composers do not seem to know how to do anything else.) 4. The reproduction of very successful pieces under slight variations of form, in which the poet exercises his creative faculty by getting as near the original as the laws of copyright will permit; as 'Evergreen Plain,' for 'Evergreen Shore;' 'What will the Recompense be?' for 'What will the Harvest be? 'White as Snow,' for 'Whiter than Snow;' 'My Father's at the Wheel,' for 'My Father's at the Helm.' 5 Old hymns set over again to new tunes. With these may be found here and there something with character and meaning of its own. But such are strangely infrequent in this year's books."

We fully agree with the standard of criticism which the *Times* has assumed on this subject: "No piece can be counted valuable that is not good in both its parts—the words and the tune. A good hymn with a poor tune to it, and a poor tune with doggerel words, are alike to be regretted."

SUNDAY-SCHOOL teachers and officers who are troubled with disorder and turbulence in their class and school work, will do well to consider the following keen words of Rev. C. H. Spurgeon, recently addressed to some ministerial students: "Dogs often fight because there is a scarcity of bones, and congregations frequently quarrel because they do not get sufficient spiritual meat to keep them happy and peaceful. The ostensible ground of dissatisfaction may be something else, but nine times out of ten, deficiency in the rations is at the bottom of the mutinies which occur in our churches." Schools and congregations are much alike in this respect. If a class is disorderly, it is time for the teacher to inquire whether his scholars are not starving for spiritual food, or mischievous from the want of something to do.—*S. S. World.*

SAID a speaker: "God's ways are not always intelligible to us. I know a merchant who was greatly afflicted by the loss of his property. He saved a little and went to California and built a mill, with the use of which he hoped to retrieve himself. One night there came down a torrent of water from the mountains and swept that mill clean away, so that there was not a vestige of it left.

He thought he would go out in the morning and see the ruins. And on looking down into the sand he beheld it filled with gold, to his unspeakable joy. There had been much prayer offered for his deliverance from the fangs of poverty, and the destruction of his mill revealed a great fortune at his feet. So God often answers prayer by sweeping our props away."

It is one thing to have a class of scholars: it is another thing to teach them. You have scholars in your class,—what are you doing for them? What did you teach them last Sunday? We all know what the lesson was; but the question is, What did you teach your scholars out of that lesson? What truth or truths did you cause them to know, or to feel, anew? And what do you propose to teach them for next Sunday? What one truth out of the next lesson do you deem of prime importance to your scholars; and how are you to teach it to them? These things are worth thinking about. They are of no small moment to yourself or to your scholars. Unless you have them in mind, you are not doing your true work as a Sunday-school teacher; nor are your scholars gaining what they have a right to expect from your teaching.—*S. S. Times.*

The Little Sweep.—Several years ago, an effort was made to collect all the chimney-sweeps in the city of Dublin, for the purpose of education. Amongst others came a little fellow, who was asked if he knew his letters.

"Oh yes, sir," was the reply.

"Do you spell?"

"Oh yes, sir," was again the answer.

"Do you read?"

"Oh yes, sir."

"And what book did you learn from?"

"Oh, I never had a book in my life, sir."

"And who was your schoolmaster?"

"Oh, I never was at school."

Here was a singular case: a boy could read and spell without a book or master. But what was the fact? Why another little sweep, a little older than himself, had taught him to read by showing him the letters over the shop-doors which they passed as they went through the city. His teacher, then, was another little sweep like himself, and his book the sign-boards on the houses. What may not be done by trying?—*Exchange.*

There is a beautiful story in ancient poetry. A great warrior, the hero of Troy, clad in fierce armor, stretches out his arms to embrace his child before he goes to the field of battle. The child is afraid of the dazzling helmet and nodding crest, and stern, warlike aspect of his father, and shrinks back in terror and alarm. But there is a loving, tender heart, beating within that panoply of steel. The father unbinds his glittering helmet, lays aside his fierce armor, and comes to his child with outstretched arms and tender words of love. And the child shrinks from him no longer, but runs to his arms, pillows its head upon his bosom, and receives his parting embrace and kiss. So men are afraid of God when He appears in His majesty and terribleness. They think of His omnipotence, His glory, the awfulness of His throne, the terrors of His justice, and shrink back from Him. But as this father laid aside his fierce armor and came to his child in all the tenderness of paternal affection, so God veils His glory and splendor and awfulness, and reveals Himself to His children in the sweetest aspect of love.

—*Selected.*

"Dr. Taylor relates how, after preaching on the text, 'He brought them to Jesus,' his little daughter said she liked it. 'And who do you propose to bring to Christ?' continued the father. 'I think I will bring myself first,' was the reply." This is a sermon for everybody. If we wish to save sinners, let us first know that we are saved ourselves. And if we wish to help build up the Church, inspire a deep love to Jesus, fill Christian souls with more peace, joy, and the enthusiasm of spiritual consecration, let us bring ourselves nearer and nearer to Him who is our all in all.—*Independent Presbyterian.*

SCRIPTURE LESSONS.

SEPT. 1. LESSON XXXV. 1878.

Eleventh Sunday after Trinity. Judges vi. 33–40.

GIDEON GATHERS AN ARMY, AND RECEIVES A SIGN FROM GOD.

33. Then all the Midianites, and the Amalekites, and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel.

34. But the Spirit of the Lord came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him.

35. And he sent messengers throughout all Manasseh: who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36. ¶ And Gideon said unto God, If thou wilt save Israel by my hand, as thou hast said,

37. Behold, I will put a fleece of wool in the floor: *and* if the dew be on the fleece only, and *it be* dry upon all the earth *besides*, then shall I know that thou wilt save Israel by my hand, as thou hast said.

38. And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl-full of water.

39. And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40. And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

QUESTIONS.

What is the subject of this lesson? Who was Gideon? Tell what we learned about him in the last two lessons.

1. Who were the *Midianites?* The *Amalekites?* The *children of the east?* What did they pass over? The river Jordan. In what valley did they encamp? Where does this valley lie? Tell what you know about it. Was this the first time the Midianites had come up?

Verse 34. What came upon Gideon? Who is the Spirit of the Lord? Why did He come upon Gideon now? Give other Old Testament instances of His coming upon persons. Exod. xxxi. 3: Numb. xi. 25; xxvii. 18; Judges iii. 10; xi. 29; xiii. 25. Is the Holy Spirit given to persons now? Can you tell the difference between the way in which He was given to Gideon and others, and the way in which He is given now? Can we do anything great and good without the Holy Spirit? What was the result of the Spirit's coming upon Gideon? Why did he blow a trumpet? Who gathered around him? Who are meant by *Abi-ezer?* The house of Abi-ezer, *i. e.*, the kindred of Gideon, who was a descendant of Abi-ezer. See verse 11.

35. What other tribes did he call to his help? Where did these tribes lie, and why were they summoned, and not the others? To which tribe did Gideon himself belong?

36–38. What did Gideon now say to God? Did he desire this sign for his own sake, or for the sake of his followers? Was it a very bold request? What is meant by the *floor?* The threshing-floor. Describe the threshing-floor of those days. Did God perform the desired miracle?

39. What did Gideon say the second time? Of whom do his words remind us? Gen. xviii. 32. Did God grant his wish this time also? Why may this be considered a more extraordinary event than the other? Is it to be supposed that Gideon was now satisfied, and ready to do God's will? What does this transaction teach us concerning prayer? Is God displeased when His children become very urgent in their prayers? What does our Saviour say about prayer? Luke xi. 9–13. What should this encourage us to do?

CATECHISM.

XXXV. Lord's Day.

96. What doth God require in the second command?

That we in nowise represent God by images, nor worship Him in any other way than He has commanded in His Word?

97. Are images then not at all to be made?

God neither can nor may be represented by any means; but as to creatures, though they may be represented, yet God forbids us to make, or have any resemblance of them, either in order to worship them, or to serve God by them.

98. But may not images be tolerated in the churches, as books to the laity?

No; for we must not pretend to be wiser than God, who will have His people taught not by dumb images, but by the lively preaching of His Word.

COMMENTS.—The present Lesson continues the subject of the previous one, and has reference mainly to the manner in which the Lord prepared and equipped His servant Gideon for the great work which He had given him to do.

33. This verse relates the event which became the immediate occasion of the execution of Gideon's mission, namely, the invasion of the land by the Midianites. It is not meant that this was their first invasion of the country of the Israelites, but that they came up, on the present occasion, in accordance with their annual custom. For, as we learn from vers. 3–5 of this chapter, it was their custom to come up every year, after the land had been sown, to lay it waste and destroy the fruits of the earth. *The Midianites:* the descendants of Midian, a son of Abraham and Keturah. Gen. xxv. 2. They dwelt principally in the desert north of the peninsula of Arabia, and their country stretched northward also along the eastern frontier of Palestine. A great portion of this race had been cut off by Moses, two hundred years before the time of the present history (Num. xxxi. 1–18), but they had in the interval recovered their strength. *The Amalekites:* a tribe occupying the peninsula of Sinai and the wilderness between the southern portion of Palestine and the borders of Egypt. Num. xiii. 29; 1 Sam. xv. 7; xxvii. 8. They first met the Israelites at Rephidim, and sustained a great defeat there, as is related in Exod. xvii. For generations they were, in league with other nations, (as here with the Midianites) the foes of Israel. It was by David that they were at last completely overthrown (1 Sam. xxvii. xxx.) *Children of the east.* Referring to various mixed tribes of Arabians, Ishmaelites, Moabites, and Ammonites, inhabiting the regions lying to the east and south-east of Palestine. See Chap. viii. 10, 11; Job i. 3; Ezek. xxv. 4. *Went over;* i. e., passed over the river Jordan into the land of the Israelites. *Pitched;* i. e., pitched their tents, or encamped, as in ver. 4. These people were nomadic tribes, leading an unsettled, wandering life, dwelling mostly in tents, their wealth consisting chiefly in their flocks and herds. *The valley of Jezreel.* This valley, or plain, derives its name from the ancient city of Jezreel, which is situated near its eastern extremity. Called also the plain of Esdraelon. It extends across the central part of Palestine, from the Mediterranean to the Jordan. It is a region of great natural beauty and fertility, but is now almost wholly desolate, not more than one-sixth of its soil being under cultivation, and hardly a single inhabited village being found within its limits. The occupants of it are wild, wandering Bedouins. Gideon's conquest of the Midianites is not the only warlike exploit which this celebrated plain has witnessed. It has been called "the battle-field of nations." It was the scene of the conflict between Saul and the Philistines (1 Sam. xxix.-xxxi.); of that between the Israelites and the Syrians (1 Kings xx. 26); of that between Josiah and the Egyptians. "It has in fact been a chosen place for encampment in every contest carried on in the Holy Land, from the days of Nebuchadnezzar to the time of the Crusaders, and thence down to that of the modern Napoleon, who here sustained the attack of the whole Syrian army. Jews, Gentiles, Saracens, Egyptians, Russians, Druses, Turks, Arabs, Crusaders, Frenchmen,—warriors out of every nation under heaven, have pitched their tents in the plain of Esdraelon, and have beheld the various banners of their nations wet with the dews of Tabor and Hermon."

34. *The Spirit of the Lord came upon Gideon.* The time being now near at hand for Gideon's appointed service, the Lord prepared and strengthened him for it by His Holy Spirit. More strictly rendered, the language would be, *The Spirit of the Lord clothed Gideon;* an expression similar to that which our Saviour used at the coming of the Holy Ghost at Pentecost, when He said: "Tarry ye in the city of Jerusalem until ye be *endued* (i. e., *clothed*) with power from on high" (Luke xxiv. 49). It was by His Holy Spirit that the Lord prepared His servants of old for any extraordinary work He had given them to do. Thus the Spirit came upon Bezaleel (Exod. xxxi. 3); upon the seventy elders (Numb. xi. 25); upon Joshua (Numb. xxvii. 18; upon

Othniel (Judges iii. 10); upon Jephthah (Judges xi. 29); upon Samson (Judges xiii. 25). Without the Spirit of God, it is not possible for us to think, will, or accomplish anything great or good. And He is present with the people of God, now, in a different and better way, by virtue of His having come, after the glorification of Christ, as the Spirit of accomplished redemption, to dwell constantly within them, sanctifying them and strengthening them to do God's will. We should ever pray that He may abide with us and be given to us in larger measure; we need to dread the grieving of Him; above all we need to obey all His holy suggestions. The coming of the Spirit upon Gideon had the effect of filling him with the necessary courage, zeal and wisdom, as the resolute action which he at once took serves to show. It was this inspiring and uplifting influence which caused him to "wax valiant in fight" (Heb. xi. 32–34). *Blew a trumpet;* that is, caused trumpets to be blown, as a signal for the gathering of volunteers. Compare Numb. x. 3. Judges iii. 27. *Abi-ezer was gathered.* Meaning the house or family of Abiezer, and hence the kindred of Gideon, who was a descendant of Abi-ezer (ver. 11). Gideon's immediate kinsmen were naturally the first to flock to his standard.

35. Next, Gideon, through messengers, summons his own tribe and the tribes adjacent. *Manasseh* means the tribe of that name. It was Gideon's own tribe, lying half on the east, and half on the west, of the Jordan. The tribes of Asher, Zebulun and Naphtali lay near the half tribe of Manasseh, on the north. The fact of their nearness and their exposure to the same danger which threatened the tribe of Manasseh, explains their being summoned to join the standard of Gideon. They obeyed the summons, as against a common enemy. The tribe of Ephraim, lying to the south, was not invited; which circumstance afterwards gave rise to a quarrel, as is related in Ch. viii. 1.

36–38. Now follows the remarkable incident of Gideon's asking and receiving a miraculous sign from God. It is a question whether Gideon desired this sign for the confirmation of his own faith, or to strengthen the confidence of his followers. There is much, apparently, against our supposing that Gideon's own faith needed such additional confirmation; as, for example, his interview with the angel, attended as it had been by miraculous signs; his bold act in destroying the altar of Baal; the alacrity he had shown in enlisting followers; and especially the circumstance of his having been already clothed with the Spirit. And it is possible, of course, that it may have been desired exclusively for the sake of his adherents. But, when we consider the weakness of human nature, and that the faith of God's most eminent servants (as Abraham, Moses, Job, David, Elijah,) has at times wavered, and that the present crisis was a time of extraordinary anxiety and concern for Gideon, being, as he now was, on the very eve of conflict with the innumerable hosts of the enemy; it seems equally natural and reasonable, if not more so, to suppose that Gideon himself was, at this particular time, and by this act, reaching out after some still farther manifestation of the divine favor, and desiring some still more certain seal of his commission. One thing, however, is sure; his act was not an act of unbelief, but an act of faith, struggling with, and seeking to shake off, the last remains of doubt and mistrust. This is shown, not only by his manner toward God, which is one of great boldness and faith, but also by the way in which God dealt with him. Through whatsoever of unbelief still clung to him, God discerned, and was pleased to discern, that *faith* which, after all, prompted his act. Viewed in this light, the transaction becomes a conspicuous instance, not only of the efficacy of prayer, but also, more particularly, of that marvelous kindness and condescension of God's whereby He (provided only faith be at the bottom of our prayers), puts up with much, so to speak, which, if He were a man, He would resent. For while Gideon's prayer was essentially, as we have said, one of great boldness and faith, there was yet, in the manner of it, that which, humanly speaking, was calculated to make God indignant, as doing Him

very great dishonor. God had said that He would redeem Israel by the hand of Gideon; and now Gideon says that *if* God would save Israel by his hand, *as He had said*, He should perform this miracle for him; "*then shall I know*," he says, "that thou wilt save Israel by my hand, *as thou hast said*." That is to say, he questions God's word. Now, a man, having made such solemn promises, and finding his veracity questioned, would without doubt feel that he had been insulted and dishonored. God, however, overlooks all this in the case of Gideon, and deals with him only in the tenderest manner, for the sake of that faith which, after all, was the soul of his act. This, we say, is a typical illustration of God's merciful condescension.

The *floor*, on which Gideon placed the fleece of wool, was the threshing floor. This, among the Jews, (as is still the case in the East) was a circular spot of hard ground, from fifty to eighty, or a hundred feet in diameter. *Dry upon all the earth besides;* i. e., on all the adjacent ground. *A bowl-full of water.* The dews in the East are very abundant, and, because of their copiousness, of no little importance to the farmer. On this subject an Eastern traveller says: "We remember, while travelling in Western Asia, to have found all the baggage which had been left in the open air, so wet, when we came forth from the tent in the morning, that it seemed to have been exposed to heavy rain, and we could with difficulty believe that no rain had fallen. So, also, when sleeping in the open air, the sheep-skin cloak, which served for a covering, has been found, in the morning, scarcely less wet than if it had been immersed in water." This will explain the large quantity of water on the fleece. The miracle consisted, not in its being there, but in its being there alone, and none at all on the adjacent ground.

39, 40. Gideon makes a second request. His language, in doing this, reminds us of Abraham (Gen. xviii. 32.) *Let me prove* means, let me *make trial.* God grants this request, also; an act which may be considered more remarkable than the first, inasmuch as it is the nature of wool to absorb whatever moisture there may be in the surrounding air, but what happened in the second imstance was in direct contravention of the ordinary laws of nature: the wool was dry, while the dew lay on all the ground about.

In addition to the purpose which it served, in confirming the faith of Gideon, this transaction, like every miraculous sign, has in itself a special symbolical meaning. The fleece in the midst of the surrounding ground represents Israel in the midst of the heathen nations round about. The dew, always regarded in Scripture as a peculiar gift of God, is here a symbol of God's goodness and mercy; and the circumstance of its both falling upon, and being withheld from, the fleece of wool, sets forth the fact that both the previous distresses of Israel, and their present deliverance, proceeded from the same God. God withheld His favor from them because of their sins; He now restores it to them because of their repentance.

This history serves to teach us the following lessons:

1. When God gives any one a special work to do, He specially prepares and strengthens him for it. He clothes him with His Spirit; He gives him courage, resolution, energy, and every manner of help; He withholds nothing that he needs.

2. The efficacy of prayer, as illustrated by the complete answer given to the prayer of Gideon.

3. The wonderful condescension of God, as pointed out above.

4. That God looks at the heart, not at the appearance; at the substance, rather than the form. Had He regarded merely the *form* of Gideon's request He could hardly have failed to be offended.

One practical lesson, especially, running as it does throughout this whole history of the Israelites contending with their enemies, must not be overlooked. Israel, fighting, conquering, and casting out the Canaanites, is a type of the Christian, fighting, conquering, and casting out his sins. Selfishness, pride, anger, dishonesty, lying, &c., these are the Canaanites that we must conquer and exterminate. Now, when any one, after the example of Gideon, is willing to accept this sacred warfare against

sin; when any one is earnest in the desire and endeavor to conquer his passions and his bad habits, God deals with that person as He did with Gideon; He strengthens him for the conflict; He clothes him with His Spirit; He gives him courage, resolution, energy, steadfastness; He sends him into the battle with an army of heavenly helpers and defenders; all good angels fight with him and for him; God gives him the victory at last. We cannot dwell upon this; but it is easy to see what varied and useful practical application the teacher of a Sunday-school class may make of this interior and real meaning of the conflict of the Israelites with their enemies, after they were once settled in the Promised Land.

LITTLE CHILDREN GOD'S STRONGHOLD FOR TROUBLED MEN.—The rabbis have a surprising love for children. They apply to children and schools all the Scripture verses that speak of flowers and gardens. The Talmud is full of stories which indicate their love of "the little ones." Here are two stories:

"There was once a great drought, and the most pious men prayed and wept for rain, but none came. At length an insignificant-looking person prayed to Him who causes the winds to blow and the rains to fall, and instantly the heavens covered themselves with clouds, and the rain fell. 'Who are you,' they cried, 'whose prayers alone have prevailed?' And he answered, 'I am a teacher of little children.'"

"When God was about to give His law to the people, He asked them whom they would offer as their guarantees that they would keep it holy? And they said, 'Abraham.' God said, 'Abraham has sinned; Isaac, Jacob, Moses himself, they have all sinned. I cannot accept them.' Then they said, 'May our children be our witnesses and our guarantees?' and God accepted them; even as it is written, 'From the mouth of the little babes has He founded His empire.'"

It is the little children who save the world—save it from its worldliness, its selfishness, its hardness of heart. Are they not a stronghold for the world as well as for us? Let us thus regard them. Let us take them as God's stronghold, as designed by Him to be our strength in hours of misgiving and fear. And because He has given them to us, let us try to use them for the highest ends, seeking to foster them in all virtue and holiness. The better they are the more they will speak to us of God and of His goodness. The more we learn of them, and the more we grow like them, the more we shall be able to teach them, and to draw from them the strength and comfort God designed them to give.

—*Rev. Samuel Cox.*

"I once experienced a great bereavement, which tested my trust in God's providence beyond any previous trial of my life. One night I was seated with my little boy on my knee, mourning over my loss, when my eye rested on a favorite text over the mantel-piece. The eye of the child also turned in the same direction, and without any request on my part he read the text aloud: 'The law of the Lord is perfect, converting the soul.' As I heard the words from my dear boy's lips, they seemed to sink into my heart with a power they had never done before. To my surprise the child asked the question. 'Papa, what does "perfect" mean?' My heart was too full to make any reply for a few moments, and before I could break the silence, my little one supplied the answer by saying, 'Papa, doesn't it mean that *God makes no mistakes?*'"

—*Selected.*

WHAT THE MICROSCOPE REVEALS.—Mold is a forest of beautiful trees with the branches, leaves and fruit.

Butterflies are fully feathered.

Hairs are hollow tubes.

The surface of our bodies is covered with scales like a fish; a single grain of sand would cover one hundred and fifty of these scales, and yet a scale covers five hundred pores. Through these narrow openings the perspiration forces itself like water through a sieve.

Each drop of stagnant water contains a world of living creatures, swimming with as much liberty as whales in the sea.

Each leaf has a colony of insects grazing it, like cows in a meadow.

SEPT. 8. LESSON XXXVI. 1878.

Twelfth Sunday after Trinity. Judges vii. 1–8.

CHOICE OF THE THREE HUNDRED.

1. Then Jerubbaal (who *is* Gideon) and all the people that *were* with him, rose up early and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them by the hill of Moreh, in the valley.

2. And the Lord said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

3. Now therefore go to, proclaim in the ears of the people, saying, Whosoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

4. And the Lord said unto Gideon, The people *are* yet *too* many; bring them down into the water, and I will try them for thee there; and it shall be *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5. So he brought down the people unto the water: and the Lord said unto Gideon; Every one that lapeth of the water with his tongue as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6. And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7. And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

8. So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men. And the host of Midian was beneath him in the valley.

QUESTIONS.

Verse 1. Why was Gideon called Jerubbaal? Ch. vi. 32. Where did Gideon and his army encamp? What does *Harod* mean? Trembling. Why was it called *the well of trembling?* Where were the Midianites encamped? In what valley? Ch. vi. 33.

2. What did the Lord say to Gideon? Were the Israelites more numerous than the Midianites? What were their respective numbers? The Israelites 32,000; the Midianites at least 135,000. Why, then, did God say they were too many? From whom alone does all help and deliverance come? What is said on this subject in 1 Cor. i. 26–29; 2 Cor. iv. 7?

3. What proclamation was Gideon commanded to make? According to what enactment of God's law was this? Deut. xx. 8. What was the object of this law? How many returned home? How many remained? Which was nobler, to go home or to remain? Are there many Christians who turn back from following Christ, through fear? What makes them afraid? Is there any real cause for fear? 1 Pet. iii. 13; Rom. viii. 31. How may we overcome our fear?

4–6. How did God still further try the people and reduce their number? Explain the difference between these two modes of drinking. How many were there who *lapped?* Do you suppose there was any special reason for God's choosing these; if so, what? Was it a glorious thing to be chosen in that number? What kind of instruments does God want for His purposes? Is it the many, or the few, that are generally chosen? Matt. xxii. 14. Why? What sort of persons must we be, to be in the number of the chosen?

7, 8. What did God say of these three hundred? What became of the rest? Mention, now, what lessons this history teaches us.

CATECHISM.

XXXVI. Lord's Day.

99. What is required in the third command?

That we, not only by cursing, or perjury, but also by rash swearing, must not profane or abuse the name of God; nor by silence or connivance be partakers of these horrible sins in others; and briefly, that we use the holy name of God no otherwise than with fear and reverence; so that He may be rightfully confessed, and worshipped by us, and be glorified in all our words and works.

100. Is then the profaning of God's name, by swearing and cursing, so heinous a sin, that His wrath is kindled against those who do not endeavor, as much as in them lies, to prevent and forbid such cursing and swearing?

It undoubtedly is; for there is no sin greater, or more provoking to God, than the profaning of His name, and therefore He has commanded this sin to be punished with death.

COMMENTS.—1 Ch. vi. 31, 32, explains why Gideon was called Jerubbaal. Nothing is more common in the Scriptures than for persons and places to receive certain names from some memorable event connected with them. This applies also to the name of the well or fountain by which Gideon and his army are here said to have encamped. The name *Harod* signifies trembling; and it is probable that the well was called the "Well of Trembling," either because of the *panic* which here seized the Midianites, or because of the *fear* which, as is related in verse 3, caused many of Gideon's followers to turn back from this point. *The valley*, i. e., the valley of Jezreel. See ch. vi. 33.

2. When God says that the people who are with Gideon are too *many*, this is very remarkable, in view of the fact that (as we learn from verse 3) Gideon's army numbered only 32,000, while that of the Midianites (as is shown by ch. viii. verse 10) numbered 135,000. What God here says and does, however, is in accordance with a principle frequently laid down in His Word, that the power by which we are delivered is "of God and not of us." See Deut. viii. 17; Is. x. 13; 1 Cor. i. 29; 2 Cor. iv. 7. He Himself gives this as His reason. His chief object, in making this twofold reduction of Gideon's army, was, that Israel might be prevented from boasting and attributing their salvation to their own hand. Even so, we are continually taught, in regard to our own salvation, that it is of God, and not of ourselves; that we are saved by grace, through faith, "not of works, lest any man should boast" (Ephes. ii. 9). Further, God's conduct in this instance served to shame and humble His people for their past remissness and cowardice in tamely submitting for so long a time to the oppression of the Midianites. For He here shows them that their strength did not consist in numbers, and that if they had obeyed and trusted in Him, they would have been able, at any time within these past years, to conquer their enemies, one of them being able to put a thousand to flight. In like manner, if we are tamely submitting to our sins and our evil habits, from supposing them to be too many and too strong for us to overcome, this is a great mistake and a great disgrace. If we were to make sure of God's favor, obey Him, trust in Him, and seek His help, we should at any time be able to give them battle and conquer them, however powerful they may seem to be.

3. This proclamation was in accordance with the law that had been laid down for such cases. See Deut. xx. 8. The design of this provision was, to prevent the contagious effects of faint-heartedness among the troops. The result of the proclamation, in this instance, was, that 22,000 of the people returned home, reducing the army to 10.000. The act of these persons, in enlisting in the service, was in itself right and commendable; but they were not of the proper spirit to be God's instruments; they had not "counted the cost;" they became faint-hearted in presence of the enemy; and, when put to the test, they were found wanting. Even so, there are many who are prompt to enlist in the service of God, but when the actual service comes, become faint hearted and fall back. They "receive the word with joy," but, "in time of temptation" (i. e., trial), they "fall away" (Luke viii. 13). They are quick to say, "I go, sir," but, after all, through fear, they do not go. The self-denial that is required of them; the afflictions that come upon them; the sins they must wage war against, scare them back. Now, in all these things, there is nothing that is really able to hurt a child of God. 1 Pet. iii. 13; Rom. viii. 31. And hence it is a great disgrace to become faint-hearted because of them. Or, if in our human weakness, we cannot help trembling before the enemies we have to contend with, it is a great disgrace, if we do not (as we may) overcome our fear by acts of faith and prayer towards Him who is leading us forth to battle. Faint-heartedness is the cause of many a Christian's ruin. The follower of Christ must be courageous. "Christianity requires men. Doth but a foul word, or a frown, scare thee from Christ? Doth the loss of a little land or silver disquiet thee? Doth but the sight of the Midianites in the valley strike thee? Home, then, home to the

world; thou art not for the conquering band of Christ. If thou canst not resolve to follow Him through infamy prisons, flames, depart to thine house, and save thy life to thy loss."

4–6. God now says, "The people are yet too many;" no doubt, to the dismay of Gideon, who very probably thought his army already too small, and was now compelled to submit to the severe trial of a still further reduction of it. Thus it is that we sometimes feel, when God cuts down the number of those who are carrying forward His work. We look on with dismay while He seems to diminish the strength of His cause by taking away, perhaps, the most active members of the church, the most zealous laborers in the Sunday-school. But it is God's way. It is perhaps because He sees that the friends of His cause are too many, too great, too wise, for Him to accomplish His purposes by. He will lessen their number, that the work may be seen to be God's work and not man's.

The method by which God made His choice, in this second instance, was peculiar. He had Gideon bring his men down to the water; and then He made His selection according to the manner in which they satisfied their thirst. For they all of them drank in either one or the other two ways. The first of these was that of *lapping*, which needs to be explained. *Lapping* is the mode in which certain animals, as, for example, the dog, drink. They lap the water with their tongue. A man, however, cannot lap literally as a dog does, using his tongue for the purpose. The true meaning here is, that those who lapped used their hand, as a dog uses his tongue. This is shown by verse 6, where it is said that they "lapped, *putting their hand to their mouth.*" That is to say, instead of kneeling or lying down, so as to drink directly from the stream, they used their hand to convey the water to their mouth. "This mode of drinking is often practiced in the East, and practice alone can give that peculiar tact which generally excites the wonder of travellers. The interchange of the hand between the water and the mouth is managed with amazing dexterity, and with nearly or quite as much rapidity as the tongue of the dog in the same act. The water is not *sucked* out of the hand, but by a peculiar jerk is thrown into the mouth before the hand is brought close to it, so that the hand is approaching with a fresh supply almost before the preceding has been swallowed; which constitutes another resemblance to the action of the dog's tongue. In travelling, when one comes to water and wishes to drink, he cannot well stop the whole party to wait for him, and therefore, if on foot, any delay would oblige him to unusual exertion in order to overtake his party. Therefore he drinks in the manner above described, and satisfies his thirst in much shorter time than would one who should kneel or lie down for the purpose, and indulge himself in a more leisurely draught."

The number of those who drank in this way was only 300; all the rest of the 10,000 drank kneeling or lying down to do so. These three hundred God chose. Different reasons have been assigned for the choice. It has been said that God chose at random, so to speak, according to the indifferent circumstance of the people's drinking in one way or another, with entire disregard of any considerations of personal fitness. Again, it has been supposed that the circumstance of these men not having kneeled down, like the rest, indicated laziness, or timorousness, as if they were in greater fear than the rest of being surprised by their enemies; and that God selected them especially for this reason of their being poor-spirited, that He might the more disparage the human instrumentality, and that the glory of the victory might the more easily be ssen to belong exclusively to Himself. This, however, can hardly be the true meaning; first, because those who were fearful had already been dismissed; secondly, because while it is God's way to choose instruments, to accomplish His purposes, it is His invariable custom to choose, not such as are in themselves unfit, but such as possess in themselves a certain fitness and qualification for the particular work to be done. Of this many examples might be given; as, the choice of Abraham, of David, of John the Baptist, of the twelve Apostles. It is more reasonable, therefore, to suppose that these three hundred

were chosen, because the circumstance of their drinking in the way they did, indicated a superior alertness, alacrity, and readiness for action upon their part, as, indeed, may easily be inferred from the description of this mode of drinking given above. It showed them to be, not the worst, but the best qualified instruments for God's work of conquering the Midianites.

Compared with the entire army, the number chosen was very small. It was but 300 out of 32,000. This is a type of what is continually going on. God is ever choosing; and the number of those who, when the crisis comes, are found to be fit, is very small. "Many are called, but few chosen." This lesson runs throughout the entire Word of God. It is but one part of the seed, out of four, that bears fruit; it is but five virgins out of the ten that go in with the Bridegroom. How anxious and careful we ought to be, lest when the time comes for doing any great act of service toward God, our own unfitness exclude us from the number He chooses. How diligently we ought to labor that we may be in the number of His "chosen" at the last great choice of the judgment day. It was a great honor to belong to that little band of three hundred. It is a great honor to be chosen by God to do any work for His glory and the good of our fellow-men. The highest glory of all will it be to be chosen by Him when He makes the final separation and choice between the righteous and the wicked.

Let us now briefly recapitulate the practical lessons, already alluded to, as taught us by this history:

1. That God accomplishes His purposes by means of chosen instruments.

2. That these instruments are few, yet such as are found, by the providence and grace of God, to possess certain qualifications for the work to be done.

3. That many Christians, through fear, turn back from following Christ, and are thus excluded from the number of God's chosen.

4. That it is a great honor to be chosen by God for any work or service, and that the one object we ought to live for is, that we may be such as He may be pleased to choose at the last day.

5. That our salvation is of God, and not of ourselves. Not unto us, O Lord, not unto us, but unto Thy name be all the glory! We need to say this after every deliverance here on earth; and it will be our song in heaven.

TIME.—This is a gift of God, and is both precious and valuable. Too many do not rightly estimate it, nor properly improve it, and among these are members of the Sunday-school. Teachers especially should be at their posts early, at least fifteen or twenty minutes before the regular opening of the school, with the view of giving a pleasant social greeting to their respective scholars. There are few teachers sufficiently prompt at school to do their best work, and to improve a fitting opportunity to secure a stronger hold on their scholars. It is always better for teachers to be ahead of the school hour, than to be behind it. The loss of five or ten minutes at the opening cannot be regained, but will prove an irreparable loss. The venerable Dr. Tyng, who has had an enlarged Sunday-school experience, even thinks that "an unpunctual teacher can never be a spiritually-minded teacher." And a contemporaneous journallist is of the opinion that some teachers seem to have fallen behind the exact time years ago—have never caught up—continue lagging behind—and bid fair to be always and forever late.

—*S. S. Monthly.*

A TEACHER must be a learner. He who thinks he knows enough of the Bible to dispense with special study in preparation for the teaching of any portion of it, is not fitted to be a teacher. The best teachers are the closest and most persistent scholars. Dean Alford in concluding his commentary on the New Testament expressed his sense of inability to fully fathom the simplest text of the Word of God. Albert Barnes gave a similar testimony in closing his series of Notes. Prof. Calvin E. Stowe said at one time, that while he had been carefully and critically over the Old and New Testaments in their original tongues, verse by verse, more than a score of times, he had always found something fresh, and eminently valuable in each new examination.

SEPT. 15. LESSON XXXVII. 1878.

Thirteenth Sunday after Trinity. Judges vii. 16–23.

THE DEFEAT OF THE MIDIANITES.

16. And he divided the three hundred men *into* three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

17. And he said unto them, Look on me, and do likewise: and behold, when I come to the outside of the camp, it shall be *that* as I do, so shall ye do.

18. When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword* of the Lord and of Gideon.

19. ¶ So Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that *were* in their hands.

20. And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal:* and they cried, The sword of the Lord, and of Gideon.

21. And they stood every man in his place round about the camp; and all the host ran, and cried, and fled.

22. And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah in Zererath, *and* to the border of Abel-meholah, unto Tabbath.

23. And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

QUESTIONS.

What is the subject of this lesson? Relate what took place between this lesson and the last. Verses 9–15.

Verse 16. How did Gideon divide his men? Why? What did he give them?

17, 18. What directions did he give them? What was to be their battle-cry? What suggested this to Gideon? Ver. 14.

19, 20. What did Gideon and his men then do? What time of night was *the beginning of the middle watch?* What is meant by *setting the watch?* Why did they blow the trumpets? Why did they break the pitchers?

21–23. What was the effect of this? Is it written that the Israelites fell upon the Midianites to slay them? What did they do? Ver. 21. How did the Lord discomfit the host of the Midianites? Who pursued them? Relate what followed. Vers. 24, 25; ch. viii. 1–21.

Who gained this victory? How long had the Israelites been oppressed by the Midianites? Ch. vi. 1. Might they have conquered them before? Why had they not done so? Against what enemies must we fight? How shall we be able to conquer them?

CATECHISM.

XXXVII. Lord's Day.

101. May we then swear religiously by the name of God?

Yes; either when the magistrates demand it of the subjects, or when necessity requires us thereby to confirm fidelity and truth, to the glory of God and the safety of our neighbor; for such an oath is founded on God s word: and therefore was justly used by the saints, both in the Old and New Testament.

102. May we also swear by saints, or any other creatures?

No; for a lawful oath is a calling upon God, as the one who knows the heart, that He will bear witness to the truth, and punish me if I swear falsely; which honor is due to no creature.

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1. Vain are the hopes the sons of men
On their own works have built;
Their hearts, by nature, all unclean,
And all their actions guilt.

2. Let Jew and Gentile stop their mouths,
Without a murm'ring word;
And the whole race of Adam stand
Guilty before the Lord.

3. In vain we ask God's righteous law,
To justify us now,
Since to convince, and to condemn,
Is all the law can do.

4. Jesus! how glorious is Thy grace!
When in Thy name we trust,
Our faith receives a righteousness,
That makes the sinner just.

COMMENTS.—The previous lessons having related the preparations that were made for the overthrow of the Midianites, this lesson relates the event itself of their defeat. A portion of the narrative is not included in our Lessons; and it will be interesting for the teacher and scholar to preserve the connection by turning back and reading the account of Gideon's visit to the enemy's camp, and the Midianite's dream, as given in vers. 9–15. The reduction of his army was no doubt a sore trial to Gideon's faith; on which account God gave him, immediately before the onset, such a further assurance as served to dispel whatsoever fear had been awakened. The hand of God was in the whole transaction. He sent the dream; He provided the interpreter of it; and He had Gideon on the spot to hear it. The form of the dream is significant, not having been arbitrarily fashioned by God, but growing naturally out of the circumstances. For the dreamer, the cake of barley bread seemed to roll down from the hill on which Gideon was known to be. Further, being simply a cake, and in itself an altogether inadequate cause for the overthrowing of a tent, it represented well the apparent inadequateness of Gideon's small band for the overthrowing of the host of the Midianites. Still further, it was not merely a cake, but a *barley-cake;* in order to see the aptness of which, in its application to Gideon, it must be remembered that barley-bread was then, as it is now, the food of only the poorest and lowest classes, of convicts, and of beasts. To this day, the Bedouins of that country call their enemies, whom they oppress and impoverish, "eaters of barley-bread". It is probable that these very Midianites were in the habit of applying this opprobrious name to Gideon and his followers. These considerations serve to explain the aptness of the dream, and how, not only because God so ordered it, but also because it was obvious and natural to understand it in that way, it came to be interpreted as referring to Gideon. At any rate, it is evident that it was by this means that God encouraged and strengthened Gideon at the last moment.

16. Gideon at once proceeds to action. Though God had given him the assurance of victory, he does not neglect to make the most careful plans and preparations. He does not deem it needless to employ such devices as were likely to give success to his enterprise. Had he been a man that would have done otherwise, he never would have been called to this great work. Thus God works out our salvation for us, and gives us the assurance of victory over our sins; but He does this by inspiring and strengthening us to wage war against sin and make use of all those means by which we may hope to gain the mastery over it.

Gideon's object in dividing his army into three divisions, was, that they might seem to surround the enemy's camp more entirely, leading them to think that they were environed by a great host on every side. The same stratagem of producing the impression of a vast army, was the cause of his putting a trumpet, pitcher and lamp in *every* man's hand. The *pitchers,* made of earthenware, so as to be easily broken, were simply designed to conceal the lights till the proper time. By *lamps* we are probably to understand torches, made of some sort of pitchy wood, the flame of which would not easily be extinguished by the wind.

17, 18. Gideon explains his stratagem; so that, at the signal of his example, all might be done instantaneously and in concert. He gives them their battle-cry: "The sword of the Lord and of Gideon." This cry is taken from the interpretation of the dream; though Gideon, out of a sense of his dependence upon God, places before his own name that of the Lord, of whom no mention had been made in the interpretation of the dream.

19, 20. *Gideon and the hundred men;* that is, that one of the three companies which he had under his own personal command. The *beginning of the middle watch.* Some time after midnight. Among the Hebrews, the night was divided into three watches: from sunset to 10 P. M.; from 10 P. M. to 2 A. M.; from 2 A. M. to sunrise. At the close of each watch, the sentinels who had kept guard were relieved, and new ones took their places. This is what is meant by their having *newly set the*

watch. According to agreement, and at the preconcerted signal, all the men in the three companies blew their trumpets, broke their pitchers, held up their torches and shouted their war-cry The effect of this demonstration, coming in the dead of night, and bursting upon the Midianites only half awakened from their sleep, must have been very terrifying. For, as it would not occur to the Midianites that *every* man had a trumpet and *every* man a torch, the effect of the blowing of so many trumpets, and the glare of so great a number of lights, would naturally be to produce a very exaggerated notion of the number of those attacking them. Every trumpet and every torch represented to them a company or troop; and it seemed to them that they were beset by an innumerable host.

21–23. It does not appear that, at this particular time, the Israelites struck a blow. They "stood every man in his place." The Lord fought for them; they stood still and saw the salvation of the Lord (Exod. xiv. 13). Panic seized the Midianites; they ran, cried, and fled; the Lord discomfited them by turning them against each other, in the darkness; they slew each other, and fled in confusion. The men of the tribes of Naphtali, Asher and Manasseh, no doubt including many of those who had been dismissed from Gideon's army, pursued them. The history of the pursuit is related in the remainder of this chapter, and in ch. viii.

Thus the Lord delivered Israel out of the hand of Midian that day. So let all the enemies of God perish! Viewed with reference to its spiritual significance, this scene is a striking picture of the victory on the one hand, and the confusion and overthrow on the other, which shall take place whenever a Christian person, calling upon God and trusting in Him, goes forth to wage war against sin; whenever the new man within us, strong with the energy that comes from above, rouses himself to struggle with the old man. This, and similar scenes out of the history of God's people, ought to inspire us with courage, energy, and trust in the Lord, in view of the life-long conflict which we must carry on with the world, the flesh and the devil. In addition to this, we may learn, from the conduct of the Israelites on this occasion, the important practical lesson of *following up* the victories which God may give us over our sins. When God had put the Midianites to flight, Gideon and his people pursued them, notwithstanding the discouragements and obstacles thrown in their way, energetically and relentlessly. They went on, "faint, yet pursuing"; (viii. 4) they made thorough work of it; they ceased not until they had so subdued the Midianites "that they lifted up their heads no more" (viii. 28). When, by God's grace, we gain a partial victory over any besetting sin, we must not rest; we must follow that victory up; we must add blow to blow; we must pursue the enemy vigorously and relentlessly, in spite of faintness, discouragements and hindrances of every sort, until the evil habit be thoroughly conquered, so that it lift up its head no more.

A SKILLFUL surgeon about to remove an ugly tumor from a dangerous portion of the body, picks out and arranges all his instruments in proper order before he begins his work. Not only must he know the character of the swelling, the position of the nerves, veins and arteries near it, he must also know just what instruments are suitable for the cutting out of the particular tumor he is to remove. To be successful, he must then lay them out in order, with whatever kind and quality of bandages, lint, and restoratives the case may require, so that each may be picked up without a second's delay. The loss of a minute, in a critical case, might prove the loss of a human life.

So the Sunday-school teacher, dealing with the cancer of sin, must be fully prepared for each particular case on each Sabbath, not only knowing the truth, and the sin to be removed, but also must arrange all the instruments he is to use, the history, the doctrine, the fact, the illustration, that each may be completely and instantly at his command. The waste of a moment may prove the loss of a soul. But guided by the Spirit, he may hope for joyful success in being the means of removing sin and some of the results from the souls assigned to his charge.—*Sunday School World.*

SEPT. 22. LESSON XXXVIII. 1878.

Fourteenth Sunday after Trinity. Judges viii. 22-27.

THE WRONG THAT GIDEON DID.

22. ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.

23. And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the Lord shall rule over you.

24. And Gideon said unto them, I would desire a request of you, that you would give me every man the ear-rings of his prey. (For they had golden ear-rings, because they *were* Ishmaelites).

25. And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the ear-rings of his prey.

26. And the weight of the golden ear-rings that he requested, was a thousand and seven hundred *shekels* of gold; beside ornaments, and collars, and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels' necks.

27. And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

QUESTIONS.

Verse 22. What offer did the Israelites make to Gideon? Why did they make it? Had they had any king up to this time? How had they been governed? Would such an offer be a temptation to an ambitious man?

23. How did Gideon receive the offer? What reason did he give? What may we learn from his example?

24–26. What request did he make? What was the weight of the golden ear-rings? How much was a *shekel?* About half an ounce in weight. What, then, was the quantity of gold? What else did Gideon receive?

27. What did he make of this gold? What is an *ephod?* What was Gideon's object in making it? Where did he place it? What was the consequence of this act? In what way do you suppose it became a snare to Gideon and his house? What became of Gideon's family? Ch. ix. 5.

What does this teach us? May a good man do wrong? Give instances out of Scripture. Is it safe to follow any mere man? Whom alone should we follow? Luke v. 27. Why should we be particularly on our guard against the first wrong act?

CATECHISM.

XXXVIII. Lord's Day.

103. What doth God require in the fourth command?

First, that the ministry of the gospel and the schools be maintained; and that I, especially on the Sabbath, that is, on the day of rest, diligently frequent the Church of God, to hear His word, to use the sacraments, publicly to call upon the Lord, and contribute to the relief of the poor, as becomes a Christian. Secondly, that all the days of my life I cease from my evil works, and yield myself to the Lord, to work by His Holy Spirit in me, and thus begin in this life the eternal Sabbath.

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1. Come, Holy Spirit! come
With energy divine,
And on this poor benighted soul,
With beams of mercy shine.

2. From the celestial hills,
Light, life, and joy dispense;
And may I daily, hourly feel
Thy quickening influence.

3. Oh! melt this frozen heart,
This stubborn will subdue;
Each evil passion overcome,
And form me all anew.

4. The profit will be mine,
But Thine shall be the praise;
Cheerful to Thee will I devote
The remnant of my days.

1. Father, 'tis Thine each day to yield
Our wants a fresh supply;
Thou cloth'st the lilies of the field,
And hear'st the ravens cry:

2. Thy love in all Thy works we see;
Thy promise, Lord, we plead:
And humbly cast our care on Thee,
Who knowest all our need.

3. Let not the world engage our love,
Nor cares our bosoms fill;
But fix our heart on things above,
That we may do Thy will:

4. The comfort of Thy light bestow;
Our faith and hope increase;
And let us in Thy presence know
Contentment, joy, and peace.

COMMENTS.—Gideon having rendered his people so distinguished a service, the Israelites, in recognition of this fact, propose that he shall be their king, and that the office shall be hereditary in his family. This is the first, though not the last, instance in which the people betray their dissatisfaction with the arrangements which God had made for them, and their desire to have an hereditary kingdom. This suggestion was a great wrong on their part, because it implied a disregard and contempt of the peculiar honor which they above all other nations enjoyed, in having Jehovah for their king. To an ambitious man this offer of royal honor would have been a powerful temptation; and, no doubt, it was not without temptation for Gideon. Whatever temptation there may have been in it, however, he overcame. In a God-fearing and patriotic spirit, the hero refuses the offer, and does so on the true ground; he says, "The Lord shall rule over you." He would do nothing that would seem to encroach upon the prerogative of God. This act of Gideon's in refusing a proffered crown, after having rendered the greatest possible service to his country, shows that he possessed the true spirit of self-sacrifice, and indicates an exceptionally noble character. All the sons of Gideon, however, were not of the same mind, as is shown by Ch. ix. 1–6.

24–26. Gideon makes a request, which is willingly granted, for the earrings of the Midianites that had been slain or taken captive in battle. The name *Ishmaelites* is probably used here in a general sense, as applied to all the kindred tribes of the east, following the same kind of life; for, properly speaking, the Midianites were not Ishmaelites, the two being descended from two different sons of Abraham. Moreover, it is probable that many Ishmaelites, in the proper sense of the word, had on this occasion acted in concert with the Midianites. The Jewish *shekel* was about half an ounce in weight; hence the quantity of gold collected was seventy-three pounds, four ounces.

27. The *ephod* was one of the sacred vestments, covering the shoulders and extending over the breast. In its original and proper form, it was peculiar to the high-priest (Ex. xxviii. 4). But there was also another kind, made after the same model but of inferior material; which was worn not only by the ordinary priests, but by Levites and others in performing divine ministrations, as in the case of Samuel (1 Sam. ii. 18; xxii. 18). The ephod which Gideon made was evidently one of extraordinary splendor. Exactly what his motive was, it is difficult to determine. It is thought by some that he designed this ephod to be simply a commemorative trophy of Israel's deliverance. From the tenor of the narrative, however, it is more reasonable to suppose that he designed it for a religious purpose. As far as his own intentions went, he no doubt designed it in the first place for the worship and honor of the true God, and not for the practice of idolatry. But, in constructing such an ephod for himself, he was doing what was irregular and unauthorized by God, who had given full directions for the manner in which he was to be worshipped, and had made no provisions, nor granted any allowance for the use of such private ephods. Whatever Gideon's intention may have been, his act, in deviating from what God had authorized, was a dangerous one, and the consequences of it were evil. For this ephod became the occasion of superstitious and idolatrous practices; it drew away the attention of the people from the tabernacle at Shiloh; the people learned to resort to Gideon's ephod instead of the true ephod, to inquire of the will of God; and thus the way was prepared for the introduction of that idolatry into which the people fell after Gideon's death. Nor did Gideon himself escape the danger. We are expressly told that the ephod "became a snare unto Gideon and to his house." Very probably this transaction had much to do with the sad end to which the family of Gideon subsequently came (ch. ix. 1–5).

It is quite in accordance with the spirit of the age of the judges, that Gideon's great and heroic act of faith and obedience should be followed by conduct the very reverse. And it is characteristic of Scripture that it relates not only the good but also the evil that Gideon did. For the Word

of God never conceals the weaknesses, mistakes, faults and wrong doings of even the greatest of saints. Such there were of old, and such there are still, in the lives of the most faithful servants of God. And the Bible, which is always perfectly natural and truthful, does not omit to relate these things also concerning the Old Testament saints; whereby it shows itself to be the more worthy of our confidence as a perfectly trustworthy record, and becomes a greater source of encouragement to us also, inasmuch as it represents the saints to us, not as faultless and perfect specimens of holiness, whose example we may never expect to follow, but as men like unto ourselves, having the same faults to correct, the same passions to subdue, the same sins to repent of. Without this their example would be depressing and disheartening to us; but this brings them nearer to us, and gives their example, so far as it was right and good, a power over us which otherwise it could not have. As the previous instance of Gideon's faith, courage, heroism and self-sacrifice is recorded for our imitation, so this instance of his wrong-doing is recorded for our warning; showing, as it does, how a good man may err, and what grievous consequences may result from one false step on a good man's part. The history suggests the following practical lessons:

1. A good man may do wrong; and he may fall into such wrong-doing immediately after having performed some great act of faith or love toward God. That fact of his being a good man does not make the wrong right; it remains wrong, he is to be blamed for it, and, unless he repent, he shall suffer for it.

2. We ought to be particularly on our guard against falling into sin, just after we have been particularly near to God, or have been strengthened to do some great act of service toward Him. For it is then that we are in special danger. It was just after he had by faith conquered the Midianites and performed the great act of refusing the crown that Gideon committed this wrong. It was just after the solemn and uplifting scene of our Saviour's baptism, that the devil tempted Him in the wilderness. It was just after he was willing to die with our Saviour, that St. Peter denied Him. So let us beware; for it is just after some special season of grace, after having gained the victory over some sin, or been strengthened to do some noble deed of self-sacrifice, that the devil is likely to find us specially off our guard and weak to yield to his temptation.

3. We ought to consider well what consequences our actions are likely to lead to. Grievous consequences may result even from well-meant conduct. Think before you act; "look before you leap."

4. In matters of religion, we ought to be suspicious of what is irregular and unauthorized. Gideon's mistake lay in introducing into religion something which was irregular. It is safest to cling to what is written in God's Word; to those things, the ministry, the sacraments, &c, which our Saviour has ordained in His Church; to those old ways which the ages have shown to be good. Running after that which is new in religion has been the cause of much mischief.

5. "The beginning of sin is as the letting in of water." There is no telling what it will lead to. Resist the beginnings of sin! Bend all the energies of your soul to prevent the first act of wrong doing.

Of the word used to describe the duration of the punishment of the wicked it is used seventy-two times in the New Testament. In forty-four instances it denotes the unending life of the righteous; in seven instances the unending death of the wicked; in the other instances it describes the future of Christ's kingdom, or the eternity of God and Christ. Whatever be its meaning, Christ connects it as inseparably with the happiness of the righteousness as with the death of the wicked; if we limit death we must limit life. If it be sure that "everlasting hills" express limited duration, the answer is that the nature of the object to which the work is to be applied is always to be considered. The eternity of God might be disproved, on the same ground that the eternity of punishment is sought to be, because the word "forever" is sometimes applied to limited duration.

SEPT. 29. LESSON XXXIX. 1878.

Fifteenth Sunday after Trinity. Judges ix. 7–20.

THE PARABLE OF JOTHAM.

7. ¶ And when they told *it* to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

8. The trees went forth *on a time* to anoint a king over them; and they said unto the olive-tree, Reign thou over us.

9. But the olive-tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees?

10. And the trees said to the fig-tree, Come thou, *and* reign over us.

11. But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12. Then said the trees unto the vine, Come thou, *and* reign over us.

13. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

14. Then said all the trees unto the bramble, Come thou, *and* reign over us.

15. And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

16. Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands:

17. (For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian:

18. And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maid-servant, king over the men of Shechem, because he *is* your brother:)

19. If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* rejoice ye in Abimelech, and let him also rejoice in you:

20. But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

QUESTIONS.

Relate what followed the death of Gideon. Ch. viii. 33—ix. 6. What is the subject of this Lesson? What is a parable? Who, especially, taught by parables?

Verse 7. Who was Jotham? Ver. 5. Where is Mount Gerizim? Where was Shechem? What had the men of Shechem done? Ver. 6.

8, 9. How did Jotham begin his parable? What is meant by *anoint?* What tree was first invited to be king? What did it reply? What sort of tree is the olive-tree? What is meant by the *fatness* of the olive-tree? How were God and man honored with its fatness?

10, 11. What tree was next invited? Describe the fig-tree. What did it reply?

12, 13. What was the next invitation? What did the vine say?

14, 15. Whom, finally, did they invite? How did the bramble compare with the other trees? What did the bramble say? Whom does Jotham mean by the bramble? Abimelech. What is meant by fire coming out of the bramble and devouring the cedars of Lebanon?

16–20. How does Jotham apply his parable? What do the words of verse 20 mean? That Abimelech and the men of Shechem shall be the cause of each other's destruction. How was this prediction fulfilled? See the remainder of the chapter.

Why did all these troubles come upon Israel? See ch. viii. 33–35. What will sin certainly bring to us? How ought we to receive the voice of instruction and warning?

CATECHISM.

XXXIX. Lord's Day.

104. What doth God require in the fifth command?

That I show all honor, love, and fidelity, to my father and mother, and all in authority over me, and submit myself to their good instruction and correction with due obedience; and also patiently bear with their weakness and infirmities, since it pleases God to govern us by their hand.

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1. Commit thou all thy griefs
And ways into His hands,
To His sure truth and tender care
Who earth and heaven commands;

2. Who points the clouds their course,
Whom winds and seas obey:
He shall direct thy wandering feet,
He shall prepare thy way.

COMMENTS.—After the death of Gideon, the people again forgot God and relapsed into idolatry; in consequence of which, very sore troubles came upon them. Abimelech, a son of Gideon, and evidently the basest of all his sons, aspired to be king, entered into a conspiracy with the men of Shechem, put to death all the rest of his father's sons, except Jotham, the youngest, and was then declared king by the men of Shechem. This was the situation, when Jotham, who had saved his life by hiding himself, came and stood on Gerizim, a mountain in the immediate neighborhood of Shechem, and uttered the parable which forms our lesson. According to Josephus, the occasion was one of a public festival, when great multitudes of people were gathered together at that place.

This parable, or fable, of Jotham, is the oldest instance of this peculiar form of teaching. This mode of conveying instruction is one exceedingly common in the East. What use our Saviour made of the parable, in His teaching, is well known. The object of Jotham's parable was, to point out to the people the folly and the danger of their having chosen the worthless and wicked Abimelech as king. "The general moral of it is, 1. That weak and worthless men are ever forward to thrust themselves into power, while the wise and good are more prone to decline it. 2. That they who unduly affect honor, and they who unjustly confer it, will prove sources of misery to each other.

8. According to the nature of a fable, the trees are represented as speaking and acting after the manner of men. *To anoint a king.* This was two hundred years before there was a king in Israel; which circumstance shows that the custom of anointing persons to be kings was a very ancient one, being in use among the neighboring nations long before it was adopted by Israel. To *anoint*, was to pour oil upon the head; and the act of pouring oil on the head was, according to God's appointment, the consecrating or setting apart of an individual to be prophet, priest, or king. Hence our Saviour is called *Christ*, (i. e., *Anointed*), because He was anointed with the Holy Ghost (of whom oil is the Old Testament symbol) to be our Prophet, Priest, and King. The trees first ask the olive-tree to be king over them. The olive-tree is a noble tree, and one of the most useful. It is frequently spoken of in the Scriptures. In outward appearance it is not unlike our willow-tree. Its fruit is somewhat like a damson in appearance, is used as an article of food, or rather as a condiment, in various ways, and is especially valuable for its oil.

9. The olive-tree refuses. *Fatness;* referring to its rich and useful nature, as shown particularly in its oil. *Wherewith by me they honor God and man.* Olive oil was extensively used in the service of God (Lev. ii. 1, 4; Numb. xv. 4, 6.) "The priests were anointed with it, the lamps in the tabernacle lighted with it, and almost all the offerings of fine flour cakes prepared in the pan, &c., had oil mingled with them; for which reason Jotham might say that 'with it they honor God.' Moreover, as priests, prophets, and kings were anointed with it, and their office was the most honorable, he might with propriety say, 'therewith they honor man.'" This reply of the olive-tree implies that the assumption of rank and authority necessarily involves the relinquishment of private ease and comfort. We may see here also a reference to Gideon, to whom the Israelites had offered the kingdom, but who had refused it.

10, 11. They next invite the fig-tree; also a useful tree, its fruit being one of the sweetest and most luscious of all fruits, as the words of the fig-tree imply. There is probably a reference here to the circumstance that Gideon's sons were of the same mind with him. Gideon had refused the throne, not only for himself, but also for his posterity; saying that neither he, nor his son, nor his son's son should rule over them. Jotham would represent this, and that Abimelech had basely slandered them by suggesting that they were seeking after royal power.

12, 13. The vine, likewise one of the noblest of growths, is next invited and in like manner refuses. That wine is said to *cheer God* is because it was employed in the sacrifices and offerings made to God, and because He was pleased graciously to accept of it when thus offered.

14, 15. The trees finally make the proposition to the bramble; the most worthless of all the trees, good for nothing but to be burned. By the bramble, it is plain, Jotham means Abimelech. The reply of the bramble, in accepting the offered honor, indicates what Abimelech might have said, and should have said, to those who wished to elevate him to the throne. As the shadow of the bramble affords no protection whatever, so neither could Abimelech afford any protection or help to the people. On the contrary, fire should come out of the bramble and devour the cedars of Lebanon; that is to say, Abimelech should be the source of plagues and judgments to the most eminent persons of the land, particularly to the men of Shechem. The figure of fire coming out of the bramble is the more natural because of its very combustible nature.

16–20. In these verses, Jotham unfolds the application of his parable, as implied already in the preceding words. It amounts to this: If in this matter ye have dealt truly, justly and honorably with the house of Gideon, then rejoice in your king; if, on the contrary, ye have dealt unjustly, basely and wickedly, then be sure that your wickedness shall be visited with just retribution. Abimelech and the men of Shechem are in ver. 20 devoted to mutual destruction. The words of Jotham are not merely a prediction; they are a curse, as they are expressly called in ver. 57. And the remainder of the chapter shows how remarkably they were fulfilled.

Beyond the general moral of this parable, as already pointed out, it does not seem to furnish such distinctly marked practical lessons as were afforded by the preceding ones. The following points, however, in the general situation out of which it grew and to which it belongs, are suggested and may be profitably used for practical purposes: the quickness with which the people forgot God, after His mighty deliverance; their ingratitude to the house of Gideon; their blindness and folly in choosing the very worst person as king; the just judgment of God that came upon them because of their wickedness.

"Laborers Together with God." I often think of the builders of the old cathedrals. It is said that they were unknown men; at least men who cared not that their names should be remembered, and who left no record of themselves beyond their work. They traveled from land to land, planning those beautiful structures or completing the plans of others. It was nothing to them to be talked about; it was much to them to be honest and true workers for God and man. And so they wrought their heart into the stone. Now-a-days we want a trumpet blown before us. Newspaper paragraphs, platform commendations, mutual admiration and felicitation and congratulation, complimentary speeches, and general patting on the back—how should we get on without these things? But these silent workers dispensed with them. It was enough for them to labor. The head that contrived, the cunning hand that executed would moulder in the grave. Why should they be remembered? But the work would live on, and would delight men's eyes, and would raise men's thoughts to heaven. And so they toiled, these unknown men, lavishing everywhere the rich treasures of their thought and skill; doing everything in the singleness of their heart, not with eye-service, but as loving their work, and as courting and only caring for the approbation of God. Well will it be for us if our spirit be like theirs!—*Culthrop.*

The Methodist Bishops recommend, in their address to the General Conference, such legislation on the subject of Sunday-schools as will provide a place in our regular system of instruction for Church Catechisms. We are glad of this. The International Lessons hereafter will form only a part of our Sunday-school system. The "supplemental lessons" will enable us to give full instruction in the doctrines and discipline of our Church, and thus remove the most serious objection we have urged against the uniform system. This will become general throughout the Protestant world, as the International Sunday-school Convention at its last session favored the change.—*S. S. Magazine.*

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PROSPECTUS FOR 1878

THE GUARDIAN:

A MONTHLY MAGAZINE

Devoted to the Social, Literary and Religious Interests of Young Men and Ladies, and to the Sunday-School Cause.

Rev B. BAUSMAN, D. D., Editor.

THE GUARDIAN entered upon its XXIXth volume, on the first of January 1878. It has a sufficient history to establish its character, and to show its fruits. In its principles, purposes, and general spirit, no changes are proposed. The True, the Beautiful, and the Good are unchangeable—error and sin are always the same. Its editorial management is committed, as heretofore, to the Rev. B. BAUSMAN, D. D., whose name, of itself, the publishers regard as the most satisfactory guarantee of the high tone and general interest which should characterize the family magazine.

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"LIFE, LIGHT, LOVE."

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OF

YOUNG MEN AND LADIES.

Rev. B. Bausman, D. D., Editor.

PHILADELPHIA:
REFORMED CHURCH PUBLICATION BOARD,
No. 907 Arch Street.

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A. F. Poffenberger, J. S. Clever, S. J. Dutrer, F. F. Greaser, J. P. Ludwig, J. C. Leinbach, J. B. Roth, G. F. Morgan, J. Wolbach, A. Gouser, M. J. Diefenderfer, Rev. J. Walbach.

TO OUR PATRONS.

The "Guardian" will hereafter be mailed to subscribers by means of Dick's patent Mailer. Hence the date to which they have paid will invariably accompany the name. Accordingly, the acknowledgment of monies received will hereafter be discontinued. Each subscriber can know exactly how his account stands. Those who are in arrears will please forward the amount due without delay. Address

REFORMED CHURCH PUBLICATION BOARD,

907 *Arch Street Philadelphia.*

The Guardian.

VOL. XXIX. OCTOBER, 1878. NO. 10.

It affords us pleasure to give our readers such a variety of excellent original contributions in this number of the Guardian. Prof. Reilley gives a graphic sketch of Swedenborg, Rev. I. E. Graeff furnishes a chapter from Pennsylvania social life, Mr. Gernant gives the first impressions of a young tourist on European soil, Dr. Fisher's translation, of a beautiful German hymn will be acceptable to many who can not read the original, Dr. Weiser favors us with another interesting page on "What's in a word," Humilior gives us better theology than Longfellow's Excelsior and very creditable poetry. The reader must content himself by guessing as to its author. Rev. H. Mosser furnishes an instructive chapter on Sunday School teaching.

"The order of United Mechanics in Pennsylvania has taken ground against Trades Unions, as pernicious in their tendencies, and inconsistent with the true principles of Republican government. It declares, further, that it will take active measures for the restoration of the good old system of apprenticeship, in order that the children of members of the Order may be enabled to learn trades thoroughly, so as to compete successfully with foreign mechanism. Some of the Unions attempt to prevent the employment of apprentices, so that they can get all the work at large wages!"

The order of American Mechanics is strong in numbers and influence in this country. Its reported position in relation to the apprentice system is the correct one. If Trades Unions have broken up this system, they have proven to be a source of great evil. The time was when mechanics would take boys into their families, teach them a trade and train them for right living the same as their own sons. The master made money by it, and the boys acquired the means of an honest livelihood. Now mechanics very rarely take an apprentice. As a consequence the country is full of youths without a trade or any other means of a useful living. The learned professions are overcrowded; not so that of the farmer. There is an abundance of unfarmed land in the country, but no way of getting unemployed people on it. Instead of training our boys for mechanical work we close the doors of every trade against them and invite foreign mechanics to make and mend our clothes and build our houses and machinery. People write learnedly about social and industrial problems. We hold that one of the most pressing and serious problems of the day is how to give young men and women work, and teach and train them, how to do it. As matters now stand young men are censured for not doing what they are not allowed to do.

Sincere grief is silent. It shrinks from publicity and parade. There is a kind of sorrow, we will not charge it with insincerity, which seeks expression in poetry. This would be all right enough if the afflicted one were always a Bryant, Longfellow, or a Whittier. But with some persons the sorrow of bereavement acts somewhat like falling in love. The mourner gets an idea that he can and ought to write poetry, and what is worse, have it printed. Often have we read with sincere sympathy the obituary notice of somebody's child, but the sight of the silly, sickly lines of attempted poetry hung to the notice changed the kindly feeling to one of indignation. Many a saintly mother or sister has the announcement of her peaceful departure disfigured with doggerel, which is neither poetry, rhyme, nor sense. The poorest and most absurd stuff ever printed in the form of poetry is that found in obituary notices. The Philadelphia *Ledger* is not alone in its celebrity for this kind of literature. It looks very much as if some people lost their good sense in seasons of bereave-

ment, and needed some one else to counsel them in matters of this kind. And we hold that newspaper editors, for the sake of the parties concerned as well as for the sake of their readers, ought to reject all effusions of this sort. We owe it to our departed friends not to associate their memory before the reading public with such nonsense.

THE literary and moral quality of epitaphs often affords much food for reflection. Some stone-cutters have never learned to spell. Once the mis-spelled word is carved into marble it cannot be corrected. Just as a false, impure or profane word once uttered can never be unsaid. We may repent of it, but it cannot be recalled as though it had never been uttered. Like rain fallen on and absorbed by the earth, it cannot be gathered back into vapory air precisely in the form and place where it was before. We have read beautiful passages of Scripture on the tombstones of avowed unbelievers, and the hopeful words: "I am the resurrection and the life," &c., over the remains of men who bitterly opposed the Saviour's cause during life and lived in open violation of His word. Epitaphs ought not to be long; they ought to be true; they ought to be correctly written, and every word correctly spelled. To praise a man on his tombstone for virtues which he never possessed, will strike people very unfavorably and help to remind them of his vices. Short and true they ought to be. Better not enter too much into detail.

The following, is said, to have been copied literally from an old tombstone in Scotland:

Here lies the body of Alexander Macpherson,
Who was a very extraordinary person,
Who was two yards high in his stocking feet,
And kept his accoutrements clean and neat.
He was slew
At the battle of Waterloo
Plump through
The gullet: it went in at his throat,
And came out at the back of his coat.

TWENTY years ago the wants of the ministry were very pressing. To fill vacant charges with pastors and save neglected and destitute congregations from ruin, many pious persons with a limited education were admitted into the ministry. They have done a good work, and many are still doing it. In all Churches there are now quite a number of educated ministers out of employment. Were the means of support at hand many of these could find work in the newer sections and missionary fields of the country. There is no longer the same reason to hurry young men into the ministry in half-time, either by a private or partial Collegiate course of study. The term of a "self-made man" has been much misunderstood and abused. In rare cases he will come out right in the end. His talent and untiring application partly compensate for the lack of a thorough course of training. Sir Walter Scott says: "The self-taught man has a fool for his teacher." Many who boast of being "self-made" show what a weak maker they are. A man who possesses the qualities of self-making will lose nothing but gain much by a full course of intellectual training. We hold that the Pastors, Classes, Synods, and Church Boards should raise the standard of admission into the ministry. Young men of undoubted talent and of undoubted piety, should be selected for the holy office; such as are willing to pass through a full course of preparation. They ought to be persons of sincere, unselfish motives, burning with zealous love for Christ and for souls; and above all with good common sense and a sound judgment. For certain types of talent are ill-balanced, eccentric and impracticable. "Great wits to madness oft are near allied." And this kind of brilliant madness can become a source of immeasurable mischief.

THE present time affords an admirable opportunity for the responsible Boards in denominations and Churches to insist on having both a godly and a learned clergy. These are not times in which an instant need overlooks the character of the applicant. In one, and a very true sense, there is always an instant need in the Christian war, and will be until the world is conquered. But a learned ministry always pays. Certainly the need of the American colonies in the seventeenth century was urgent; but they rigidly insisted on an educated pulpit, and they got it. All

things considered, the honor and the pay of the ministry, in English countries, are now as high as the honor and pay of any business in the world. Educational societies and seminaries and Churches may well, therefore, refuse to support a class of men who are eager to be helped for the help's sake, and whose religious enthusiasm dislikes to submit to the rules of grammar or of common sense. It is greatly to the credit of the denominations which have been most successful among the lower classes, that they are now among the more rigid, not only in the examination, but in the supervision, of their ministers.

It should be remembered that the percentage of college students to the entire population is a little lower to-day than in 1830, and that the percentage of candidates for the ministry, in the colleges, is much smaller than it was then. The latter percentage at Harvard has now reached the disgraceful figure of *five*. Certainly, therefore, it belongs to the Churches to see to it that they do not give encouragement to those candidates who have not attained, in or out of college, a thorough education, and who, very naturally, complain the loudest of the crowded state of their profession. Among the sixteen moral virtues Paul demands of ministers, not the least are that they should be "apt to teach," and "not greedy of filthy lucre."—*S. S. Times.*

THERE is something becoming in a venerable Arab Shiekh stroking his gray beard, but something very disgusting in the habit of many men all the while twisting at their moustache and at their long, well-trimmed beards. It is not intentional, but simply a habit, yet withal a very ungenteel habit. There are many little things which are marks of good breeding. Mr. Bryant was asked shortly before his death whether he had any theory as to the cause of his good health at his advanced age. He replied: "It is all summed up in one word—moderation." By this he doubtless meant moderation in eating, drinking, dressing, walking, working, talking, traveling, liking, disliking, and in many other things. He never magnifies or exaggerates in his use of language. It is always very choice, having the right word in the right place, saying neither too much nor too little. With some young ladies everything good or evil is "awful." "He is an awful fine man," I once overheard a young lady saying. With some young ladies everything from a ribbon in a donkey's bridle to the diamond necklace of the Queen of England is "perfectly splendid." Stop using these "awful" exaggerating adjectives. Remember that there are degrees of beauty and ugliness, of good and evil; that a thing may neither be good nor pretty, without being "awful;" that a thing may be neat and handsome without being "perfectly splendid."

It is easy to form disagreeable habits, but not so easy to drop them again. Persisted in they become a second nature. Stop and think before you allow yourself to form them. There are disagreeable habits of the body, like scowling, winking, twisting the mouth, biting the nails, continually picking at something, twirling a key, or fumbling at a chain, drumming with the fingers, screwing and twisting a chair or whatever you can lay your hands on. Don't do any of these things. Cultivate a calm, quiet manner. Better be a statue than a jumping-jack. There are much worse habits than these, to be sure, but we are speaking only of very little things that are only annoying when persisted in. There are habits of speech, also, such as beginning every speech with "you see," or "you know," "now—a," "I don't care," "tell you now." Indistinct utterance, sharp nasal tones, a slow drawl—avoid them all. Stop and think what you wish to say, and then let every word drop from your lips just as smooth and perfect as new silver coin. Have a care about your ways of sitting, and standing, and walking. Before you know it you will find your habits have hardened into a coat of mail that you can not get rid of without a terrible effort—habits which render you obnoxious to all around you.—*Selected.*

UNIVERSALISTS seem to believe in a certain kind of purgatory. They have trouble to dispose of the souls of people who live very wickedly until death. If they take their wicked dispositions into

eternity they would not be capable of enjoying a world of purity and love. Then they suppose that the soul must pass through a temporary hell, somewhat after the Roman Catholic view. Their present hobby is the final restoration of all souls good and bad. A teacher of Restorationist doctrine once arrived in Schenectady, and announced his intention to lecture on his special theme, challenging in his advertisement any one who could to refute his arguments. Some of the students wishing a little innocent entertainment, asked Dr. Nott, President of Union College in that city, to attend the lecture, concealing from him at the same time the offer of the challenge. He consented and was present. The lecture concluded, the request was made for a reply. There was no escape. Dr. Nott arose and said: "I believe in the Lord Jesus Christ, and in full salvation through His blood. When I die I expect to go direct to be with Christ. You who think as I do may follow me. Those who prefer to go to heaven by the way of hell may follow that gentleman, who seems to have discovered the route." There was nothing more to add, for the debate was ended.

THE Chatauqua or Round Lake Sunday-school Camp Meeting, between Troy and Saratoga, New York, has for several years collected great crowds of people. It is held under the auspices of the Methodist Church. Among its various attractions at its recent meeting was a model of Palestine. It was about one hundred and fifty feet wide and twice as long. Although Chatauqua claims to furnish the best and most reliable instructions to Sunday-school workers, a writer in the *New York Observer* charges the plan and the lecturer on it with inaccuracies. The former "has the Mediterranean on the East instead of the West; and Hermon on the South instead of the North. The place of the Ascension is on the summit of Olivet instead of at Bethany on the eastern slope, a Sabbath-day's journey from the city of Jerusalem. The exhibition may prove remunerative to the proprietors, if not a source of instruction to the people."

A humorous writer of the *New York Times* describes the following destructive wanderings of a certain bishop through the land of Canaan, at the above meeting. Whether the bishop was one of the lecturers on the subject, whose inaccuracies the writer metaphorically depicts, or whether his wanderings were an actual occurrence, we are not told. The writer says: "When Palestine was closed the other day for repairs, there was much speculation as to what accident had befallen it. The most generally-accepted theory was that a large Methodist bishop was the active, though involuntary cause of the temporary destruction of Jerusalem. It is said that on Monday evening last the bishop in question, who weighs about two hundred and fifty pounds, reached Round Lake late in the afternoon, preached seven hours in the evening, and started at 11:35 under the guidance of one of the worst small boys that ever lived, in search of the hotel. The small boy led him up by way of Damascus to the Hebrew frontier, and then maliciously told him that if he would climb the fence and keep straight on he would reach the hotel in five minutes.

"The unsuspecting bishop, with the aid of a stump and one or two large stones, succeeded in climbing the fence, and the small boy thereupon went away chuckling. In less than two minutes that unhappy divine stepped into the Dead Sea, and wet both his feet. Filled with indignation at everything in general, he turned his footsteps northward, tripped over the Mount of Olives, and fell heavily upon Jerusalem, completely flattening the Temple and converting the Hill of Zion into one vast ruin. He was not seriously injured, however, and regaining his feet he walked on with much caution. For all his caution, he could not help stepping on Bethlehem, and kicking Nazareth into the Sea of Galilee. At this point he became somewhat confused, and wandered south again, laying waste the country, destroying towns and forests, and changing the course of rivers and brooks. Finally, he reached the Mediterranean, and skirting its shores in the direction of Egypt, reached his hotel in safety. Of course, Palestine had to be closed the next day, and two entire days were required to restore it to its former beauty."

Wilkinson's Biography of Swedenborg.

BY PROF. W. M. REILY, PALATINATE COLLEGE, MYERSTOWN, PA.

Carlyle says that a good *written* life is as seldom found as a good *lived* one. We thought of this remark of the great Scotch critic, and wondered what judgment he would pass upon it, as we laid down the work whose title stands at the head of our article. We expected something good, for Emerson speaks in the highest terms of the literary ability of the author, and Emerson is a man who seldom praises a cotemporary. Other friends of the writer claim for the book excellencies which are to be found in no other biography. Our anticipations were in a great measure realized; and we concluded to furnish the readers of the *Guardian* a taste of the merits of this remarkable literary work of art.

The aptness of the choice of the motto given on the title pages gave us ground for hoping that we had fallen in with a writer of fine literary taste. It is from Cary's Dante. Here it is:

"What is this,
'Gainst which I strive to shield the sight in vain,"
Cried I, "and which toward us moving seems?"
"Marvel not if the family of heaven."
He answered "yet with dazzling radiance dim
Thy sense. It is a messenger who comes,
Inviting man's ascent. Such sights ere long,
Not grievous, shall impart to thee delight,
As thy perception is by nature wrought,
Up to their pitch."

The writer, of course, has the fullest confidence in his subject; otherwise he could not write so well. In his preface he acknowledges with a distinguished author that "sympathy is the first essential toward insight." He is satisfied not only that Swedenborg had communication with angels, but that he furnished them with important information. He asserts that vast and invaluable as the great Swede's scientific and metaphysical investigations were previous to his seership, they pale into insignificance before, for example, the psychological disclosures which were made to him from the spirit world. In the biography Swedenborg is represented as having been born in 1688. He stated himself once in a letter that it was 1689. Some one asked him how the mistake occurred. The answer was that it was not a mistake, but that an angel told him to write as he did. Wilkinson undertakes to show how, according to the laws of spiritual significances, this is only an apparent discrepancy, and pities those who cannot look at the subject in the same light with himself. In the diary of the great Apostle of the New Church, the reader will meet with conversations with Moses and Abraham, Aristotle, Cicero and Cæsar Augustus, Charles the XII., of Sweden, and Frederic, of Prussia, the author of the whole *Duty of Man* and many worthies of history. He will "learn of strange punishments and new criminalities." Of Paul and David among the lost, and Mahomet a Christian convert. "But let him read on," says Wilkinson, and "there will be no doubtful contest with him between the sanity and insanity of the author." The following passage, far from being flat and uninstructive, tells us to what extent the biographer was satisfied that it was all right with the great teacher.

"There is a fund of optics in common life that science has not observed; for the eye, prior to the hand, is the power that commands the world. The eye is of Protean possibilities: the soul shoots through it, and the look is either snaky, or angelic. Each passion has its proper rays. This, of the individual eye. But if one soul can make an eye lustrous, two or more looking through the same eye will project a larger flame. We notice a peculiar appearance in Swedenborg's portrait, what our friend, Dr. Elliotson, deems that of an 'amiable lunatic:' certainly the common objects appear to claim but little of its attention, but if there is a vacancy, it is only a space for spirits, and when it was filled by them, Swedenborg would, no doubt, shine forth from the borrowed souls to those who saw him."

The biographer looks upon his subject as anything but a crazy man. He is a hero, and in what sense of the word a hero, we are told in the following passage, parts of which, to say the least of it, are very fine and sensible writing.

"His life indeed is not heroic in the old fashion, but take his own account of it or not, you must own that his struc-

ture was heroic, for how otherwise could he have outlived those tremendous fancies of heaven and hell. But let that pass, and we still claim him as a hero in the new campaign of peace. The first epic of the study is the song that will celebrate him. There are many simple problems, but how few dare face them: it is more difficult to be courageous there than before batteries of cannon: it is more impossible to the most to lead the forlorn hopes of thought, discouraged since history began, to victory, than to mount the scaling-ladder in the imminent deadly breach. To do the one requires only command of body, to do the other needs courage over the brain itself; fighting against organism and stupidity older and more terrifying than armies. Select your problem, and ask the world round who will besiege it until it cedes the truth, and you soon find that of all the soldiers there is none who does not straightway show fatigue, and sob 'impossible!' which are cowardice under its literary name. In these ages there has been no man who stood up so manfully to his problems as Swedenborg, who wielded his own brains so like a spirit, or knew so experimentally that labor rises over death. Therefore, we name him Leader of the world's free thought and free press; the Captain of the heroes of the writing-desk."

Swedenborg sprang from distinguished parentage. His father held successively the offices of Court-chaplain, Professor of Theology, Provost of the Cathedral at Upsal, and Bishop of Skara in West Gothland. He enjoyed all the dignity, influence and respect which belong to the prelacy. But he did not neglect the education of his son. He watched with interest his progress in the languages, mathematics, mineralogy and natural philosophy. Under date of April, 1729, he writes as follows: "Emanuel, my son's name, signifies 'God with us' —a name which should constantly remind him of the nearness of God, and of that interior, holy and mysterious connection, in which, through faith, we stand with our good and gracious God. And blessed be the Lord's name! God has to this hour indeed been with him, and may God be farther with him, until he is eternally united with Him in His kingdom."

In 1709, at the age of twenty-two, Swedenborg took his degree of Doctor of Philosophy. About the same time he appeared before the public in several recondite treatises in the Latin language, which displayed much independent research, as well as originality of thought. One of these was dedicated to his father in language expressive of the deepest filial affection and gratitude.

He then started out on the usual course of scientific travel. His first stopping-place was London. He spent over four years abroad. We might suppose that he was having a fine time of it, from a remark in a letter to his brother-in-law, viz.: "that he was alternating mathematics with poetry in his studies." But the author of a dissertation on the Royal Society of Sciences at Upsal mentions him as one of its best members thus: "His letters to the Society while abroad, witness that few can travel so usefully. An indefatigable curiosity, directed to various important objects, is conspicuous in all. Mathematics, astronomy and mechanics seem to have been his favorite sciences, and he had already made great progress in these. Everywhere he became acquainted with the most renowned mathematicians and astronomers, as Flamstead, Delahire, etc. This pursuit of knowledge was also united with a constant zeal to benefit his country."

After his return he continued his mathematical and mechanical studies with much enthusiasm. He even talked of flying machines as among the desiderata of the age, "for he was imbued with the very spirit of our own railroad and electric era, and had a very limited belief in final impossibilities."

Charles the XIIth, one of Sweden's greatest kings, was on the throne at this period. So high an estimate did he put on Swedenborg's scientific ability that he gave him the choice of three important offices. He ever remained an intimate friend and favorite official of Charles.

About this time he fell in love with the second daughter of the celebrated Polheim, the Swedish Archimedes. The father had been a coadjutor and preceptor of Swedenborg, and knew the merits of his pupil. The daughter was only fourteen; but the old gentleman promised her. The written agree-

ment was afterwards, but reluctantly, signed by the young lady herself. This document the philosopher read over day after day. But she did not reciprocate his affection. She became depressed in spirit. When he discovered the trouble he had occasioned the dear creature, he freely relinquished all claims to her hand, and took his departure from her father's house." A pity for the girl, but doubtless, many think it was good for the cause of the truth. In later life he was asked whether his inclinations ever ran in the direction of matrimony. "O yes," he jocosely replied, "I was on a fair way for it once, but she would not have me."

Swedenborg adopted the following four rules to govern his life:

1. Frequently to read the Sacred Scriptures.
2. To discharge with fidelity the duties of his official station.
3. To observe strict propriety of behaviour and keep the conscience clear.
4. In all things to follow the plainly indicated will of divine Providence.

His appointment under the government involved much labor in the form of scientific investigation. His studies in the spheres of mineralogy and mechanics were amazingly extensive. Volumes of the most valuable matter proceeded from his pen. Emerson says, that it would require a "colony of men" to do justice to his works. Few men ever studied nature as did Swedenborg. A high estimate was placed upon his labors at the time, but it seems that their true merit is now only being properly ascertained.

Swedenborg was aware of the great value of his contributions to science, yet modesty was one of the leading features of his character. His biographer speaks of him as follows: "Let it not, however, be supposed that Swedenborg thought he had completed the method of the sciences, or even inaugurated the new day which his genius foresaw. On the contrary, he looked for this from the hands of his successor, and his humility covered the whole ground of his mind, although it did not discourage him from the most energetic labors. Fully conscious of his own limits, he called upon the age to supply a stronger intelligence and a more winning explorer. 'It now remains for us,' says he, 'to close with nature where she lies hidden in her invisible and purer world, and no longer barely to celebrate her mystic rites, but to invite her in person to our chamber, to lay aside the few draperies that remain, and give all her beauty to our gaze. . . . She now demands of the present century some man of genius—his mind developed and corrected by experience, prepared by scientific and other culture, and possessing in an eminent degree the faculty of investigating causes, of reasoning connectedly, and of concluding definitely on the principles of series; and when such an one comes, to him, I doubt not, she will betroth herself; and in favor of him will yield to the arrows of love, will own his alliance and partake his bed. O! that it were my happy lot, to fling nuts to the crowd and head the torch-bearers on her marriage day.' "

In his fifty-fifth year a great change takes place in his life. From a philosopher he is transformed into a theologian. In 1769 he writes as follows: "I have been called to a holy office by the Lord Himself, who most graciously manifested Himself in person to me, His servant, in the year 1743; when He opened my sight to the view of the spiritual world, and granted me the privilege of conversing with spirits and angels, which I enjoy this day. . . . The only reason of my later journeys to foreign countries, has been the desire of being useful, by making known the secrets entrusted to me." Henceforth the Bible constituted his library. The interpretation of it was the exclusive object of all his thoughts and dreams. His biographer thinks that the significance of the Word was not seen from afar until it was revealed to the Apostle of the New Church. He thinks that to be convinced of the truth of all that Swedenborg says it is necessary only to open the eyes. For his writings carry with them a self-evidencing power as is found in the case of no other author. Wilkinson becomes indignant at the idea of the great teacher being called a mystic. The following is a passage refreshing certainly for its originality and boldness: "Swedenborg is the only theologian who is not mystical, the only one who craves plain experience for every

sphere, the only one who insists that words shall answer to outward facts, whether in this world or the next. . . . It puts us out of patience to hear the enterprising traveler to a far country called a mystic, for giving a plain account of things heard and seen, while Grub-street philosophers, who never stir from their tripod stools, and make heavens out of their own heads, claim the whole of daylight for themselves, and even talk of their spiritual experiences, meaning only their sedentary straining to find out facts without the trouble of going to them."

The biographer claims that Swedenborg is not only the sole true interpreter, but the only one who succeeds in unfolding the contents of revelation in a plain and intelligible way. We cannot refrain from making one more quotation, rather long perhaps, but we are sure it will be found as pleasing as it is instructive: "It is extraordinary how well Swedenborg has answered the children's questions; those inquiries of little tongues that the parents divert, but do not satisfy. If we wished to give his theology an experiment, we should select for its recipients children of from five to ten years of age. The whole scheme would be elicited presently by the moving curiosity of almost infantine querists. As a satisfaction to such like, including those simple adults whose faculties are as those of children, there is a completeness in his revelations; the first circle of intellectual wants is gratified with parental forethought; the proffered education, drawn forth by the pupil himself, is exact and suitable; and the youthful mind runs no danger of subsequent complexity in the learning which his easy teacher provides him. . We would back Swedenborg for comforting little ones weeping over a lost brother or sister, against all the clergy that ever preached. We would back him at a marriage for throwing upon the wedding ring a brighter shine of the skies. We should have confidence in him for the real events and unguarded moments that happen to men through life. However this may be, he is the first theologian with a voice that penetrates into the nursery, and becomes part of the mother's tale or the governess' explanations. Indeed he has answered none but children's questions, which are the first pure wants of knowledge. Until these were met, no questions had been answered; and so he began at the beginning. He is preeminently the Gamaliel for the youngest faculties.

"His own infantine acceptance of the Christian religion enables him to converse with children's wants. No learned man is so free from dogmatic learning as Swedenborg. He left off mending his nets, and became a fisher of men. It showed much faculty of communication, that he should be spiritually with the old fishermen in spite of the impediment of learning, and of the intervention of ages. The brain must have been permeable, from his own adult organism, to the unabolished infancy within it. The most of men forget their babyhood; if they were introduced to themselves long back, they would blush, and not "have the pleasure" of knowing themselves. . . . But so it was not with Swedenborg, who communicated from end to end of his experience in pleasant transits of clear-seeing and easy moving. It was this that empowered him to go to the realms where little children are. Once there, there is no difference of ranks or ages, spirits or men, Christian or Turks; no distance between the sun and the eye; impossibility is unknown, and death unsuspected. A man who can without knot or break receive the flashes of his childhood, is from his rarity a marvelous character, and good may be expected of him."

We must say that it will require considerable time and study for us to become as much pleased with Swedenborg as is his biographer. It requires a little patience, we must confess, for us, trained as we have been from childhood to believe in the doctrines of the Heidelberg Catechism, to hear a man ascribe nearly all the error and corruption in the Church to the belief in a Triune God, and assert that accepting the doctrine of justification by faith alone endangers the soul to eternal damnation. Still we are pleased with the biographer and his book. He is candid, original, and enthusiastic. He knows all about his subject. And in a vivid, scholarly, and manly style he makes us "interiorly" acquainted with one of the most remarkable figures that history presents to our

view ;—remarkable indeed when we consider the astounding claims which he made to supernatural powers and privileges, conceptions of which had never entered into the mind of man ; but still more remarkable when we contemplate his productions in the spheres of natural science, philosophy and theology, so extensive and massive, of such profound research and vast significance, to which he points as supports of his claims, and which with an attractiveness of increasing irresistibility, are challenging the attention of the reading and thinking world.

An Old House and a Character.

BY REV. I. E. GRAEFF.

Somewhere in that part of the State of Pennsylvania, lying between the Delaware and the Susquehanna rivers, there flows a stream, which in Virginia they would call a river, but in its own latitude it is called a creek. At a certain point in its course this stream flows southward a mile or more, then it makes a sharp turn and flows westward some eight hundred or a thousand yards, and then it makes another short turn and flows northward. Thus the land, lying on the inside of this aquatic angular semi-circle, is formed into a kind of peninsula which may yet stand out before the country as a place of noteworthy historic memories.

On the eastern frontier of this peninsula, about midway between its northern and southern boundaries, stands an old stone house, which is quite a curiosity in its way. It was built nearly, perhaps fully, seventy-five years before the beginning of the Revolutionary war, its walls are more than two feet in thickness and are made of solid limestone, and the mortar used to cement it is become hard as the stone. The dimensions of it are considered moderate in these days, but at the time it was erected it was in some respects an extraordinary structure in that section of country. It was the first stone building in the neighborhood, its contemporaries have all passed away, and it will no doubt be a comfortable mansion when all the present structures of the kind in the community will have crumbled into dust.

About fifty years ago John J. Baronius and his wife took possession of this venerable mansion and remained in it nearly a quarter of a century. They were an honest hard-working couple, and belonged to the solid German yeomanry of the commonwealth. The ancestors of Mr. B came to this country, from the classic regions of the Rhine in Germany, at least one hundred years before he saw the light of day, and were said to be of noble blood; but Mrs. B. was born near the city of Mannheim, from whence her parents emigrated while she was in her infancy. Intellectually they were both on a level with the substantial class to which they belonged, if not a little in advance of the average ; and Mrs. B. was noted particularly for her decided religious character, and the strong, clear intellectuality of her nature. She was a general product of the life of the old Palatinate, had a slight tinge of French blood in her veins and a Gallican complexion and physiognomy, but in character she was Teutonic out and out.

This couple raised a family of children. Among them was a son who had some marked peculiarities. He was strong and hardy, able and willing to do a heavy day's work. His tastes and talents did not however seem to suit him particularly for the calling in which the family was engaged, for which reason he was occasionally honored with the same kind of compliments that Sir Isaac Newton received while he was a boy and at school. But at an early day he was sent to the school near the old homestead,where he had the good fortune of receiving honors of a different kind. Here he often stood at the head of his classes in the most difficult branches of study. By and by he became a member of the "Colonial Literary Club" of the neighborhood, and made free use of the large collection of standard works found in the library of that venerable organization. Soon he gained the reputation of being an able and fluent debater, remarkably familiar with the great literary products of the past and the leading topics of his own day. In this club he stood on a

level with the most prominent citizens of the community, and was regarded by them as a rising member of great promise

In those days there lived a learned divine, who was acknowledged to be one of the most profound thinkers of the age. This Doctor was president of the faculty of one of the literary institutions of the State, and was quite popular in his day. The colored people were led to respect him very highly, and one of their number, coming in contact frequently with the students of the institution, was in the habit of giving vent to his enthusiasm by saying that the old Doctor had none of the ordinary two story heads, but that his cranium was three stories full out to the point. The savans of the old Colonial Club had heard of this, and hence they measured the intellectual calibre of Baronius junior by this high three story standard, and gave it as their judgment that he was fully up to the two story level with perhaps a slight elevation beyond, and to this they added a generous prophecy of the coming destiny of their gifted comrade.

Just about the time these proceedings transpired in the Club, a crisis was brought about in the life of the junior member. He felt himself destined to a different sphere of life from that to which he was brought up, and hence he took measures to prepare himself for one of the liberal professions. This for various reasons caused quite a stir in the household, and also in the community. Difficulties presented themselves in the way of the young aspirant that looked formidable indeed, but he made up his mind at once to meet and overcome them if that was within the reach of human possibility. He started out in search after the necessary intellectual outfit for his coveted sphere of future activity and usefulness, without any definite source of material support to rely upon; and pinching times he often had. He got through, however, all the way honorably. The ravens did not bring him meat, nor did he sing in the streets for his bread, like Martin Luther had done, and yet he secured in an honest business-like way the means he needed to prosecute his studies. In this way he worked himself up to his profession and entered it. This certainly is a good beginning, and promises well for the future, and a man that comes up in that way will not likely allow himself to be crushed in after life by ordinary troubles and reverses. If ever he gets under a cloud, which is often the case in the lives of the wisest and best men, he acts upon the principle that this is only intended as a trial for strength and a development of character, and therefore never fails to look for a grand trinmph over every difficulty. Such being his fixed habit he will hardly be regarded as a failure when his work is once fully done. Some people would possibly consider him superstitious, simply because he believes himself to be the subject of a fixed destiny. This he expects to reach however by a vigorous use of his brains, judgment and will, wherefore the charge of superstition would better not be preferred against him too hastily. Napoleon III. is said to have had an idea of the kind about himself. He made some serious mistakes in striving for his supposed destiny, and some people declared him to be a weak-minded fanatic. Very likely they changed their ideas somewhat with reference to that matter before the royal aspirant had come to the close of his career If Mr. B. should ever be judged in a like manner by some farseeing critics, who are generally on hand when some body is down, he would calmly watch for the return of a brighter day when he might have the satisfaction of compelling his judges to take back or modify their hasty deliverances.

His success in entering his profession was an occasion of triumph and rejoicing to his friends. They took it for granted that he would rise to great prominence at once; his education being supposed to be complete, and he having many high qualifications for his calling. In order to illustrate his professional career, as far as that may ever become a matter of history, it may be proper to refer briefly to the experience of a late Chief Justice of the Supreme Court of Pennsylvania. The Judge, when a young man, passed through a full course of liberal education, read law and was admitted to the bar with the most flattering prospects of becoming a popular attorney. It is said that he was not sufficiently practi-

cal, as that significant word runs its rounds in these modern and wide-awake times, and hence his success did not come just in the way it was expected. Perhaps he held on a little too firmly to his books, aimed too much at making solid rather than popular efforts, and allowed popularity to come as time and merit might bring it. It is hardly necessary to say that, if he is judged by the ruling popular ideas of practical success his early professional life must he put down as a failure, and some perhaps honored him with a volunteer judgment of that kind in his case. But he had friends who had generosity and common sense enough to judge him by his calibre and his eminent qualifications, and these took him by the hand and helped him up in spite of the birds of ill omen that were croaking by the way. The attorney now rose; he got into the Legislature, he was clothed with the judicial ermine, he reached the Supreme Bench, and finally he was Chief Justice. He proved himself a master mind of the times; his originality and the profound legal scholarship and sagacity of his judicial deliverances, have established him as an eminent authority in his department, and history records his name as one of the immortal men of the age. Mr. B. does not boast of anything in the future, but he is in the habit of reminding all self-confident critics, whenever these come in his way, that it is by far the wisest and safest plan to prophesy of a man's success after he has fairly ended his work; and that it is decidedly risky to be too officious about the mistakes, failures, and supposed weaknesses of a strong character while he is yet in the field, especially when he has power and ambition enough to carve his own way instead of moving in fixed ruts.

But where is this young man, and what is he doing? That is one of the questions that history will answer. Meantime it may be taken for granted that he is at work somewhere, though he were kept in prison or in bonds, like St. Paul was in his day. He is of course a man of zeal and energy in a good cause, not indeed given to sounding his own trumpet or courting and bribing others to do it for him. To his mind merit is a man's lawful passport to position and honor, and by this alone he hopes to reach his goal. He has no particular taste for having ornamental toys hanging around his name. At his baptism he was named Isaiah Jeremiah Ezekiel Daniel, and he thinks that such an array of historic names is sufficient, without any titular prefixes or affixes to attract and direct the popular eye. Evidently he does not disguise himself in borrowed drapery. It may sound odd to say that he is intensely progressive, heart and hand in every improvement worthy of the name. Not a recluse or a cynic is he, at war with the living active world around him, and always afraid that some awful catastrophe is going to come by the freedom of the times. In his judgment the world can come to its destiny only by going forward, in spite of all the risks and obstacles that may lie in the way. Such a man ought indeed be known and seen by everybody, but it may be suggested that such characters often sail under such plain colors that the royalty of their genius is hardly recognized. Jewels are not easily found, otherwise they would not be so valuable to those who find them!

He makes frequent pilgrimages to the place and cherished reminiscences of his early life. There where the old house stands with its surroundings he often goes and lingers, and, whoever will have the privilege of seeing him there, may get a specific glimpse of some of the profound secrets that make up the ideal of his peculiar character.

It may so happen that he is found on the eastern side of the creek, a little north of where the house stands on the western side. Here he passes up and down and apparently examines the ground carefully as he goes. Some six hundred yards north of the mansion and near the eastern edge of the stream he remains sometimes in prolonged silence, and in profound contemplation. When he was a boy traces of an Indian trail were visible on that side of the creek, and there where he lingers so long was a camp-ground very distinctly marked by two circles, the one large and the other small, where the red men held their war dances and shouted their battle-cries; but since his departure from the old home the plow-share has been driven through the old meadow, and these remin-

iscences of former ages have been wiped from the face of the earth. This is the cause of deep grief to the pilgrim. He laments the fact that the present generation and those yet to come have not the benefit of these reminders of a now extinct life of a savage people. This may be antiquated folly, fit only to be laughed at by the people of a more practical age; but the venerable savans of the old Colonial Club have taken a different view of it. They have come to the conclusion, by a careful study of the case, that the seeming silly devotion of their junior comrade is the direct result of the broad-minded philanthropy of his nature. It is just this very thing, they politely hint, which shows him to be a man of heart, standing far above the utilitarian crowd. It is perfectly proper for him and highly creditable to his genius, they say, to regret that agricultural thrift did not spare a narrow strip of soil here in the interest of ethnographic science. And they also say that it is always eminently befitting the spirit of a truly enlightened age, to sit mourning where a mercenary hand has done violence to relics sacred to the memory of bygone days.

The old homestead, as it stood during the occupancy of the Baronius family, had an area of nearly two hundred acres of land, and on this there is scarcely an inch of ground that is not regarded as sacred soil by the devoted pilgrim. Up and down the creek, and all over the fields, there are a thousand spots where he lingers; but the central locality of his pilgrimages is the old stone house and its immediate surroundings. Here the memories of the past crowd upon him in extraordinary force, and he often stands bewildered in view of them. The fruit-trees, the roses, the shrubs, the flowers, and a thousand other things that belonged to the home when he still lived there, rise up before his mind as the living companions of a happy childhood, and of a buoyant, hopeful, joyous youth. In one corner of the rear yard stood a pair of glorious old lilacs. These were his special favorites, because they bloomed so profusely every year and filled the air with their pleasant odors. He finds them gone to very roots, not a sign remaining of their former presence, and this sometimes makes an air of sadness darken his countenance; but memory soon comes to his relief, and he smiles again when the departed treasures come back and stand before his vivid imagination as really as they did when he saw them with the natural eye and inhaled the perfume of their blossoms.

A few steps from the place occupied by the old lilacs stood a weeping willow tree in patriarchal majesty. It was high and broad, a very monarch in its realm; but old age stole gradually upon it. It had witnessed the lives and fortunes of many generations, in its branches the gold-robins sang merrily during scores of summers and the blackbirds revelled there in exuberant glee. By and by its vitality declined, the rough usage of the winds brought down one of its main limbs now and another then, and finally the woodman's axe laid the trunk low also, and the whole of it has been consumed by the flames and the ashes scattered to the winds. Only the roots are left, only the stump is there, to tell the wayfaring man where the old tree stood. It is no wonder that the man, apparently so much given to abstract thought and to the consideration of great questions, who, when a boy, spent so many happy hours in the society of this noble patriarch of the tree realm, should melt into tenderness and drop an occasional tear when he finds it no longer among the scenes of his dear old home. Here it was not the vandal hand of a mercenary greed, however, that did the work of destruction, and Mr. B. rejoices in the hope that some one will restore the glory of the old tree by planting another in its place which time may make the equal of its predecessor.

But the old stone house is still in its place, although it has also undergone some change. The interior of it has been somewhat remodeled and modernized. The heavy doors, the oaken floors, the antique windows, the primitive cornice, the shingle roof, and other peculiarities of its earlier history, have vanished, but the massive walls are still standing in hoary strength and glory. It is the old mansion substantially that it was in the Colonial days of the commonwealth, only having yielded to the reasonable demands of modern taste

and convenience; and long will it remain the eloquent representative of a national economy. Being solid and ample from the start, it taught the generations as they passed, and its testimony will be honored and turned to good account in the ages to come.

In the old Colonial Literary Club were men, having long white beards, hoary heads and grave countenances. These men read from the mysterious scroll of the future that Isaiah Jeremiah Ezekiel Daniel Baronius, once active and then high honorary member of their venerable society, should have a palace in his time and that not a castle in the air. Just as Horace, the ancient poet, had a Sabine villa, in which he preferred living in happy retirement from the turmoil and worry of city life, so these generous seers of the old club prophesied their comrade should have a veritable castle, built of solid material on solid ground, in which he should spend the evening of his life and to which should attach the memory of his deeds. The honored junior firmly believes that this prophecy will be fulfilled, and that he will have the satisfaction of sitting in the attic of his lordly mansion, and looking out, through the dormer windows, on the world around and below.

The time will come at last, he thinks. when the people will point to the old stone house and say that there he was born, and that there he spent the early years of his life. And he hopes to leave such a record behind when he leaves the scenes of earth, that many pilgrims will come to see the old home in honor of his memory, not because he was rich, not because he was powerful, not because he was brilliant, not because he was the idol of a selfish or blind popular devotion in his day: but because he was honest, brave, faithful, just, pure, good, benevolent—the fearless, outspoken defender of the right. Thus he hopes to make the old house his monument, which he seems to think would be much more honorable than any post-mortem pile of brass, marble or granite could be, erected, perhaps, by such as never comprehended his merits while he was living and did nothing to help and encourage him in his generous, self-sacrificing, beneficent efforts.

May a kind Providence smile graciously on the devoted pilgrim he goes.

Martyr Hymn.

"Martyr Christi! wer kann Dein vergessen?"—COUNT ZINZENDORF, JR., 1750.

TRANSLATED BY S. R. F.

The hymn, of which the following is an English rendering, is a great favorite among Germans. The last verse especially is frequently sung at the close of their devotional meetings with great effect, and on this account, it also appears in some of their leading Hymn Books as a separate hymn. It was, as will be remembered by those who were present, sung at the close of one of the devotional meetings held in connection with the proceedings of the late General Synod at Lancaster, Pa., producing marked sensation throughout the whole assemblage. In the translation the peculiar form, as well as spirit of the original, is preserved as far as possible. TRANSLATOR.

Jesus, Martyr! How can I forget Thee,
  Who my source of comfort art?
Thou with warmest love dost e'er beset me,
  Thanks enkindling in my heart.
E'er in Thee my soul itself shall nourish;
In naught else can it confide and flourish.
  Every day to me appear
  Brighter glories and more dear.

Thousand thanks to Thee be ever given!
  All in us would Thee adore,
Who for us with pains and anguish riven,
  Sin's oppressive burden bore.
Let each one Thee love with fervor duly,
Whilst we here must live by faith most truly,
  Till at length as Thy dear Bride,
  We with Thee shall e'er abide.

My poor soul, through sin, both sick and needy,
  Hastens to Thy bleeding wounds;
For in them it finds, most sure and speedy,
  Full relief which there abounds.
On Thy cross may I e'er look, believing,
Thy blest image on my heart receiving.
  Thus shall I unto life's close,
  Naught of my salvation lose.

We, who now are here before Thee bowing,
  Join our hands in firm decree,
O'er Thy passion most sincerely vowing,
  Our fidelity to Thee.
And to witness that our vows and praises,
Meet with favor, such as joy upraises,
  Say, Amen, and add thereto:
  "Peace; My peace I leave with you!"

"Avoid that which you blame others for doing," says one of our wise men. Well, things have come to a pretty pass if a man can't kiss his own wife.

What's in a Word?

BY REV. C. Z. WEISER, D. D.

With the mercury at 104°—July 18th—"to study the Dictionary," is equal to a Turkish bath. Yet it may prove quite as profitable, and more so, than to be placed "in durance vile" at Saratoga, Long Branch, Cape May, Atlantic City, or the Bedford Springs—though of course not so stylish! At all events, such an exercise rewards more largely than to sit and whine over the great heat, all day long.

We were out on a word-hunt, in the big word-forest of the English Language—enjoying a "vacation" let us say!—and captured a goodly lot of game. As the bee, which has a habit of keeping to but one family of flowers, for the day, lest its honey prove of the "all sorts" kind, did we gather one order of terms only.

It is surprising to note in how many characters MAN figures among his kind. Starting from the principal color-points, we have the grand divisions of the Race—Caucasian, Mongolian, Ethiopian, Malay and American—the white, yellow, black, brown and red man. But the least drop of the one mixed with the other, gives us an albino, mulatto, quadroon, quintroon, moor. Combine red-black and yellow and we see a brunette. Imagine a fair face, light hair and blue eyes, and there is a blonde. There seems to be a human prism possible, or a rainbow of faces.

Gait has been considered indicative of character. So we speak of a boor, rustic, bumpkin, waddler, waggler, yeoman and of a *beef-eater*, even!

After all, clothes seems to make the man, let Carlyle laugh sardonically over it. Whence otherwise could the princox, macaroni, fop, dandy, or the true gentleman come?

"Thy speech bewrayeth thee," was once aptly said to St. Peter, before he turned saintly. It marks the boggler, jabberer, stammerer, sputterer, stutterer, and eloquent mouth.

There is much variety of mind. We have the beef-wit, blockhead, dunce, noddy, ninny, coot, booby, dummy, over against the genius, and knowing man of less degree.

Conduct and behaviour grade themselves *under par* by such terms as—buffoon, harlequin, merry-andrew, antic, mummer, Zany, quiz. Skill in science and art, or the want of it, is indicated by dabster against dabbler, expert and bungler—amateur, connoisseur, virtuoso. Man's relation to woman renders him a beau, gallant, chaperon, cully, cuckold, benedict, bachelor, or mysogonist.

In society at large he figures as a cajoler, caterer, eaves-dropper, sycophant, henchman, minion, myrmidon; a pariah, bouncer, scrub, scullion, braggadocio, and—what not?

His moral character is expressed by rogue, roue, varlet, caitiff, villain, poltroon, and many more words too "numerous to mention."

Touching the way he handles his money, he is a financier, miser, skinflint, scrimp. In his profession he stands as an artificer, artizan, artist; bandit, brigand, buccaneer, free-booter; ascetic, anchorite, cenobite, charlatan, haberdasher, quack, mountebank; barrator, barrister, conjuror, juggler; scientist, sciolist; martinet, major-domo; bursar, butler, beadle,; sergeant, seignior, and a score of other things.

At the table he is a cannibal, anthropophagist; vegetarian, xerophagist, hippophagist, and whatever his anorexy or bulimy drives him to or from.

In lewdness he varies from a rake to a libertine, debauchee and lecher.

In size we have a giant, manikin, pigmy, dwarf, liliput, urchin and lubber.

In the sphere of fable we read of a satyr, griffin, centaur.

And at least we have a demon or saint in man.

Here is a catalogue of more than one hundred terms, under which he can sail. Is not man more of a chameleon than the chameleon itself? The unity of the human race is sometimes doubted because of its varieties. But if

"A man's a man for a' that,"—

no matter in what status you find him, is not mankind really man-*kinned*, let the color be what it may? As long as we know the same sap, in the vegetable realm, produces stem, branches, leaves, buds, flowers and fruits—and these of various hues, too!—the same blood may float in men's veins, let the color be as it may. We hold to the one-blood theory.

Humilior.

(NOT BY THE AUTHOR OF "EXCELSIOR.")

The mid-day sun the zenith reach'd,
As o'er the Syrian land there preach'd
The Son of Man, 'gainst lust and quest,
A sermon on this strangest Text—
Humilior!

With brow divine, and eye sedate,
He dreamed e'er of the martyr's stake;
And in a harp-like, modest strain
He uttered o'er the strange refrain—
Humilior!

Around, in homes He saw the light
Of household fires gleam warm and bright;
Beneath, the spectral *Hades* lay,
O'er which His lips were heard to say—
Humilior!

"*Alas, the Deep!*" the Tempter said;
"*Dark yawns the region of the dead!*"
"*The Stygian torrent's deep and wild!*"
And mild His heavenly voice replied—
Humilior!

"*O stay!*" His virgin-flesh besought;
"*Thy weary head enough hath wrought!*"
A tear stood in His pensive eye,
And still He answered with a sigh—
Humilior!

"Beware of *heavenly aid presumed!*"
"*Beware of being deep entombed!*"—
His next in kin would warn in fright.
There echoed from the womb of Night—
Humilior!

* * * * * * * *

As towards His tomb, at breaking day,
Some pious matrons wend their way,
To cover it with spices fair,
His greeting kissed the morning air—
Humilior!

He stood hard by the conquer'd vault,
Unburied, free from Death's assault,
To utter still His favorite Text—
A rule for this life and the next—
Humilior!

Thus in that Easter-morn He would,
As risen from His tomb He stood,
Set, like some new-born Star, in sight
A finger-board to guide aright—
Humilior!

A very tall, thin Highlander said that he "had a cold in his head, originating in wet feet." She looked at him slowly from head to foot and back again, as if measuring the distance the cold had to travel, and then ejaculated, "Gracious me! you must have wet your feet some ime last year."

The Lakes of Killarney.

BY EDWIN ADAM GERNANT.

The delights of European travel are varied. In complying with the request that I recount some of our experiences for the entertainment of the GUARDIAN's younger readers, I am under the necessity of selecting only such as will most likely prove interesting to those whom I particularly address. I will accordingly say nothing of our voyage, of our unexpected freedom from sea-sickness —notwithstanding the predictions of friends, and the more or less general rendering of Neptunian tribute prevailing on board the "Pennsylvania," nor yet of "the pleasant waters of the river Lee,"

"——— that like an island fayre,
Encloseth Corke with his dividing floode."

After the monotony of old ocean, the disclosure of so much living beauty was all the more delightful, and, as a foretaste of what was to follow, told no flattering tale. The Emerald Isle well deserves the true Irishman's lasting affection, and after a few days we were ready to exclaim with the most enthusiastic of her admiring sons—*Erin mavourneen! Erin go bragh!*

At about half-past ten on the evening of the eighth of July, we arrived at the little village of Killarney. Our ride from Cork had been almost continuous, and in the main uninteresting. Thinking to improve a half-hour's delay in Mallow, we strolled through its one street. We found nothing especially attractive, but called forth this hardly complimentary remark concerning ourselves, from a stout Irishwoman who had silently contemplated our approach: "There's American stoile fer yez!" What did she mean? Perhaps the GUARDIAN can tell. The peculiarities of European railways were as yet sufficiently novel to afford interest, and not unfrequently amusement. The engine's whistle, for example, seemed a most unsuccessful attempt, and hardly calculated to produce consternation. With a stout willow osier, a good jack-knife, and genuine Yankee pluck, one of our Pennsylvania boys would find it quite easy to drown the sound of any Irish locomotive I have yet heard. At Killarney we met quite a number of American fellow-passengers, who were again

ready to resume the tourist's march, some, indeed, expecting to be at home before we reach Paris. We were glad to exchange notes, and to continue for a moment an acquaintance which common interests on board the ship had induced. Thus unconsciously a fellow-feeling does make us wondrous kind.

Breakfast over, next morning we started for the famous lakes. Ours was a party of eight; three Englishmen, one Scotchman, our guide and the driver. The latter of these two attendants was as silent as the other was talkative. Seated on the box between them, I struck the golden mean, and our entire party soon discovered a familiarity which fortunately stopped short of contempt. The roads of Ireland are proverbially models, and our stout Irish horses needed not much encouragement. Thirteen miles brought us to the Gap of Dunloe, and not far from the shanty wherein "Kate Kearney's daughter's daughter" offers a photograph of her beautiful self, together with a drop of the "craythur" as well, and all for a shilling, "av yer honor plaze." We still flourished a pipe from Blarney, and did not invest. The team now returned to Killarney. After duly considering the offer of ponies, we concluded to "do" the gap on foot. Our guide proclaimed himself one of the original O'Donohues, and his tongue never ceased, whether in repartee or tradition. We recommend him unhesitatingly. Four miles on foot, through a gap always wondrously beautiful, and at times difficult—can be better imagined than described. Except in Switzerland, I expect to meet with no natural beauty as wildly picturesque. A rapid stream, the Loe, dashes through the entire length of the glen, and on either hand the mountains rise more or less precipitously, frowning in craggy loneliness upon the desolate heather and toiling current below. Here and there the Loe expands into miniature lakes, and in one of these, the Black Lough, the peasantry believe St. Patrick met and destroyed the last of the Irish serpents. Stunted shrubs and isolated, gnarled, oaks stand as lone sentinels about the rugged footpath, and render the general bleakness more complete. And now we are in the very centre of all this lovely loneliness, and our guide calls a halt. His cornet is at his lips, and "The last rose of summer" goes pealing through the glen, echoing and re-echoing with distinctest tone, and multiplied sweetness. We resume our march, but at iatervals the familiar airs of childhood hold us spellbound, while far away the surrounding mountain peaks take up the refrain, and in mellowed harmony send them back. Once we listen wonderingly to the clear yet apparently far distant accents of an Irish song. Whence can these tones proceed? We place our heads to the ground, and venture to suggest our belief that the singers are one, two or perhaps three miles to our east. Laughing knowingly, our guide leads us about thirty yards farther on our course, and discloses a blind Irish fiddler and wife behind a projecting rock. Such are the acoustic tricks of Killarney. Nor dare I forget the small cannon which here and there on crags along the path were discharged for our benefit, and in thundering tones woke the sleeping echoes.

Now came the beggars of the gap. All women, in gay costume, barefooted, carrying bottles of whisky and goats-milk, which they sold to those who were so disposed. For more than two miles they follow us, each selecting a victim whom she importunes until he either buys the horrid mixture, or drops a sixpence into her never closed hand. They are *really* professionals, and not in want. If tourists but unanimously combined, determining not to give, this affliction would soon be removed. They got little from us, but stuck like leeches till we reached the lakes.

Here a boat with three oarsmen awaited us, and as we pushed out into the waters of the upper lake, we attacked our lunch-basket with becoming vigor. The real beauty of Killarney clusters about the waters themselves, and we found the reality far superior to our expectations.

"Wild tracts of forest ground, and scattered groves,
And mountains bare, or clothed with ancient woods
Surrounded us; and, as we held our way
Along the level of the grassy flood,
They ceased not to surround us; change of place,
From kindred features diversely combined,
Producing change of beauty ever new."

Here too, the famous echoes fairly surpassed themselves. The cornet was again called into play, and resting at every bar, the air was thus repeated note by note. From one spot in the Upper Lake, the reverberation was so perfect that after we had heard the sound of the cornet and the echo as well both die away, at least ten seconds having elapsed, we were startled by the re-echo from a peak miles to our left. The effect was indescribable, but we improved the occasion, and never tired hearing "the horns of Elf-land faintly blowing." Thus we coursed through one of nature's loveliest retreats, waking the genii of the lakes with song and glee. The sons of Great Britain complimented the American representatives with a well rendered "Star Spangled Banner." Nor did we refuse to join our voices in an answering "God save the Queen." I pity that citizen of the United States who cannot thus do honor to a noble woman, a loving wife and a devoted mother; and I have hopes for that Englishman, however degraded, who with chivalric fervor still exclaims—"Victoria, God bless her!"

Throughout the rest of the day the rich beauties of Killarney continued revealing themselves. Who can do justice to a country "of the magnificence of which," says Thackerary, "no pen can give an idea," and which Lord Macaulay called the fairest spot in the British Isles.

"Sweet Innisfallen, long shall dwell
In memory's dream that sunny smile,
Which o'er thee on that evening fell,
When first I saw thy fairy isle."

The ride across the Lower Lake was one of several miles, and somewhat squally. Landing at Muckross Castle, we inspected these ruins, still well preserved, but dismantled since the time of Cromwell. And now our day at the lakes was about over. The team from the hotel stood waiting without the Castle grounds, our silent Jehu impatiently cracking his whip, whilst the neighboring church bell pealed the hour of six. A ride of two miles, and once again surrounded by the advantages of civilized art and in the presence of an inviting dinner, we began to realize that we were tired, and that body and mind needed rest.

Thus I had fairly begun sight-seeing. As compared with the everyday routine of collegiate life, the change was no less agreeable than the experience was new.

Bonn, Prussia, July 27, 1878.

The Jews.

BY WILLIAM S. PLUMER, D. D.

The most common estimate gives the number of the Jews at *seven millions*. Some give us larger, and some smaller figures, but in round numbers this is probably correct.

The true Christian always feels an interest in these people. Our Saviour was a Jew. Salvation is of the Jews. All the apostles and all the converts on the day of Pentecost were Jews. The word of the Lord went forth from Jerusalem.

In the late Presbyterian Council in Edinburgh, no paper of the same grade of merit was listened to with more lively and tender interest than that read by Dr. Moody Stuart respecting the Israelites. His allusions to unfulfilled prophecy respecting them were sober and safe; and his sweet, gentle tones of voice, indicating his spirit, helped to engage many minds.

Good people have long and earnestly desired the salvation of the Jews. For ages the cry has been, "Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad." Paul said, "My heart's desire and prayer to God for Israel is that they might be saved." From early childhood we have heard God's ministers praying for the seed of Abraham, the friend of God. How can we but desire the conversion of the Jews?

These people are greatly scattered. If in America a near depot on a railroad is opened, and a thousand bags of cotton are to be sold there annually, you may expect soon to see a Jew there. Jews are found all over Asia, Africa, and Europe. Nor is their nationality ever disguised. It could not be concealed. Keith says: "Neither mountains, nor rivers, nor deserts, nor oceans, which are the boundaries of other nations, have

terminated their wanderings. They abound in Poland, in Holland, in Russia, and in Turkey. In Germany, Spain, Italy, France, and Britain they are more thinly scattered. In Persia, China, and India—on the east and on the west of the Ganges—they are *few in number amongst the heathen.* They have trod the snows of Siberia and the sands of the burning desert; and the European traveler hears of their existence in regions which he cannot reach, —even in the interior of Africa, south of Timbuctoo. From Moscow to Lisbon, from Japan to Britain, from Borneo to Archangel, from Hindostan to Honduras, no inhabitant of any other nation of the earth would be known in all the intervening regions but a Jew alone."

No equal number of persons taken indiscriminately are exerting so wide an influence as the *seven millions* of Israelites. And this in many ways. All Europe must ask the Jewish bankers whether they will furnish the sinews of war. If they say no, an aggressive war is never made. Jewish capitalists rear their palatial counting-room hard by the homes of kings, and sometimes outvie them in elegance. The moneyed power of the word is wielded by Jews,—the Rothschilds, Montefiores, Belmonts, etc. In the last century it was just so, as we learn from Mr. Burke's speeches.

In military affairs few have equalled Ney, Soult, and Massena. They have filled the world with the renown of their martial deeds. A few years ago Metternich swayed the political counsels of Austria; and to-day D'Israeli is the master spirit of the British Empire; and both these derived their origin through Abraham, Isaac, and Jacob.

Only lately Cremieux was at the head of the bar of France, and to-day Benjamin commands the largest practice of any lawyer in Great Britain. To day Jewish counsellors sway the municipal counsels of many of the finest cities of the world.

No pantheist has ever wielded such a power as Spinoza. No ecclesiastical historian has for a century built up such a reputation as Neander. The Herschels were Israelites, and so were many of the philologists and theologians of Germany, whose fame has gone over the world. There seems to be no limit to the number of ingenious and learned men. Many a Hebrew boy reads the original of the Old Testament more intelligently than some of our famous doctors.

This amazing people shall lay aside their amazing prejudice against Jesus of Nazareth. They shall look on him whom they have pierced, and mourn, and be in bitterness. Prophecy makes certain this glorious and wonderful event.

"The wandering sons of Heber, purged from dross,
With loud laments shall cluster round the cross:
In deep and willing penitence bow down,
And to their own Messiah yield the crown:
And o'er the joyful hills of Palestine,
The holy light of God shall shine."

Glorious day, hasten on thou blessed dawn!

The conversion of the Jews will certainly be the signal for the conversion of the whole world; else the wisest and best men of the Christian church have for centuries misunderstood the true intent of Paul in his Epistle to the Romans, chap. 11, verse 15. Pray for the Jews.—*S. S. Times.*

THE GENEROUS LITTLE GIRL.—Little Jennie is a generous little body. The other day her grandfather gave her a cent to buy herself some candy. As she was a going out she discovered a little beggar boy on the front steps. She stopped and looked at him and then at her cent. Finally, with the sweetest smile, she stepped up to the forlorn child, and, laying her hand on his shoulder, said, in a gentle tone: "Here, little boy, take this cent and go buy yourself a suit of clothes and some dinner."

The late Dr. Winter Hamilton, of Brighton, one day went into the town to buy some fish. The fishmonger was a female member of the Society of Friends. Having made his purchase, he requested her to send it to his house. "What is thy address?" asked she. He replied, "Direct to the Rev. W. Hamilton," at such a place. She hesitated a little and taking a card and pen with ink, she handed them to him, and said: "Perhaps thou wilt *reverence thyself!*"

The Sunday-School Department.

The sainted James W. Alexander says: "The pulpit is too sacred to be turned into a place for exchanging clerical civilities, or into a space for ceremonious etiquette." Equally sacred is the position of superintendent and teacher in the Sunday-school. To ask a visitor to teach a class or address a School simply as a mark of respect or as a compliment, is committing a serious wrong. Some persons are pressed into this kind of service against their will, and are frank and candid enough to tell the school in their remarks that they have nothing to say. And in many instances this bit of information would not be necessary, as the emptiness of their address clearly shows it. Only persons of well-known Christian piety, and who are sure to have something to say, ought to be invited to address a Sunday-school. A speaker ought never to tell such an audience that he has nothing to say. For if, after all, he has something to say worth hearing, the children will think that he told an untruth; and if it is true that he has nothing to say when he yet tries to say something, they will *think that he is making a fool of himself.*

The same excellent writer says: "Constant perusal and reperusal of the Scriptures is the great preparation for preaching. You get good even when you know it not. This is one of the most observable differences between old and young theologians. "Give attendance to reading." Which equally applies to the Sunday-school teacher. The more fully the mind is stored with apt Scripture passages and incidents, the richer and more lasting the impressions made by the lessons. A careful study of all the Scripture passages connected with the lesson, familiarizing oneself with the chapter and verse, so as to be able readily to turn to it in the class, helps to give interest and biblical substance to the instruction. Read the Bible, dear teacher; "*search* the Scriptures" with an inquiring, devout and prayerful mind; store your mind with Gospel facts. These are the best food for the scholars.

A good Sunday-school teacher does not belecture his scholars. Though never so learned, a lecture to a class, even of adults, must in the end prove dry and dull. Some things you must give the class, but by all means get them to recite them to you again in their own language. Coax them out of them through apt, clear questions. Socrates says: "Life without cross-examination is no life at all." And Bacon holds that "to ask questions rightly is the half of knowledge." Solomon understood this art. Dean Stanley says that the wisest of kings was a great cross-examiner, a catechist, as we would say. Ask questions, about the scholars' Scripture learnings in the past; pump and press his memory to surrender her half-forgotten treasures; question him about his habits, his plans, his praying, his likes and dislikes, his personal feelings and faith, his discouragements and troubles. "When we are restless in our search after truth, when we seek it from unexpected quarters, we are but following in the steps of the wise king of Judah," and of One infinitely wiser than he, who already, at twelve years of age, sat with the Jewish doctors in the temple, "hearing them and asking them questions."

The Unwritten Catechism.

BY REV. H. MOSSER.

We are at this time well supplied with catechisms. We have the Heidelberg Catechism simplified by many authors. They are successful accord-

ing to their several purposes. We have also respectable catechisms for children and Sunday-schools. A great deal of time and talent is expended in providing Scripture selections and lessons for the young. With all the best helps on hand the teacher still finds a difficulty to instruct.

There is much gained when the scholars commit the tasks given them. It is encouraging when all the questions given are by the scholars properly answered. It is very hopeful when the scholars press the teacher with pertinent questions. With the most encouraging class the teacher will often ask himself, how can I best prepare for the class, and by what method most successfully teach?

Often has the writer heard teachers complain of difficult questions—that the questions were not adapted to a particular class. Even if a lesson be provided with three series of questions adapted to as many grades of scholars, the difficulty is the same.

We fear there is no book or system of questions now prepared, yea, *never will be* prepared, adapted to every teacher and every class.

After twenty years' experience, and after using all the helps within reach, we know that we secure the best results by a series of unwritten questions—a series which we prepare from our own Christian consciousness, and adapt as we best can to the wants of the class.

Every teacher is peculiar in spiritual life, in apprehension of facts, and in aptness to teach. No less a peculiarity do we find in each class—in spiritual life, scholarship and talents. The teacher *must adapt* himself to the class. At this juncture the teacher asks, how shall I obtain this necessary catechism? We answer, each one must prepare it for himself by the following method:

1. Study well the lesson. Examine the Geography and find the location of the places referred to. Let the period of history, whether Jewish or Christian, be distinctly fixed. Consult the Bible dictionary. Especially observe the old rule, and study "scripture by scripture." Being well posted in the history and meaning of the lesson, then,

2. Frequently *review* the same, *forming questions and answers.* Continue this review until the questions and answers become familiar. Be not afraid of reviewing too often.

By this process the main subject, the kindred passages and practical lessons will formulate in the teacher's mind into a series of independent questions and answers. Thus he becomes full of the subject. With such an *unwritten catechism* the teacher will be prepared to do much good. As he continues to study, constantly other thoughts and questions will suggest themselves. The teacher will soon learn that he has more material than he can use in half-an-hour, and that he must judiciously reject the less important.

Let every teacher avail himself of helps, but give himself no rest until the mind has formulated for practical use in the class an unwritten catechism.

Parents and other persons, though having at heart the good of children, are very apt to be heedless of what they say in the presence of the young ones, whose minds and hearts catch the hue of every sentiment expressed. They talk on, and the child is seemingly engaged in its play, but words and statements then made come up days after, when, perhaps, they had forgotten the conversation, wonderfully fresh from the child's lips. Its mind has been resolving what it heard, for good or evil. Boys grow old too fast by hearing men at their talk among themselves. Says a writer, "If we stopped to think how every word spoken in the presence of a little child affects its future, for good or evil, we would be far more considerate in our speech. It is astonishing how, for days, children will ponder over a careless word or sentence which no one supposed they had even heard, and at some critical moment use it themselves, with startling and horrifying effect. How an impatient, petulant word shocks us, coming second-hand from those innocent lips! Then, alas! we see and deplore its real deformity, and realize how potent is our influence over these observant innocents, not only at all times, but at every moment of time in which they are in our presence."—*Calendar.*

SCRIPTURE LESSONS.

OCTOBER 6. LESSON XL. 1878.

Sixteenth Sunday after Trinity. Judges x. 10–16.

THEME.—THE REPENTANCE OF THE PEOPLE.

10. ¶ And the children of Israel cried unto the Lord, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11. And the Lord said unto the children of Israel, *Did* not *I deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

12. The Zidonians also, and the Amalekites, and the Maonites did oppress you; and ye cried to me, and I delivered you out of their hand.

13. Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

14. Go and cry unto the gods which ye have chosen: let them deliver you in the time of your tribulation.

15. ¶ And the children of Israel said unto the Lord, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day.

16. And they put away the strange gods from among them, and served the Lord: and his soul was grieved for the misery of Israel.

QUESTIONS.

Who succeeded Abimelech? Verse 1. What is said of Tola? Verses 1–2. Who was Judge after him? Verse 3. What do we know of him? Verses 3–5. What great national sin did Israel commit now? Verse 6. What calamity did God suffer to befall Israel then? Verses 7–9.

Verse 10. What effect had these calamities on Israel? Was theirs a genuine repentance? How many marks of a genuine repentance can we see in verses 10–15 and 16?

What does the term *Baalim* cover? The idols in general.

11–14. How did Jehovah deliver His message to Israel? By an angel, prophet, or messenger. From what different enemies had God delivered Israel? Who were these several nations? They were tribes living among and around Israel. What does God mean by the words in the 13th verse? To try Israel. Is that also the design of the saying in the 14th verse?

15. Did Israel try to excuse themselves? What were the people willing to bear? At whose hand would they rather suffer?

16. What did Israel do with the Idols? How was Jehovah then disposed towards Israel? Is God ever kindly disposed towards mankind? When did He show His love most remarkably? What may we learn of sin and forgiveness in this lesson?

CATECHISM.

XL. Lord's Day.

105. What doth God require in the sixth command?

That neither in thoughts, nor words, nor gestures, much less in deeds, I dishonor, hate, wound, or kill my neighbor, by myself or by another; but that I lay aside all desire of revenge: also, that I hurt not myself, or wilfully expose myself to any danger. Wherefore also the magistrate is armed with the sword, to prevent murder.

106. But this command seems only to speak of murder.

In forbidding murder, God teaches us, that He abhors the cause thereof; such as envy, hatred, anger, and desire of revenge; and that He accounts all these as murder.

107. But is it enough that we do not kill any man in the manner mentioned above?

No; for when God forbids envy, hatred, and anger, He commands us to love our neighbor as ourselves; to show patience, peace, meekness, mercy, and all kindness towards him, and prevent his hurt as much as in us lies; and that we do good even unto our enemies.

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1. O Saviour, who at Nain's gate
   Didst dry a widow's tears,
   And raise her only son, the prop
   Of her declining years;

2. What holy raptures, Lord, Through Thee
   Thy suffering saints await,
   When raised from death by Thee they stand
   At Thy own City's gate!

3. What ecstasies will then be theirs
   In that blest city, Lord,
   When sons to parents will by Thee
   For ever be restored!

4. O grant us so together, Lord,
   To live in holy love,
   That we together may be join'd
   In holy bliss above.

COMMENTS.—TOLA became Judge of Israel after Abimelech's evil reign, and continued to serve twenty-three years. It is likely that Israel had rest; no hostile incursions having been made by his enemy. Little is known of this Judge. See verses 1–2.

JAIR succeeded to the Presidency for twenty-two years. Peace and prosperity attended Israel during his term, likewise. He provided a village for each of his thirty sons—the whole group bearing his name, HAVOTH-JAIR—*the Villages of Jair*. Their riding on thirty ass' colts indicates wealth and dignity. The combined reign of these two Judges covered a period of forty-five years in Israel's history. See verses 3–5. Now a period of degeneracy set in. The Israelites became universal idolators, serving all the idols of the surrounding Tribes. *Baalim* and *Ashtaroth* signify *gods* and *goddesses* in general. In detail they were—1, the gods of Syria—Bel and Saturn, or Jupiter and Astarte; 2, gods of Zidon—Ashtaroth, Astarte, or Venus; 3, The gods of Moab—Chemosh; 4, gods of the children of Ammon—Milcom; 5, gods of the Philistines — Dagon. These are called *gods* because their images and shrines were placed largely throughout the countries. See verse 6; 1 Kings xi. 33, and 1 Sam. v. 2.

Their idolatry drew upon Israel the divine displeasure, and the Philistines and Ammonites triumphed greatly. Through a chastisement of this kind Israel became penitent.

Verse 10. There is hope for a man, or a nation, down on the knees. Read the iii. chapter of Jonah if you will see a city in sackcloth. The repentance of Israel has all the marks of genuine penitence. We discern, 1, a hearty sorrow; 2, a candid confession; 3, a clear sense of Him against whom the sin had been committed; 4, a keen pain of the sin itself; 5, a willingness to do away with that sin (see verse 16); 6, a prayer for deliverance. In the degree in which these marks become prominent may we trust our own feeling of penitence, and that of others.

Verses 11–14. We know not by what means, organs, or messengers, this sermon of reproofs was brought home to Israel. Perhaps by an angel, a prophet, or some extraordinary character. The upbraiding of Jehovah is very pointed and severe, though solemn and well-meant. He contrasts His providence over them with the utter helplessness of their chosen idols, in order to bring home their wickedness and folly. He seems to cast Israel away, but only to make them the more ardent in their cry. For their deliverance *from the Egyptians* it is necessary to read the first thirteen chapters of Exodus. The *Amorites* were mountaineers, and one of the chief nations in Canaan. The *Ammonites* were a fierce, marauding clan, sometimes confounded with the Moabites. The *Philistines* were a great nation, originally from Philistia, and partial conquerors of Canaan. They were continually engaged in an aggressive policy against Israel. The *Zidonians* dwelt formerly on the Mediterranean Sea, and are sometimes called Phœnicians—a trading and slave-dealing people. The *Amalekites* were an Arabian horde, cruel and mighty. The *Maonites* were probably the Midianites. From all these taskmasters Jehovah delivered Israel; and still Israel forsook God for the idols of their tyrants.

Verse 15. They humbly acknowledged all, without framing any excuses, or pleading any provocation in mitigation. They are willing to bear any punishment at His hands, too. A just but merciful God is to be preferred to a weak but unjust man.

Verse 16. They put away their idols; a proof of a sincere repentance. Let no man believe himself sincere in his sorrow as long as he fondles the occasion and cause of his sinning.

His soul was grieved for the misery of Israel. God is ever mercifully disposed towards an erring, fallen race. On a small scale, we have exhibited the principle which moved Him to save mankind, through Jesus Christ. John iii. 16.

This lesson is a warning and an encouragement, both in one. A brief but excellent commentary is afforded us 1 John i. 1–2. It is better to avoid sin, Having sinned, the only escape from its penalty is repentance, and refuge in God, through Jesus Christ. True repentance is as rare as genuine faith or

pure love. Think of Judas and Peter! Both repenting, and yet not both obtaining forgiveness. There seems to be a point, too, when repentance is no longer possible. The motto, "*It is never too late to do good*" is a false one. And so is this one—"*As long as there's life there's hope.*" But these are true—"*Now is the accepted time.*" "*This is the day of salvation.*"

An Incident in Prince Albert's Boyhood.

A German duchess, distinguished for her good sense and goodness of heart, was celebrating her birth-day in the palace of a small German capital.

The court congratulations were over, and the lady had retired from the scene of festivity to the seclusion of her boudoir. Presently she heard light footsteps coming up the stairs.

"Ah," she said, "there are my two little grandsons coming to congratulate me."

Two rosy lads of ten and eleven years of age came in, one named Albert and the other Ernest. They affectionately greeted the duchess, who gave each of them the customary present of ten louis-d'or, and related to them the following suggestive anecdote:

"There once lived an emperor in Rome, who used to say that no one should go away sorrowful from an interview with a prince. He was always doing good and caring for his people, and when, one evening at supper, he remembered that he had not done one act of kindness to any one during the day, he exclaimed, 'My friends, I have lost a day.' My children, take this emperor for your model, and live in a princely way, like him."

The boys went down stairs delighted. At the palace gates they met a poor woman, wrinkled and old, and bowed down with trouble.

"Ah, my good young gentlemen," she said, "bestow a trifle on an aged creature. My cottage is going to be sold for debt, and I shall not have where to lay my head. My goat, the only means of support I had, has been seized. Pity an old woman and be charitable." Ernest assured her he had no change, and so passed on. But Albert hesitated. He thought a moment of her pitiable situation, was touched by her pleading looks, and tears came to his eyes. The story of the Roman emperor came to his mind. He took from his purse the whole of the ten louis d'or and gave them to the woman.

Turning away with a light heart and satisfied, he left the old woman weeping for joy.

The boy was Prince Albert of England, justly entitled Albert the Good.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive, and he shall be blessed upon the earth, and Thou wilt not deliver him unto the will of his enemies."

PRINCE HENRY, the second son of the crown prince of Germany, is now studying very hard at Kiel. He is subjected to the same discipline which prevails among the other cadets, and his hours of labor at his books and other work would astonish many young men of far minor degree.

He is still but in the first year of his teens, but rises constantly at 6.30 o'clock in the morning, when, after a slight breakfast, he is kept at his lessons till past noon. At one o'clock he falls into parade with the other cadets, and from three to four o'clock is again summoned to the desk. From four o'clock to six o'clock he walks or rides on horseback, and between six o'clock and eight o'clock studies again. For English he has a special tutor, and lessons in music twice a week. The only distinction now made between princes of reigning houses at school, and the sons of minor nobility, consists in the greater zeal and more arduous labors required of the former. It was the same, too, when Queen Victoria was young. She was compelled to study Latin with the greatest diligence, while most of her companions and nearly all of her cousins were excused.—*Youth's Companion.*

YOU must very shortly die and leave all; in a little time it will not matter what you have passed through, but it will matter how you have acted while passing through.

OCTOBER 13. LESSON XLI. 1878.

Seventeenth Sunday after Trinity. Judges xi. 30–40.

THEME.—THE VOW OF JEPHTHAH.

30. And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into my hands,

31. Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt-offering.

32. ¶ So Jephthah passed over unto the children of Ammon to fight against them: and the Lord delivered them into his hands.

33. And he smote them from Aroer even till thou come to Minnith, *even* twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34. ¶ And Jephthah came to Mizpeh unto his house, and behold, his daughter came out to meet him with timbrels and with dances: and she *was his* only child; beside her he had neither son nor daughter.

35. And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back.

36. And she said unto him, My father, *if* thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37. And she said unto her father, Let this thing be done for me: Let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.

38. And he said, Go. And he sent her away *for* two months: and she went with her companions, and bewailed her virginity upon the mountains.

39. And it came to pass at the end of two months, that she returned unto her father, who did with her *according* to his vow which he had vowed: and she knew no man. And it was a custom in Israel,

40. *That* the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in the year.

QUESTIONS.

Who was Jephthah? Verse 1. How had his half-brothers done to him? Verse 2. Whither did he flee? Verse 3. How did he come into Israel again? Verses 4–6. Was he at once willing to come? Verses 7–11. Can you relate the message he sent to the Ammonites and their reply? Verses 12–27. Did he then prepare for battle against them? Verses 28–29. What was Jephthah's vow? Vs. 30-31.

Verses 30–31. What is a vow? A solemn promise made to God, for a consideration or purpose. How might verse 31 read? "*Whatsoever cometh forth of the doors of my house to meet me —shall be the Lord's; and I will offer Him a burnt-offering.*" Did the Heathens offer human sacrifices to their gods? Yes. Was Jehovah pleased with such conduct? No. Would a pious Judge of Israel then slay his child as an offering to God? What did he mean to say, then? That he would devote it to God, after the custom of the nation—either as a burnt-offering, if a suitable subject: or as a dedication to His service for life.

32–33. Was Jephthah victorious? How many cities did he rout?

34. On his home-way who met him first? In what way? Was such a greeting of conquerors usual? It was.

35. How did her meeting her father affect him? Why was he so wretched? He was sorry to see her go into such a secluded tabernacle-service, and have his name and family become extinct.

36. Was she ready to fulfill her father's vow?

37–38. How long a time did she ask, in order to prepare herself for her devoted service?

39–40. How may verse 40 be read? "*The custom prevailed in Israel, for the daughters of Israel to go up, at different times, four days in the year, to comfort her.*"

Are all Christians under a vow?

When is this vow made? In Baptism. By whom? By our Parents, generally. When do we ratify it? In Confirmation.

Must a Christian fulfill his vow? If he fulfills his vow, will he be victorious over his enemies?

CATECHISM.

XLI. Lord's Day.

108. What doth the seventh command teach us?

That all uncleanness is accursed of God, and that therefore we must, with all our hearts, detest the same, and live chastely and temperately, whether in holy wedlock, or in a single life.

109. Doth God forbid, in this command, only adultery, and such like gross sins?

Since both our body and soul are temples of the Holy Ghost, He commands us to preserve them pure and holy; therefore He forbids all unchaste actions, gestures, words, thoughts, desires, and whatever can entice men thereto.

COMMENTS.—In this chapter we have the history of Jephthah and his covenant with the Gileadites, vs. 1–10. He is elected Leader by the people, v. 11. He sends an embassy to the King of the Ammonites, to inquire why they invaded Israel, v. 12. An answer is received, v. 13. Jephthah sends back a spirited reply, vs. 14–27. The Ammonites disregard his reply, vs. 28, 29. His vow, vs. 30–40.

JEPHTHAH.—He was Judge over Israel about B. C. 1143–1137. He was a Gileadite, the son of Gilead, born out of wedlock. His half-brothers drove him from the paternal inheritance. He dwelt in Tob, where he became Captain of a band of freebooters. His bravery was reported back to his kindred. When the time came for Israel to throw off the yoke of the Ammonites, Israel asked him to become their Leader; he consented, on condition, that in the event of his success, he should remain their head. He collected warriors throughout Gilead and Manasseh. There he vowed his famous vow. He routed the Ammonites with great slaughter, and accordingly paid his vow.

VOWS.—The practice of making vows is of very ancient date, and common to all religions; see Gen. xxviii. 18–22; xxxi. 13; Job. xxii. 27. A vow was purely voluntary; but once made, they were regarded compulsory; Numb. xxx. 2; Deut. xxiii. 21; Eccl. v. 4. Vows were of three kinds:—I. Of *Devotion*. A man might devote to sacred uses persons or things, except the first-born either of man or beast, which was already so devoted, Lev. xxxii. 26; such a vow Jephthah made, v. 34. Then there were vows of *Abstinence* and *Destruction*, with which we have nothing to do now. A vow is a solemn promise made to God, generally under some condition.

Verses 30, 31. No man could presume to make a vow independent of all conditions, without sin. Jephthah must be presumed to have vowed in accordance with the standing rules which controlled all such solemn acts. *Human* sacrifices were an abomination to God. One reason why the Canaanites were to be driven out was, because they offered their sons and daughters to Molech in fire—that is, made burnt-offerings of them. Would Jephthah, then, do so? He was a pious man, feared God and knew the *law of Moses*. Besides, if a *dog* or *swine* had met him first, would that have been a fit offering? Evidently he meant, that he would devote it to the Lord, in accordance with the well-known requirements: if it be a subject fit for a burnt-offering, it shall be burnt; if fit for the *service of God*, it shall be consecrated to Him. The text may easily be made to read: "*I will offer* HIM *a burnt-offering.*" To avoid the horrible conclusion, that Jephthah was moved by the Spirit of God (v. 29), to slay his only child, let us read: "*Whatsoever cometh forth of the doors of my house to meet me—shall be the Lord's; and I will offer* HIM *a burnt-offering.*"

Verses 32, 33. His victory was complete. He routed the Ammonites over the entire territory. *Aroer* and *Minnith* indicate opposite boundaries.

Verse 34. MIZPEH, on Mount Gilead, was Jephthah's home. See Gen. xxxi. 48 and 52; Judges x. 17. "*With timbrels and with dances.*" It was customary for women to meet returning conquerors with musical instruments. 1 Saml. xviii. 6.

Verse 35. As she was, according to his vow, to be devoted to the service and sanctuary of the Lord, she could never marry and continue his name and family in Israel. She was to be as one dead in the nation and society, and his own name extinct, of course.

Verses 36, 37. She was *obedient*, *patriotic* and *pious*—three virtues of mark. To marry and have offspring was an honor among Hebrew women. Hence his and her grief.

Verses 38–40. After having set her affairs in order, she entered upon her life-long calling. Verse 40 may read: "*But this custom prevailed in Israel, that the virgins of Israel went at different times, four days in the year, to the daughter of Jephthah, to comfort her.*"

The lessons taught us, in this narrative, are very valuable.

1. Every Christian is under a vow. His baptismal vow was made by the parents. In our confirmation we ratify it. We are dedicated to God; 1 Cor. vi. 19, 20. By nature, we are not children of God—illegitimate sons and

daughters; by such a dedication we become children of His Household.

2. To fulfill our vow is an obligation resting heavily on us all. It is because of the forgetfulness of our vows, that vital godliness declines. Job xxii. 27; Psal. xxii. 25; l. 14; lxxvi. 11.

3. Faithfulness to our vows will insure us a complete victory over our enemies. In *Schaff's Deutsches Gesangbuch*—Hymn No. 322—*Sei getreu bis an das Ende*—we read in the latter half of verse 2:—

"Halte treulich deinen Bund,
Den dein Gott durch's Wasserbad
Fest mit dir geschlossen hat.
Ach, du giengest ja verloren,
Wenn du treulos Ihm geschworen!"

At a convention recently, the subject of how to reach the heart of the scholars, was considered.

One superintendent said he had a teacher in his school whose class was always running over full. He had continually to take from it to fill up others. The secret of this he found in the fact that the teacher was very apt in illustrating her lessons, using a pencil and cards, and making drawings whenever the nature of the subject admitted of it.

Another superintendent rose to say that he, too, had just such a teacher; but her success was due to a different cause. It was her personal interest in the joys and sorrows of each little one. Before the exercises commenced, she would ask about the sick sister at home, or the baby, or mamma; and thus she won their hearts, and secured their attention to lessons when the time came.

A third speaker, a pastor, had such a teacher to speak of. Her class was always full, and some of the little ones had become Christians. To learn her secret, he inquired one day of one of the class, "What makes you love your teacher so?" "O, she tells us about Jesus till she cries," was the reply.

Even Seneca complains that the ancients had compelled him to borrow from them what they would have taken from him had he been lucky enough to have preceded them. "Every one of my writings," says Goethe, in the same candid spirit, "has been furnished to me by a thousand different persons, a thousand different things; the learned and the ignorant, the wise and the foolish, infancy and age, have come in turn, generally without having the least suspicion of it, to bring me the offering of their thoughts, their faculties, their experience: often have they sowed the harvest that I have reaped. My work is that of an aggregation of human beings, taken from the whole of nature; it bears the name of Goethe." It is in the power of any writer to be original by deserting nature, and seeking the quaint and the fantastical; but literary monsters, like all others, are generally short-lived. "When I was a young man," says Goldsmith, "being anxious to distinguish myself, I was perpetually starting new propositions; but I soon gave this over, for I found that generally what was new was false." Strictly speaking, we may be original without being new; our thoughts may be our own, and yet commonplace.

"Aim at specialty in business," said a successful merchant to a young man. "Most people succeed, not by doing many things as well as others, but some one thing better than others."

The remark is suggestive and true. Success comes through a reputation for superiority in some one thing. An expert diamond-setter will receive better payment than an artisan skilled in many branches of the trade; and the same principle is true in business, mechanics, and all the arts. Learn many things, but make all acquirements converge to one thing. There is a special line of success in every calling, and every life has a special work to do.

"You receive a fortune," said one to a great English author, "for a piece of work that it hardly takes you a dozen days to do."

"Yes," replied the writer; "but it has cost me a dozen years of special training to be able to do this work in a days; and I receive a fortune because no one else has this special training, and can do the work so perfectly."—*Youth's Companion.*

OCTOBER 20. LESSON XLII. 1878.

Eighteenth Sunday after Trinity. Judges xiv. 1–9.

THEME.—SAMSON AND THE LION.

1. And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines.
2. And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife.
3. Then his father and his mother said unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well.
4. But his father and his mother knew not that it *was* of the Lord, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.
5. Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared against him.
6. And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.
7. And he went down, and talked with the woman; and she pleased Samson well.
8. ¶ And after a time he returned to take her, and he turned aside to see the carcass of the lion: and behold, *there was* a swarm of bees and honey in the carcass of the lion.
9. And he took thereof in his hands, and went on eating, and came to his father and his mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcass of the lion.

QUESTIONS.

Can you relate the history of Samson? The Teacher may familiarize himself with his history, by studying, and repeating it, as embodied in Chapters xiii., xiv., xv. and xvi. Of what three principal topics does this section treat? Of Samson's espousal, the slaying of the lion, and the honey in its carcass.

Verse 1. In whose possession was the town of Timnath? To what nation did the woman belong who pleased Samson?

2. Why did he tell his parents to get her for him? It was customary for parents to be consulted previous to an engagement for marriage. Is it still the custom? Which is the better custom—the earlier or the later?

3. Were his parents at once willing? Why not? Was it allowable for the Israelites to marry outside of their own people? (Ex. xxxiv. 16; Deut. vii. 3). Was Samson dissuaded from his choice?

4. Why did his parents finally consent? As soon as they were informed that it was of Heaven's ordering. Of what is Samson's marriage to a Philistine woman a type? Of Christ's union with sinful humanity. Could deliverance be effected, the better, in both instances, by such an extraordinary union?

5. Was this journey in order to celebrate the marriage, or to negotiate for the Espousal? For the latter purpose. What encountered Samson's path? Was he alone? Had he any weapon? What attitude did the lion assume? Of what is this a type? Of Christ's encounter with Satan. (Matt. iv. 1, &c.; Col. ii. 15).

6. Was it a task for Samson to slay the lion? By whose power was the slaying done? Did he boast of it?

7. Was the Espousal satisfactorily arranged?

8. What length of time generally elapsed between an espousal and marriage? Twelve months. Might the carcass have become a skeleton of dry-bones in this interval? What did he find in the skeleton? Did he fear the swarm of bees? (Ps. cxviii. 12).

9. What use did Samson make of the honey? Did our Lord enjoy any of the sweets of His victory? (Phil. ii. 9–11). Do His people?

Can you review the Lesson from memory?

Is there a Lion for us to slay? Sin—Satan. If we do *not* slay the enemy—what then?

CATECHISM.

XLII. Lord's Day.

110. What doth God forbid in the eighth command?

God forbids not only those thefts and robberies which are punishable by the magistrates, but He comprehends under the name of theft, all wicked tricks and devices, whereby we design to appropriate to ourselves the goods which belong to our neighbor; whether it be by force, or under the appearance of RIGHT, as by unjust weights, ells, measures, FRAUDULENT merchandise, false coins, usury, or by any other way forbidden by God; as also all covetousness, all waste and abuse of His gifts.

111. But what doth God require in this command?

That I promote the advantage of my neighbor in every instance I can or may, and deal with him as I desire to be dealt with by others; further ALSO, that I faithfully labor, so that I may be able to relieve the needy.

Samson.

(*An Introductory to the Six Lessons succeeding the Eighteenth Sunday after Trinity.*)

A Narrative of Samson's Life.—The connected history of Samson's miraculous birth, life, adventures and death is contained in chapters xiii., xiv., xv., aud xvi. of the Book of Judges. Manoah, of the town of Zorah, in the Tribe of Dan, and his wife were a childless couple, xiii. 2. An angel informed his mother that a son should be born, of extraordinary power, who should humble Israel's enemies, and raise the glory of the nation, verses 3–5. She imparted the announcement to her husband, verses 6, 7. The visitation was repeated in the presence of both, verses 8–23. In due time Samson was born, verses 24–5.

Of his childhood and youth we know little—a silence which is similar to the cover under which the early histories of John the Baptist and Jesus rest. Only at the dawn of manhood is the veil lifted, and a series of prodigies revealed, which challenge our wonder and render Samson a riddle. On his way to his future wife, at Timnath, a furious lion which, attacked him, was torn as readily as if it had been a kid, unarmed though he was, xiv. 5, 6. A year later, the usual time elapsing between an espousal and marriage, he ate honey from the skeleton which a swarm of bees had deposited within, verses 8–9. On this circumstance he founds his famous riddle which he propounded to his wedding-guests, and which they expounded through intrigue, verses 12–18. He became incensed and slays thirty Philistines, to pay the wager, verse 19. On a visit of reconciliation, he, finding his wife and kindred unfaithful, avenges himself by burning their corn, xiv. 3–5. Even the destruction of his father-in-law's house does not appease his anger, verses 6–8. At the challenge of the Philistines he surrenders himself into the hands of the men of Judah, on condition that these become no allies against him, verses 9–13. Bound, he breaks his fetters, slays a thousand men with the jaw-bone of an ass, verses 14–17. God opens a well-spring of water for him, fatigued and thirsty, in answer to his prayer, verses 18–19. He carries off the gates of Gaza, xvi. 2–3. Delilah betrays the secret of his wonderful powers, verses 5–20. Samson is shorn, blinded, imprisoned and put to menial service by the Philistines, verses 21–22. At a festival of Dagon, Samson pulls down the idol-temple, and dies with three thousand men and women, verses 23–31.

The Meaning of Samson's Life.—His *name* is significant, already, and signifies SUN (in Hebrew) and SERVITUDE (in Syriac.) As the sun in the heavens is now *under*, and then *from under*, the cloud, Samson exhibits himself in glory to-day, and under an eclipse to-morrow. His servitude is of such a double order, too; now loyal to Jehovah, then in league with Satan. We accordingly see Samson *shorn* or *unshorn*, as he is in wrong or right relation to God.

The life of Samson is an Allegory. It is a living sermon: 1, to Israel; 2, to Humanity; 3, to Every One. In this three-fold way Samson, though dead, yet speaketh.

Israel learned that, as their Judge became a victor or victim, as he was true or untrue to his vow of obedience and dedication to Jehovah, so would the nation conquer or be conquered by its enemies, accordingly as they stood to Jehovah. "Like ruler, like people." His history was a lesson by example rather than by word.

Humanity sees its destiny in the life of Samson. Samson is a picture of Adam in Paradise — man unfallen. Shorn, Samson is a type of Adam fallen. The good and evil powers contend for the possession of mankind. We see now a triumph, then a defeat in the race, as in Samson's history. The final succumbing of mankind must ensue, however, unless One greater than Samson come. That Conqueror has come—Jesus Christ, who, though dying, lives forever!

It is worthy of notice that every nation has its Samson in fable, song, or record. *Hercules* seems to be a standing character among all the countries that have left any monuments. Doubtless these legends of the giant are to be traced back to the Samson of Israel, and all these cherished fancies of the nations point forward, too, to Him who could affirm, "*I have overcome the world!*"

The life of Samson affords *every man* an instructive lesson. Man's destiny is exhibited in plain characters. In true allegiance to God, through Jesus Christ, he is the *unshorn* Samson, 1 Cor. xv. 55–57; Phil. iv. 13. In the service of a wrong master, he is Samson *shorn*, and the sport of evil. Man, in the image of God, is capable of a glorious triumph over self, world, death, grave, hell and Satan. But, alas! capable of an eternal cupidity, too. Whether of the twain shall it be, Samson shorn, or unshorn?

And unless the life of Samson embodies some such symbolical meaning for all ages and people, it is hard to see how the narrative of his doings really surpasses the history of any one of the Oriental *Thaumaturgists*, or jugglers, or why Samson's life should find a place in the divine record at all.

COMMENTS.—In this lesson we are told of Samson's espousal to a daughter of the Philistines; of his first feat, and of the honey which the swarm of bees made in the carcase of the lion. *Verse* 1. *Timnath* was a frontier town of the Philistines, on the border of the Tribe of Judah, Josh. xv. 57. It fell to the Tribe of Dan at a later day, Josh. xix. 41. David took the town from the Philistines; but they again got possession of it in the reign of king Ahaz, 2 Chron. xxviii. 18. It seems strange that one whose birth had been specially ordered of Heaven, who was a Nazarite to God and a deliverer of Israel, should marry among the Philistines, Israel's enemy. But Samson was an allegorical character, and all his acts are to be interpreted as emblematical. He conquered the Philistines by joining himself to them; as Jesus Christ conquered the world by becoming one with it. He, who knew no sin, was made sin for us, and appeared in the likeness of sinful flesh, that He might condemn sin in the flesh, Rom. viii. 3; Phil. ii. 6–11.

Whether Samson was conscious of God's ordering or not, we are told it was of the Lord, verse 4.

Verse 2. Parents had a word to say in reference to the marriage of their offspring. The elders to both parties were consulted, and their consent was obtained previous to the espousal, or engagement. This was a wise provision, and ought to be in force to-day. It would save many young families from disgrace and misery. Think of this giant humbly asking his parents—"*Therefore get her for me!*"

Verse 3. The Isralites were not to marry without their nation, or beyond the covenant, Ex. xxxiv. 16; Deut. vii. 3. His parents were in the right to oppose it. As soon as they had been inwardly informed of God's hand in the proposed contract, they consented, however. This knowledge was not theirs at first.

Verse 4. Here we are told that his parents had not yet received such illumination, or intimation, that the marriage was of the Lord; and that He sought, by such an extraordinary affinity, to bring the Philistines under. They oppressed Israel. Samson, by becoming one of them, could the better overcome them. Even so Jesus Christ joined Himself to the kingdom of darkness in order to lay it low.

Verse 5. Samson was now twenty-two years old. The parents and their son were now on their way down, for the purpose of espousing the young couple. This was usually a public ceremony—just as the marriage-bans were published, and still are, in the Church. It is a better arrangement than the customary clandestine habit.

Lions infested the country. This was a young and fierce one, which intended to devour.

Verse 6. "*The Spirit of the Lord,*" &c. This saying is frequently used in reference to Samson. It signifies the supernatural power attending him. His victory is described as an easy one. Unarmed, he encountered, strangled and tore the animal. Neither did he think it worth boasting about, since he did not even tell his parents, who had not been by.

Jesus Christ engaged the roaring lion, in the beginning of His mission, and conquered him (Matt. iv. 1, &c.), and spoiled principalities and powers, triumphing over them in Himself, *i. e.* without a weapon, Col. ii. 15.

(*Continued on page* 323.)

OCTOBER 27. LESSON XLIII. 1878.

Nineteenth Sunday after Trinity. Judges xiv. 12–20.

THEME.—SAMSON'S RIDDLE.

12. ¶ And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find *it* out, then I will give you thirty sheets and thirty change of garments:

13. But if ye cannot declare *it* me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14. And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15. And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? *is it* not *so?*

16. And Samson's wife wept before him and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee?

17. And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

18. And the men of the city said unto him on the seventh day before the sun went down, What *is* sweeter than honey? and what *is* stronger than a lion? And he said unto them, If ye had not ploughed with my heifer, ye had not found out my riddle.

19. ¶ And the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

20. But Samson's wife was *given* to his companion, whom he had used as his friend.

QUESTIONS.

What is the subject of this Lesson? What is a riddle? A dark saying, requiring an answer. Were riddles frequent among the wise in olden times? Prov. i. 5–6; 1 Kings, x. 1; 2 Chron. ix. 1. Is there a riddle in the New Testament? Rev. xiii. 18.

Was the propounding of riddles a more profitable exercise at public gatherings, than eating, drinking, &c.?

Verse 13. What was the penalty to be paid in the case of their not answering it? If they could answer it, what then?

14. Can you state the riddle? Was it likely given in a poetical form? Could they ever have guessed it, not knowing on what fact it was founded? Of what other mystery is this enigma a type? Of the plan of salvation. 1 Tim. iii. 16.

15. How long did they celebrate the marriage feast? Whom did they entice to reveal the secret? Who betrayed Jesus, as his wife did Samson?

16–17. Was his wife's false love like the friendship of Judas for Christ? Matt. xxvi. 47–50; Luke xxii. 48–49. Did Jesus voluntarily commit Himself in His enemy's hand, as Samson did here? John xviii. 1–8; John x. 18; John xix. 10–11.

18. When did his companions know the answer? When did the Plan of Redemption become plain? Was his wife's treachery excusable? Was Judas's? Are the results, nevertheless, similar?

19–20. Was Ashkelon a chief place of the Philistines? Josh. xiii. 3; 1 Sam. vi. 17.

To what do the thirty men correspond? Verse 12. To what does the number *thirty* point in the New Testament? Matt. xxvi. 15; xxvii. 3. In what respects was Jesus greater than Samson? In laying down His *own* life for our garments of righteousness. Was Jesus angry, like Samson? Luke xxiii. 34.

Are the prominent characters of the Old Testament types of Christ? Could any one fully and fairly represent Him? How does Jesus speak of Solomon and Jonas? Matt. xii. 41–42.

How may we now interpret the riddle of Samson? To the plan of redemption, and to the Christian life.

CATECHISM.

XLIII. Lord's Day.

112. What is required in the ninth command?

That I bear false witness against no man, nor falsify any man's words; that I be no backbiter, or slanderer; that I do not judge, or join in condemning any man rashly or unheard; but that I avoid all sorts of lies, and deceit, as the proper works of the devil, unless I would bring down upon me the heavy wrath of God; likewise that in judgment and all other dealings I love the truth, speak it uprightly, and confess it; also, that I defend and promote as much as I am able, the honor and good character of my neighbor.

(*Continued from page* 321.)

Verse 7. The espousals were satisfactorily adjusted.

Verse 8. "*And after a time,*" &c. A period of twelve months have elapsed—the usual interval between an espousal and marriage. In this time, too, the body of the lion could become a skeleton. That bees swarmed in dry bones, heathen writers declare.

Verse 9. As he feared not the lion, he cared little for the bees, Ps. cxviii. 12.

Our Lord, having conquered the lion, enjoyed the sweets of His victory, Phil. ii. 9–11. His followers, too, find honey for themselves and friends.

There is a lion for us to slay. Satan must be met and conquered. By the power of Jesus, we, too, may become victors. If we do *not* overcome him, he will slay us.

COMMENTS.—In this section Samson celebrates his Marriage Feast; he invites thirty wedding-guests; he puts forth a riddle, which they cannot expound; they intrigue with his wife; she betrays the answer; Samson is incensed and slays thirty Philistines.

Verses 12, 13. To propound and solve riddles, formed a part of the amusements at a marriage-feast. A forfeit was to be paid, either by the author, if the company solved it, or by the company, if they could not answer it correctly. Much of the old Eastern wisdom consisted in the interpretation of riddles. Prov. i. 5, 6. Solomon was much given to such intricate sayings. 1 Kin. x. 1; 2 Chron. ix. 1. The Greeks, Romans, Egyptians, Arabs, and Orientals generally were fond of such an exercise at their banquets. The only riddle occurring in the New Testament, is found in the Revelation of St. John, concerning *the number of the beast* (666), chap. xiii. 18. Its *true* answer we must leave to commentators.

Such an exercise was more instructive than eating and drinking, dancing and show. The wedding-feast lasted seven days.

"*Thirty sheets,*" etc. These were complete suits. A large linen cloth, in which the whole body could be wrapped, was the sheet, and under it was the garment or shirt. A mutual tax was thus laid on their wit.

Verse 14. Thus he states his riddle:

Out of the eater came forth meat;
And out of the strong came forth sweet.

In the Hebrew it was doubtless given in such a poetical couplet.

Of course, they could not guess it, since they knew nothing of his lion-slaughter, on which the only clew founded itself. Just so could the world never have divined the plan of salvation, by which good came out of evil.

The "*three days*" may refer to the death, burial and resurrection of Christ—the darkest period of all the time required to reveal the mystery of redemption.

Verse 15. As the feast was about terminating, and his companions were in danger of being mulcted, they threaten his wife with death, unless she press the secret from him. This transaction bears some resemblance to the conduct of Judas, a bosom companion to Jesus. See Matt. xxvi. 14–16.

Verses 16, 17. The false and feigned love of his wife is fearfully similar to the hypocritical affection which Judas bore to Jesus. Think of the "*Hail, Master; and kissed Him!*" Matt. xxvi. 47–50; Luke xxii. 47–49.

Samson's willingness to confide in his wife, darkly foreshadows our Lord's voluntary commitment into the hands and power of His pretended brother and enemies. John xviii. 1–8; x. 18; xix. 10, 11.

The mystery of the plan of redemption was unknown even to the Apostles, as the secret of Samson's riddle was unknown to "his father and mother," until the day of revelation dawned through the condescension of Jesus.

Verse 18. The secret was perfectly transparent, after the telling. So is the plan of redemption as light as day, after the Sun of Righteousness has set in the moral firmament. As his wife may not be excused, notwithstanding the fact, that his companions were saved from paying the forfeit, so neither is Judas excusable for his treachery, though the race is delivered from the penalty of death.

Verses 19, 20. *Ashkelon* was one of the five cities of the lords of the Philistines. Josh. xiii. 3; 1 Sam. vi. 17.

"*The Spirit of the Lord,*" etc. Though he was always strong, on special occasions he was inspired with unusual courage. The "thirty sheets and thirty changes of garments" (v. 12), correspond to the *thirty men* whom Samson slew. The number "thirty" points forward to the "thirty pieces of silver" (Matt. xxvi. 15; xxvii. 3).

To see how much greater than Samson, Jesus is, we need only to remember, that He clothes his enemies in the garments of righteousness by His *own* death; by parting with His *own* garment (Matt. xxvii. 35; Mark xv. 24). See also Rev. vii. 14.

In contrast with Samson's anger, we have the love of Jesus on the cross. Luke xxiii. 34. So too Jesus *went up to His Father's house* (John xiv. 1–4); but as a far nobler hero than His feeble type.

"*Samson's wife was given to his companion,*" etc. This was a person who is called the "friend of the bridegroom" (John iii. 29) in the East. Her husband and she seem to part company for ever. But Samson is anxious to become reconciled again, at a later day, though she, through the interference of her house, remains aloof from him and perishes.

It were easy to see the analogy between Christ and the world, in this picture. Though, in the death of Jesus, all hope of a union between God and man seemed to have died out, yet He would nevertheless have the world reconciled to God through Himself. And only through wilful obstinacy on the part of mankind, will death ensue. "Ye will not come unto Me that ye might have life." John v. 40.

The analogy between Samson and Jesus must be traced by their likenesses and unlikenesses. All the prominent characters of the Old Testament are, in a measure, forerunners of Christ. No mortal, however, could fairly and fully foreshadow the Son of Man. As he spoke of Solomon, and of Jonas (Matt. xii. 41, 42), so must we say here: "Behold, a greater than *Samson* is here."

The famous riddle of Samson can be applied to the plan of Salvation, and to the trials of the Christian life as a whole, and in its details.

A Cure For Gossip.

What is the cure for gossip? Simply culture. There is a good deal of gossip that has no malignity in it. Good-natured people talk about their neighbors because, and only because, they have nothing else to talk about. As we write, there comes to us the picture of a family of young ladies. We have seen them at home, we have met them in the galleries of art, we have caught glimpses of them going from a book store, or a library, with a fresh volume in their hands. When we meet them, they are full of what they have seen and read. They are brimming with questions. One topic of conversation is dropped only to give place to another in which they are interested. We have left them, after a delightful hour stimulated and refreshed; and during the whole hour not a neighbor's garment was soiled by so much as a touch. They had something to talk about. They knew something, and wanted to know more. They could listen as well as they could talk. To speak freely of a neighbor's doings and belongings would have seemed an impertinence to them, and, of course, an impropriety. They had no temptation to gossip, because the doings of their neighbors formed a subject very much less interesting than those which grew out of their knowledge and culture.

And this tells the whole story. The confirmed gossip is always either malicious or ignorant. The one variety needs a change of heart and the other a change of pasture. Gossip is always a personal confession either of malice or imbecility, and the young should not only shun it, but by the most thorough culture relieve themselves from all temptation to indulge in it. It is low, frivolous, and too often a dirty business. There are country neighborhoods in which it rages like a pest. Churches are split in pieces by it. Neighbors are made enemies by it for life. In many persons it degenerates into chronic disease, which is practically incurable. Let the young cure while they may.—*Scribner.*

THOSE who neglect their families under pretence of attending to spiritual things, are guilty of trangression.

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PROSPECTUS FOR 1878

THE GUARDIAN:

A MONTHLY MAGAZINE

Devoted to the Social, Literary and Religious Interests of Young Men and Ladies, and to the Sunday-School Cause.

Rev B. BAUSMAN, D. D., Editor.

THE GUARDIAN entered upon its XXIXth volume, on the first of January 1878. It has a sufficient history to establish its character, and to show its fruits. In its principles, purposes, and general spirit, no changes are proposed. The True, the Beautiful, and the Good are unchangeable—error and sin are always the same. Its editorial management is committed, as heretofore, to the Rev. B. BAUSMAN, D. D., whose name, of itself, the publishers regard as the most satisfactory guarantee of the high tone and general interest which should characterize the family magazine.

THE GUARDIAN continues to be published by the REFORMED CHURCH PUBLICATION BOARD. It compares favorably with other publications of the kind, and has earned for itself a reputation which may well be coveted. The publishers will continue to use a superior quality of paper; and do all in their power, in co-operating with the Editor, to render THE GUARDIAN acceptable to its subscribers.

This Magazine will be mainly devoted, as heretofore, to the highest interests of the young, at the most solemn and interesting period of their life. It will offer its friendly counsels to them in an earnest, though free and cheerful way. It will solemnly seek to warn them against the wrong, and affectionately lure them to the right. The Editor will endeavor to make its contents true, pure, fresh, and healthy as the morning of life. It will particularly urge self-culture and early piety as of the highest importance, and cultivate the home feeling as a sacred element in social purity and peace. It will seek to move in the element of its motto:—"Life—Light—Love."

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"LIFE, LIGHT, LOVE."

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SUNDAY SCHOOL CAUSE AND THE SOCIAL, LITERARY, AND RELIGIOUS INTERESTS

OF

YOUNG MEN AND LADIES.

Rev. B. Bausman, D.D., Editor.

PHILADELPHIA:
REFORMED CHURCH PUBLICATION BOARD,
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TO OUR PATRONS.

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REFORMED CHURCH PUBLICATION BOARD,

907 *Arch Street Philadelphia.*

The Guardian.

VOL. XXIX. NOVEMBER, 1878. NO. 11.

Editorial Notes.

THIRTY years ago, October 1, 1848, Rev. H. Harbaugh preached a sermon in the church of which he was then pastor, in Lewisburg, Pa., on "Jacob's dying request." It was his fourth year in the ministry, and in the pastorate of this congregation. Although still young in years and in the ministry, he had acquired a controlling influence in that community, both as a pastor and a citizen. The sermon produced a marked impression. Eleven prominent citizens, only two of whom were members of his congregation, asked for its publication. He acceded to their request because he believed the doctrine of the sermon "both scriptural and important." It was at the time published in the Lewisburg Chronicle. It is now only accessible in a few old files of this paper. O N. Worden, Esq., who was then its editor, has kindly presented us with a copy. Whilst the sermon has a local interest, it will be none the less prized for its contents of a more general importance. Dr. Harbaugh afterwards embodied some of its material in his volumes on the Future Life. Indeed the preparation of this sermon was the beginning of a course of study out of which grew his three volumes. The sermon formed a turning point in his studies; the forerunner of writings which have borne consolation and hope to thousands of bereaved hearts. It affords us pleasure to give this early production of our sainted friend a permanent place in the magazine which he founded and fostered with so much affection, self-denial and zeal.

AUTUMN is the season for serious meditation. Mourners sadly think of the departed, and not only "women," but many men as well, go out "to the grave to weep there." For centuries the Christian Church has held a service in November, on the Sunday before Advent, in memory of the dead and for the consolation of the living. During the greater part of my ministry I have observed this day. In this service the names of those departed during the year are read off, and such lessons drawn from them as their past life and death may suggest. The wants and woes of the bereaved are spread before God and the whole congregation bears them up to the mercy seat in prayer.

"EIN unnützes Leben ist ein früher Tod." (Goethe.) (A useless, idle life is an early death.) In his old age, when urged by his friends to lighten his literary labors Washington Irving said: "I wish to go down with all sails flying." It is not always the longest life which accomplishes the most.

> "That life is longest
> Which best answers life's best end."

Many of the greatest benefactors of our race died before middle life. Chief among these is the Son of Mary, the Saviour of sinners.

> "We live in deeds, not years—in thoughts, not breaths—
> In feelings, not in figures on a dial;—
> We should count time by heart throbs. He most lives
> Who thinks most—feels the noblest—acts the best."

Above the door of an old house in Genoa is the time-worn inscription, "Here we have no continuing City." There is no earthly house in which we can live forever. Sooner or later we will go or be carried out of it. Our hearts may twine fast to it as doth the ivy to its coarse walls. Somehow the rooms in which we eat, read, pray, write, converse with one another, and sleep, become dear to us. And we seem not to know it. At parting we look into them for the last time with a pang. To sensitive hearts a moving is a mournful event. Better not let one's

heart grow fast too much to things that perish. Thus the undying soul twines fast to its mortal tenement. The body decays and the poor tenant is sad because its house will ere long be unfit to live in. The day before President John Adams died, Daniel Webster, then a young man, asked him:

"How do you do this morning?"

"Not very well," replied the dying man. "I am living in a very old house, Mr. Webster; and, from all that I can learn, the landlord does not intend to repair it."

Archbishop Leighton often expressed a desire to die in an inn. Perhaps because he regarded this world as only a sort of stopping place for a short time. An inn for the soul to stop at on its pilgrimage to a higher state. God granted him his wish. He died at a wayside inn. After Dean Alford's death, a note was found among his papers, containing the epitaph he wished them to put on his monument. It was simply his name, adding: "The inn of a traveller on his way to Jerusalem."

Every Autumn preaches plain and sometimes sad sermons to us. We are set to thinking by the departure of the birds of passage to a milder clime; the silence of the birds, and the rude roaring blasts of coming winter, driving the falling leaves before them in circling eddies. How the luxuries on Nature's table leave us, and the more needful, substantial blessings remain! "The spirit of the season is on us, and it is as though from every thing about us we were whispered, 'Now know yourselves.' And a very seasonable warning it is, after the contentment that summer has given us, in health, and warmth, and plenty, and light. Summer would make us self-sufficient; but Autumn says to us, that we are mortal; very mildly she speaks; but if she is not minded, then the voice of winter is the more terrific, when he comes roaring out of the north. And if a man dies at the coming of winter, he dies the more mournful if he has not talked quietly with the Autumn gone."

A calm close of life needs fitting preparation. Above all a quiet life, given to much prayer and secret communion with God. Immense blessings are given us when we are much alone with our Saviour, and lay our hearts open before Him. Union with Christ through the devout, frequent use of the services of His Church, and earnest, zealous work for Him, above all, a child-like faith, are needful. "For myself, I should like to leave life calmly. I should not like to present myself before my Maker, my soul hot with recent anger about business, or tremulous with surprise, or burning with the effects of some sudden lust; I would not willingly die with a heart full of earthly matters, debts that wanted discharging, neglects that ought to have been remedied, and anxiety about a last will and testament, just signed, hastily perhaps and rashly."

After an absence of a year and a half we cordially welcome the return of *College Days* to our table. It resumes its mission with all the sprightliness and vim of its earlier years. Columns of personals about the students, graduates, and friends of Marshall, and of Franklin and Marshall College, and terse paragraphs on educational and literary topics fill its pages. The trouble is, that one who retains a warm heart for the dear old Alma Mater is likely to drop his pen in the middle of a word when the rollicking "College Days" comes bounding along, and not stop till he has read clear through every column, to the neglect of his work, however pressing. *College Days* will be issued as an eight page paper, monthly, solely filled with reading matter, without advertisements, at the low rate of $1.00, or six copies for $5 00, payable invariably in advance. W. U. Hensel, Esq., has generously taken the responsibility of its publication and editorship. In the latter duties he is to be assisted by an editorial Board of six students—three from each of the two literary societies of the College, to be selected by their respective society. The profits of the paper, should there be any, are to be devoted to a fund for the defraying of the expenses of the usual Alumni dinner in connection with the commencement festivities. We advise every friend of F. and M. College at once to forward their dollar to W. U.

Hensel, Esq., Lancaster, Pa. It is marvelous how the editor seems to keep the track of every boy that has been at the institution for forty years past, and reports his whereabouts from month to month. Every event in the life of an Alumnus, cheerful or sad, a marriage, birth or burial, an election or defeat, in political or pastoral life, things gay and gloomy are monthly portrayed before one's vision. We know of no agency better adapted to cultivate and keep alive an esprit du corps among the Alumni of a College, than a good paper of this kind.

A one-sided course of reading makes a one-sided man. One who only reads Darwin's works and not those in reply to him, will become a Darwinian. One who reads none but Roman Catholic works, is likely to become a Catholic. Many persons have in this way lost their faith. Rev. Dr. Blauvelt, now an inmate of Bloomingdale Insane Asylum, was for years an honored and able minister of the Dutch Reformed Church. Intellectual pride, a one-sided course of study, and bad associates, brought him to the verge of infidelity. Indeed his mental derangement is supposed to have been occasioned by losing the moorings of evangelical faith. One of his ministerial brethren writes of him:

"We remember him graduating with the high honors of his class; the pride which our venerable Prof. Strong had in him for the large promise he gave in pure mathematics; his articles printed in the New York Daily *Times* by Mr. Raymond, with whom he was a favorite, and most of all his faith and enthusiasm in missions. Those who know him best know his difficulties have arisen from the character of his reading and the flattery of such men as Dr. Holland. Prof. Doolittle pronounced his library, to the writer, to be the finest sceptical library he ever saw, and predicted to the students at New Brunswick three years ago that it would accomplish this result."

Good St. Augustine says: "He alone never loseth what is dead to him, to whom all things are dead in Him who is never lost." In Christ all losses are gain, and all griefs lead to glory. Every new sorrow helps to lift the soul higher. So felt Julius Ware. When dying, his last words were: "Upward, upward." In many readers of the GUARDIAN these Autumn reflections may awaken mournful emotions. When the old outgoing year folds and lays aside its garments, and is about to be laid asleep, thoughtful people are constrained to think of their coming death, and of their sainted ones whom they wish to meet again. Amid the fading and dying life of Autumn, faith turns to the undying life in Christ.

Chevalier Bunsen said on his death-bed: "All bridges that one builds through life, fail at such a time as this, and nothing remains but the bridge of the Saviour." Thus spoke a man of great learning, wealth and virtue. Lonely and sad, we yet believe, and believing we rejoice with joy unspeakable and full of glory.

"Sublime is the faith of a lonely soul,
In pain and trouble cherished,
Sublime is the spirit of hope that lives
When earthly hope has perished."

The Legacies of Millionaires.

BY THE EDITOR.

The millionaires of our country are counted by scores. Some of them are professing Christians, yet few leave much of their colossal fortunes for the support of the poor and the relief of the suffering. This is all the more singular because the most of them began life as poor boys. Girard, John Jacob Astor, Peabody, A. T. Stewart, Lick and Vanderbilt, saw the day when they owned little more than their scanty clothing. True, through their vast business enterprises they gave work to thousands, yet they received more than an equivalent for what they gave. What monuments of Christian beneficence have they left? Girard founded his college for orphans, which is an honor to his memory. The older Astor left all to his children, and little or nothing for the needy. His son William also died and was buried, leaving his millions to his children and grandchildren. Stewart founded a home for laboring women, in which they were to

pay from six to ten dollars a week. The applauded Woman's Home proved a failure, because its high charges excluded poor women. And now it is to be used as an aristocratic hotel. So much for the boasted monument of charity of the New York millionaire. Although childless, he left the bulk of his vast estate to perpetuate his colossal business, for what or whom? Lick, the California sceptic, gave $500,000 to build a Memorial Hall for Tom Paine's disciples in Boston, which was lately sold by the Sheriff. Whether his other bequests will accomplish more, time will show. Vanderbilt left all his $80,000,000 to his family and a trifling proportion to God. His children are now fighting over his estate in the courts, and are uncovering the shame of their father. Hopkins founded a University in Baltimore, which promises to be an ornament to his name. Peabody left the bulk of his millions for the support of the poor, which is wisely applied. He has done the best of all. These hundreds of millions of deceased American millionaires might have blessed the nation and the world. Yet with a few exceptions how little have they left for the cause of God and humanity!

After all the cause of Christ would fare poorly if wholly dependent upon the gifts of millionaires. Not by might nor by power, nor by the colossal estates of the wealthy, is it carried forward, but by the smaller gifts and prayers of poor and laboring people and those of more moderate means, Little children and lowly Christians were Christ's chief friends and supportters in the days of His flesh. They are so still. Under Providence, millionaires, even though hoarding all their wealth for themselves, may in a certain sense be a blessing to the poor. Their extensive business gives work to thousands, and in this way bread to the needy. But with all that, the way these money kings have disposed of their fortunes is a melancholy indication of their mammon-worshipping spirit. Even in dying one can not fail to see on what treasure their hearts are fixed. Now that they are gone, "whose shall these things be?" Surely no longer theirs. Should the ghost of Astor, Stewart or Vanderbilt, this moonlight night, walk into a New York bakery, neither would be trusted ten cents for a loaf of bread. How each was stripped of all his bloated wealth as he passed through the gate of death! Now the poorest hod carrier of New York has as much as these once envied men in the eternal world. And if the hod carrier is a child of God he will be the coming millionaire—the truly rich man for this world and that which is to come.

A certain pastor having but a small congregation, one day kindly entertained a visitor. In the course of the conversation the guest remarked to the pastor: "Why, you have but a small number of members."

"Yes; but fully as many as I wish to account for at the bar of God."

Thus a godly person with little money will find that he will have enough to do to render a good account at the bar of God for the little he has. A man who leaves this world worth millions, goes to his last account with an appalling burden to carry. To keep his immense wealth to his parting breath out of the reach of God's representatives—the widow, the orphan and the poor of every kind, is a responsibility that no wise man would dare to assume. "For inasmuch as ye have not done it unto one of the least of these my brethren, ye have not done it unto me."

To a person of right views there is something very sad in the sight of an immortal being, in a Christian age and country, worshipping a "golden calf" down to his dying breath. Through life his heart has been fixed far more upon gold than God; sacrificing every principle of honesty and honor, to say nothing of religion, to increase his hoarded wealth. Doling out here and there a few morsels to the hungry and the naked with an unwilling heart, to ease his seared conscience, whilst he cuts down the wages of the poor laborer to almost slavery terms. When old and gray-headed he grasps for more with insatiable greed, as in his younger years. And on his death bed his heart is pillowed on bags and bales of wealth, instead of on his Saviour.

"Hoards after hoards his rising raptures fill,
Yet still he sighs, for hoards are wanting still."

Frugal and economical habits are not sinful. On the contrary, wastefulness is a sin. To waste the temporal gifts of God in spendthrift habits and riotous living, is wicked. We are to use this world so as not to abuse it. And to lay by at least part of what we acquire by industry and thrift, in order to do good to others and have something for a "rainy day," is in keeping with true piety.

But when the chief aim in life is to get rich, to which aim every other interest and principle must bend, our life sinks to the sordid level of idolatry. It is well known that this passion for riches blunts every noble feeling in man. It suppresses all the human impulses and sympathies, and gives one an ironclad heart. Friendship, love, principles, and even religion, are valued in proportion as they serve some purpose to make money. It is said that a Catholic priest once handed Vanderbilt $20, which one of his members had in some way dishonestly procured while employed on the railroad of the rich man. The money was handed to the priest in the confessional, with the request to return it to the rightful owner. When the priest had returned the money and left him, Vanderbilt said to one at his side: "Do you see, after all religion is good for something." To him it was worth $20,00 in this case.

"The Athenians set up a pillar on which they published him to be an enemy of the city, who should bring gold out of Media as an instrument to corrupt them."

How much our age and land needs a warning monument of this kind. Not only men in low, but many in high places are for sale. Conscience, honor, character—all that is worth having is offered for sale to the highest bidder. How the rich man is applauded, not because he is good, but because he has money! And no success is so much idolized as that which makes one a millionaire. Aside of this the man of genius—the great and good;—he who from poverty has fought his way up to the position of poet, philosopher, or philanthropist, is for the time being as nothing, compared with the successful money king, although a heartless, selfish being.

When Agassiz visited California, he was offered a large sum of money as an inducement to deliver a course of lectures. He replied: "I have no time to make money." His scientific pursuits kept him poor, but uncorrupted by gold.

The faithful officers in Napoleon's army were humored and retained by immense sums of money. Many mistook their services as an evidence of attachment and devotion to their chief. But when Napoleon's cause declined, he exclaimed: "They will no longer fight. I have made them too rich." Such is the love bought and sold for gold.

Passion for riches almost amounts to insanity. Like the love of strong drink, it makes one the slave of a tyrant in spite of himself. The Roman Emperor Caius, was so fond of the sight of money that he would "spread heaps of it on the floor of his palace, and then wade in it with his bare feet, and fling himself down and roll in it."

Success in acquiring wealth, may be a curse or a blessing, according to the means of getting and the manner of using it. Many a one began life poor but honest. As riches increased his heart was set ablaze with an inordinate desire to attain the great name of a millionaire. To this purpose all else had to bend, even his character and good name. Thus success often becomes the wind in one's sails that dashes the soul on the fatal rocks forever.

Our standard of personal worth is false. It greatly needs correcting. A Christian, poor or rich, "is the highest style of man." "An honest man's the noblest work of God," regardless of what he wears or owns. A reputation derived from money will not last long. But derived from personal worth, and faith in Christ, it will last forever. Seneca was one of the stingiest, richest, most learned and most envied men of his time. Paul was poor, unselfishly devoted to the good of others, and wise in divine things, despised and imprisoned for years. After 1800 years Paul's life, thinking and teaching help to mould the life of the known world. Compared with it how trifling the savings and sayings of Seneca! In that day Herod, Pilate and Nero were the popular idols. Peter, James and John were poor, despised teachers. To-day,

the three Roman idols are the synonyms of cowardice and crime, whilst the three poor, heroic apostles are the ever pure saints of our glorified humanity. A few generations hence, and many an humble child of God, now unhonored and unknown, laboring with sooty hands and face, among the anvils, looms and work benches of some shop, will live honored and loved in thousands of hearts, when wealthy men of impious habits will be remembered with sorrow and shame.

Withal, wealth if honestly acquired and piously used, might be made a great blessing. Thank God that not all men of wealth are selfish and sordid. Our country abounds with persons, who, if not millionaires, are still rich in faith and money, and who use it well. God bless these noble people, who so generously support our churches and our charities. Unspoiled by success, with no taint of crime or cruelty on their fortunes, their hands are ever open and their hearts in warmest sympathy with the needy. Although their estimated wealth seems small compared with that of millionaires, they do far more for the good of man and the glory of God than they.

Last summer one of these useful rich men, Hon. Henry P. Haven, of Connecticut, entered into rest. A few facts in his earnest life, taken from an exchange, will illustrate our subject.

"Mr. Haven was born of substantial New England stock, in Norwich, Conn., in February, 1815. His father died when he was four years old. His mother was left with five children, and no property except the humble house in which she lived, and an acre of ground about it, from the cultivation of which her annual income never exceeded one hundred dollars. Henry was next to the youngest child, but as the only son at home he was early called to important responsibilities for the household. And for this he had reason to be thankful; for "it is good for man that he bear the yoke in his youth." While he was yet but seven years old, this son chopped all the firewood for his home. Being too young to swing an axe he made a hatchet do double duty, learning thus the important lesson that it matters less what tools you use, than what you do with them; and that it is better to avail yourself of an instrument you can handle than to depend on that which is only suited to a larger grasp. Not until he was fifteen years old did the lad have his first suit of new clothes. Until then old garments had been made over for him by his frugal mother. He was, therefore, as a boy, little tempted to pride of dress or of personal display. His pride was an honest pride in caring successfully for his mothers and sisters. He felt like a king, he said, when his mother bought her first cow, and it was put in his charge. And he ruled well in his little kingdom; so well that God gave him larger power and greater possessions.

Beyond attendance at the imperfect public school of that period, young Haven was for two terms at a select school, where the tuition was five dollars a term. To meet this expense he borrowed ten dollars, which he returned from his earliest subsequent earnings. And from that time forward he had always warm sympathy with young men who needed help in their struggle for education. But it was to the Sunday-school—the school of the old First Congregational Church of Norwich Town—that Mr. Haven owed most, for the influences, other than those at his childhood's home, which shaped his character and directed his course for good. Indeed, he used often to say that it was the Sunday-school which made him. The school of that First Church was started by a young girl,—Harriet Lathrop, afterward the wife of the Rev. Dr. Myron Winslow of the Ceylon Mission. She encountered no little prejudice and opposition in forming that school, but she persevered, and at its fiftieth anniversary the record showed that twenty-six ministers of Christ, and hundreds of other Christian disciples, had already gone out from that training-school of devotion. It was in that school that Henry P. Haven received some of his first religious impressions, and that he learned to love the department of church activity in which he subsequently did so much for his Saviour and for his fellows.

When young Haven was about fifteen,

his mother moved to New London. There her son was indentured to Major Thomas W. Williams, a prominent ship-owner and merchant of that seaport. The boy was to have ninety dollars for his first year's wages; one hundred and twenty for each of the next two years; and one hundred and fifty a year for the remaining period of his apprenticeship. Out of this sum he was to pay for his board and other living expenses. Not much temptation to extravagance in the disposition of that income! It would be easy to get up a labor riot on that scale of wages for the coal heavers of to-day. But young Haven was less concerned about what he was getting than what he was doing. His anxiety was to fill his place rather than his pocket. The question with him was never, How little work will answer here? but, How much can I here do to advantage? He hoped to have promotion. He was determined to deserve it. When the book-keeper of the establishment gave up his position, Haven asked if he might keep the books. He was told that he was quite too young; but at his request he was permitted to make the trial. During this probation he did all his ordinary work in the store besides attending to the books. He worked determinedly, and was at it early and late. On one occasion, at least, he was at his desk until two in the morning, and back in the store at four. His devotion and energy told. When the first of January came round, the yearly balance sheet was more quickly and easily made than ever before. His new place was secure. At nineteen his wages were raised from one hundred and fifty to four hundred dollars a year. When his apprenticeship was completed, he was engaged on a salary of five hundred dollars. It was while he was a clerk with his limited income that he began to give of his means into the Lord's treasury, and that he first extended aid to young men struggling for an education. At twenty-three he became a partner with Major Williams in the business in which he continued through life. His industry, his energy, his fidelity to duty,—not his genius,—gave him a fair start in the world. All of success that he had from the beginning he earned, and whatever he wanted he was willing, and he expected, to work for.

He was still an apprentice when he made a public profession of his faith in Jesus by connecting himself with the Second Congregational Church of New London. He was very soon a teacher in the Sunday-school of that church; but he wanted to do more than that for the agency which had done so much for him. One Sunday morning, in May, 1836, Mr. Haven, then twenty-one years old, asked his superintendent, just before the opening of the school session, if he knew of any place where neighborhood mission work was needed, where he could aid in starting a Sunday-school, in the country about New London. "Certainly I do," was the superintendent's reply. "A man is to call here this very morning from a district in Waterford, to see if he can get some one to start a Sunday-school there. *There* is the place for you. Go with him." The suddenness of this opening startled Mr. Haven. He was at first disposed to consider the question further. "There's no time like the present," said the good superintendent. "The Lord wants you. Go at once." Whereupon the young man was not disobedient to the heavenly injunction, but entered promptly on a new field of Christian activity.

Nine scholars and seven teachers, under the lead of the inexperienced but earnest and faithful young superintendent, gathered on the afternoon of a bright May Sunday, in the little school-house of the district, and organized a Sunday school which has never died out. Mr. Haven continued in charge of that school until his death. He was preparing for its fortieth anniversary when he entered into rest. Through the influence of that school the neighborhood about it was thoroughly renovated, until it became as prominent for its high standard of morals as it had been before for its low.

The school-house was four miles from Mr. Haven's home; but, during summer and winter, in fair weather and storm, he passed to and fro in all those forty years, over the intervening road, to continue the work he had undertaken there.

He taught a class in the home school

of his church, and for some twenty years before his death he superintended that school as well as the one in the country. He was faithful in general church work. He could be counted on in the mid-week prayer-meetings. He was ready to respond to calls for special service in ecclesiastical and Sunday-school gatherings. He was finding other country neighborhoods where Sunday-schools ought to be started, and looking up other young men who ought to start and take charge of such schools. He was prominent and efficient in local and general beneficent organizations. To hear one of his reports, as the secretary of his county missionary society, you would think that he had given all his spare time to that department of service. The American Board confided in him for counsel and labor as one of the more valued and efficient of its corporate members. The American Bible Society, The American Sunday-School Union, and The American Tract Society by no means counted his official connection with them merely a nominal and honorary one. He was ready to give and to work for each and all. He was the very forefront of the Systematic Beneficence Society. Of the American College and Education Society he was the honored president at the time of his death. I know not with how many others of the great benevolent societies he was in hearty co-work; but I am sure that he faithfully discharged every trust of this sort confided to him, while in the county, state, and national conferences of his denomination he was, during all his later life, a felt and recognized power.

He loved to expound the Bible as well as to study it. He never gave up teaching a class in one or the other of his Sunday-schools. His very last work on earth was leading his teachers in Bible study. And on occasions he preached lay sermons in the country churches about him which were for the time without pastors—sermons which were full of Scripture, and hence full of instruction and comfort, as I can testify with positiveness from those of them to which I listened."

This good man from early life gave a certain per centage of his income to the Lord. He charged himself every year for a fixed amount which he owed to God's cause, and paid it promptly. He increased this per centage with the increase of his business. In the course of time his donations to religious and charitable objects amounted to many thousands of dollars a year. Averse to a seeming parade of his benefactions, he would send his check to the treasurers of different boards, for sums equal to the highest received. In addition to these he would send them large amounts anonymously, so that none but God might know who sent them. Towards the end of his life he gave the whole of his vast yearly income to the Lord in this way. And at his death he left a large part of his estate for the spread of the Gospel and the relief of human suffering and want. His example teaches this good lessson; that all through life as well as through legacies in their will, Christians ought, as faithful stewards, give liberally to the Lord.

Elder Brown's Soliloquy.

BY PERKIOMEN.

Some of our older readers knew Elder Abraham Brown, of Lewisburg, Pa. For nearly half a century he was a pillar in the Reformed Church of that place. A father in Israel, in the true sense the right hand man of his pastor. With the tenderness of a natural father, he would praise or blame, encourage or chide him as the circumstances might require. He was always ready to encourage him with his care and counsel, his purse and prayers. His heart twined around that of his pastor. And this attachment in every case became mutual. He was positive in his convictions on all important subjects—in politics and in religion: frank and outspoken in what he thought ought to be said. He seemed to be a born philosopher; without much mental discipline; he cracked many a hard nut in his blunt way, which had baffled the minds of more learned men.

The Church of Christ—chiefly the Reformed Church—lay near to his heart. For her welfare no labor or sacrifice was too great for him.

He was greatly averse to a frequent change of pastors. Now, his flock happened to change three times in less than ten years. Every one of these changes he took sorely to heart. After having been his pastor for a period of six years, I too left. The dear old patriarch took this as a personal grievance. When about leaving, we sat together in earnest conversation, as we had often done before. His mind seemed to wrestle with a dark problem. At length he said in a soliloquizing tone of voice: "I cannot understand this. First we had parson A. He came

to us fresh from the Seminary. We bore patiently with his inexperience and awkward defects. When the practice of a few years had made him a good preacher, he followed a call to a larger place and congregation, and we were told the Lord had called him. Next came parson B. He had some experience. He too improved much while here. But in a few years he followed a call to another place, and we were told the call was from the Lord. Next you came. Fresh from the Seminary, with all the inexperience of a new beginner. And you know when you first came we—well now—yes, well we bore with the defects of your beginning too. Now, after the benefits of six years' experience, and we prosper under *your* ministry, you too have a call—of course to a larger place; and of course it is from the Lord. I must say I cannot understand why the Lord always calls our pastor to a larger and not to a smaller place. If he would call him to Blockhouse (a weak struggling charge among the mountains of Tioga County, Pa.) instead of to Lancaster or Chambersburg, I could more clearly understand what you ministers mean by a Providential call."

Our worthy contributor has put this soliloquy of Father Abraham Brown in verse in the following poem. (ED. GUARDIAN.)

Well-well! The Parson's agoin', agoin' away for all;
And not because he wants to, but because he has a 'Call';
'A Call from the Lord'—he tells us—which he's obleeg'd to hear,
Or else, if he don't obey it, hereafter the Lord won't keer.
Of course, I dasn't fluster, tho' I hate to see him go;
I sed too much good of him, for to turn and 'go on' so.
But I cannot help athinkin', how soon our Parsons know,
Ef a Call's from the Lord, or isn't, that bids them to stay, or go?
The strayin' sheep at Blockhouse—it's of them I think jess now—
Kep 'a bleatin' long and loud wonce, for this our Parson Dow;
And he ne'er left on he heer'd them, nor minded them at all.
He sed it hadn't the ring then, of a reg'lar geen'wine Call!
But soon's the City of Shanghai, is sendin' a Call to him—
In quikker time nor Moses could be peerin' the Bush within,
Or leetle Samyel heer'd it, tho' God spoke thrice and plain—
The Parson, at wonce, he heer'd it, and rekoniz'd whence it came.
'Tis sed, the Lord does all things. But can He ginsay His self?
And callin' one here for good, can he call him away for pelf?
When He call'd St. Peter three times, to mind His flock of Sheep,
He sed not a word 'bout fleeces, as things first in order to keep.
'Tis not that I blame the Parson, for wantin' 'butter and bread';
Or for a sore finger, may be, to gather a wrap and thread.
A Parson that starves by his tending, is not obleeg'd to stay,
And for sich a stingy people I havn't a word to say.
No—no! My consarn's another; it's this I'm tryin' to say:—
Sposin' I were Dow, the Parson, and were call'd to go away;
I'd take on myself the burden, for to jess stay on, or to go,
And spare the name of the Master—all one, for weal or woe!

MORAL:

Best say: *I'm goin' to go!* Or else: *I'm bouna to stay!*
"*And 'better or worser,' it's simply my own way.*"

Jacob's Dying Request.

BY H. HARBAUGH, D. D.

There were two old grave-yards in Lewisburg, both so full that the remains of departed ones were sometimes disturbed by new graves, and both were too near dwellings for health. In October, 1848, Mr. Harbaugh preached a most impressive sermon from the text, "Bury me, I pray thee, not in Egypt, but I will lie with my fathers." It was published in the village paper, and had its influence in promoting the new Cemetery enterprise. There, some of his own family, and much other precious dust, awaits the resurrection of the just. Doubtless, the sentiments of that sermon are incorporated in his subsequent writings.—O. N. W.

"*Bury me not, I pray thee, in Egypt: But I will lie with my fathers.*"—GEN. XLVII. 29, 30.

Death, my dear friends, is a solemn event—a change which is the consummation of all earthly changes. It is the sober *finale* of life. No farewell lingers so heavily upon the tongue, as that which is spoken by the dying; none echoes with such painful music in the desolate hearts of surviving friends. It disposes most fearfully of the soul, and most tearfully of the body. The soul goes to God who gave it, and from Him to its eternal and unchangeable reward, and has no more any portion for ever in that which is done under the sun. The body lies again in the dust whence it was taken, "and riseth not: till the

heavens be no more, it shall not awake, or be raised out of its sleep!"

As death makes such a solemn and final disposal of us, all wise men will be anxious to be well disposed of by that change. They will be anxious about their souls—not, however, about their souls only, but about their bodies also, that these organs of their souls shall be tenderly and decently laid aside, in such a place as pious sensibility and affection would dictate, to await the time when "all that are in the graves shall hear his voice, and shall come forth," and when Christ "shall change our vile body, that it may be fashioned like unto his glorious body." This was the ardent desire of Jacob at the close of his life. He had long before provided for his soul, and made arrangements with his father's God to have that gathered to his fathers, in that "city which hath foundations, whose builder and maker is God." Now, when death is about to call for his body, how tender is his concern for it! It was long the tent in which he abode, the companion of his long and tiresome pilgrimage on earth, and now, as he is called upon to lay it down at the grave, he desires to have it laid aside decently. How affecting is the language of the text! How beautiful is the scene before us! "And the time drew nigh that Israel must die: and he called his son Joseph." There must be something important, still, on the dying patriarch's spirit. What can it be? Listen!—"and said unto him, If now I have found grace in thy sight"—how courteous, but how earnest is this language!—"put, I pray thee, thy hand under my thigh." This was the mode among the Hebrews of administering an oath. Joseph, then, is to swear that he will deal kindly and truly with his father, in reference to this his dying request, which he is now about to make. We can fancy to ourselves Joseph standing by his father's bedside, in anxious and trembling suspense, waiting in willing and affectionate submission to hear his father's dying request. Dying Israel turns his fading eyeballs towards his beloved Joseph, the child of his greatest sorrows, but also of his greatest joys, with anxious desire. And what is his last wish? "Bury me not, I pray thee, in Egypt: but I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place." Joseph said, "I will do as thou hast said." And Israel said, "Swear unto me: and he sware unto him. And Israel bowed himself upon the bed's head." Afterwards, he made the same request of all his sons, standing together around his bed: "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people."

Are you a painter—can you throw this scene on canvas? Are you a poet—can you describe it? Have you refined and Christian sensibilities—can you feel it? Are you like-minded with dying Israel—do you commend it?

That the manner how, and the place where, his body should be buried, was a matter of deep concern to Jacob himself, is abundantly evident. The whole transaction is as earnest as it was possible to make it. The moment when he manifested this concern, is a moment when matters of light import do not concern the mind—it was the moment when Israel must die! The preface to his request shows how earnest he was: "If now I have found grace in thy sight"—that is, if you have any disposition to do me a favor. The oath which he demanded of his son shows the same: "Swear unto me." The language itself is emphatically earnest: "Bury me not, *I pray thee*, in Egypt." That he was earnest is also seen from the fact that he afterwards renews this request in the presence of all his sons. "And Jacob called unto his sons, and said, Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel, your father.—And [after having blessed each] he charged them, and said unto them, I am to be gathered unto my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, [how carefully he describes it, that there may be no mistake] for a possession of a burying-place. There they buried Abraham and Sarah his wife, there they buried

Isaac and Rebekah his wife; and there I buried Leah!"

From this dying request of Jacob as a ground and starting point, we will endeavor to show—

That a tender respect towards the body when dead, and a desire to have it decently disposed of, has manifested itself in all ages, and has been considered a pious duty among Christians.

Of this tender respect for the dead we have an instance quite early in the world's history. I refer to Abraham's affecting appeal to the sons of Heth that they should sell him in their land, where he then sojourned, a burying-place for his dead, and their prompt and humane compliance with his request. The whole is well told, and clothed with a tender and artless earnestness, in Gen. 23.

Here, something may be noticed to show how important a matter the purchase of a burial-place was to Abraham. Fearing, as it would seem, that his proposal might be rejected by the sons of Heth, he takes a very affecting position when he is about to make his appeal to them. "And Abraham stood up before his dead!" What an affecting sight! Who, under these circumstances, can refuse him? He appeals also to their sympathies: "I am a stranger and a sojourner with you." Shall a stranger, standing before his dead, pleading for a place to bury them, be turned coldly away? No. Abraham was in earnest, and he took the best way to succeed.

Notice, too, what their reply is: "Thou art a mighty prince among us: in the choice of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead." This was a kind offer. Abraham felt that it was kind; but it was not in accordance with his wishes and feelings. So he "stood up and bowed himself to the people of the land," and declined that kindness. He wanted a place as *his own*, which he should himself possess, and which he might consecrate as a place of sacred repose for his dead forever! Therefore Abraham communed with the children of Heth, and said that, if they were kindly disposed towards him, they should entreat for him with Ephron the son of Zohar, that he should sell him the field and cave of Machpelah, "for as much money as it is worth he shall give it to me, for a possession of a burying-place among you." There was the secret: he did not only wish to bury the dead out of his sight, but he wished to *possess* the place where they lay. When he was offered the choice among the sepulchres in the land, he bowed and declined; but when Ephron said he should have the field and the cave, "Abraham hearkened unto Ephron," and immediately weighed unto him the silver which he had named in the audience of the sons of Heth, "four hundred shekels of silver, current money with the merchant." After he had paid the money, he took proper steps to secure it for himself by a well-attested title. "The field, and the cave that was therein, and all the trees that were in the field, that were in all the borders round about, were made sure unto Abraham for a possession in the presence of the childred of Heth, before all that went in at the gate of his city." The *trees*, too—a good hint!

The conduct of Abraham in all this transaction, shows that he had a great respect for the body of his dead, and that he wished, at any cost, to secure a permanent burying ground, where there was the least probability that it should ever after be desecrated and disturbed.

He might have buried his beloved Sarah in the "choice sepulchres" of the people of the land, but those were not his own; and as once in Egypt another King arose which knew not Joseph and did evil to the children of Israel, so in the land of the Hittites another generation would soon arise which might have no respect for the dead of Abraham. How, too, in that case could Abraham be assured that he would be permitted to lie by her side in death? And, above all, how could he then seek her grave, as Mary did the grave of her Lord, and undisturbed shed the silent tear of affection to her memory? No wonder that he persisted: "for as much money as it is worth he shall give it me, for a possession of a burying-place."

It was Abraham's design, also, no doubt, to make this the place of burial for himself, and for his posterity. In this he succeeded. When he died, it is

particularly mentioned that he was buried in the same place. "His sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron, the son of Zohar the Hittite, which is before Mamre; the field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife." (Gen. ix. 10.) In the same place, long afterwards, they buried Isaac and Rebekah his wife. There Jacob was buried, still later, (Gen. l. 13,) according to his own request; and there he himself had buried Leah. It is stated, by Josephus, that in his day this place was still in good repair; that the posterity of Abraham erected splendid sepulchres there, which were in his day yet to be seen. Mention is also made of this place by Eusebius and Jerome, and also by other church fathers down as late as the eighth century. Even at this day the sepulchres of the patriarchs are pointed out to the pilgrims to the holy land, by the monks on Hebron; and so well do all the circumstances around it agree with Scripture notices, that travelers, the most intelligent, see no reason to doubt but the graves which they see are those of the patriarchs.

The field is called Machpelah, which means "*double.*" It was beyond doubt some characteristic about the field which gave it this name. I could not think what it might be to which this "double" refers, until I met with the following, from a Spanish Jew who visited Hebron in the twelfth century, which does not only explain this, but also beyond doubt serves to identify this place as the Machpelah of Abraham. In the valley there is a duplicate, that is, as it were two little vallies. It seems that a ridge divided this field; in this ridge was no doubt the cave, and bordering the valley on each side were the "trees" that "were made sure," and which "were in all the borders round about."

Now we may ask, where are the "choice sepulchres" of the Hittites? And who would point out the place where Abraham's dead repose, if he would have buried them there? The field, however, and the cave are still before Hebron, as they were some four thousand years ago; there the pious pilgrim may still stand in silent meditation, while his heart whispers,

"How many, many memories
Pass o'er my spirit now!"

The respect for the dead which thus manifested itself so strongly in the "father of the faithful," continued to possess the minds of the Jews in later ages.

When Joseph was about to die, he manifested the same abhorrence at being buried in Egypt, as his father Israel had done. "And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, and they embalmed him, and he was put in a coffin in Egypt." (Gen. l. 25.) After this, when Moses brought the children of Israel forth from Egypt, we are told that they brought with them the bones of Joseph, according to his request, and buried them "in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for an hundred pieces of silver; and it became the inheritance of the children of Joseph." (Josh. xxiv. 32.) In the epistle to the Hebrews, this act of Joseph in giving commandment concerning his bones is commended and mentioned as an evidence of his faith. So firmly did he believe that Egypt would be in time entirely forsaken by his kindred, that he was not willing that his bones should remain there, when there was none left to whom the place where his ashes reposed would be sacred.

After the death of Saul, some valiant men of Jabesh-gilead took and buried his bones under a tree. David afterwards, when it was told him who had buried Saul, commended the act highly, and requited the humane act with special kindness towards the men who did it. Jonathan, too, it seems was buried in the same place, for we are told that "in their death they were not divided." After this, some brutish men of Jabesh-gilead committed sacrilege upon their graves, stealing their bones and carrying them away; but David interfered, secured the bones of Saul and Jonathan again, and buried them decently in Zelah, in the sepulchre of Kish, Saul's father. (2 Saml. xxi. 12 et seq.)

This tender respect for the bodies of the dead continued still later among the Jews. To bury the dead among the poor and unfortunate, was considered a

pious duty, and he who excelled in devotion in the discharge of this duty, was reverenced for his attainments in piety and excellence. For proof of this, we need but refer to the first two chapters of the Book of Tobit. Tobit diligently performed this duty, in the true spirit and devotion of Scott's Old Mortality. He rose up from his table, before he had finished his meal, when he was told that one of his nation was strangled and lay unburied in the market place. He suffered the loss of all his goods, and even exposed himself to the penalty of death, in performing a duty prompted by his religious feelings, but which the laws of the land forbade as a punishment to the Jews. By night he stole out, where he knew the body of one slain had been left, carried it away, and buried it decently!

The Rabbins, we are told taught that it was not lawful to demolish tombs, or to disturb the repose of the dead, by burying another corpse, even a long time afterwards, in the same place. It was also considered by them a desecration to suffer cattle to graze in cemeteries, and thus to feed upon the grass which grew over the slumbers of the dead. Perhaps the reason of this is founded upon a sentiment thus expressed by Osborne, an old author: "He that lieth vnder the herse of heavenne, is convertible into swete herbs and flowers." Why should brutes be allowed to eat or tread under foot the green grass and the beautiful flowers which God causes year after year to renew their freshness and beauty over the lonely dead? Rather let them grow and fade, bloom and die, and by this unceasing renovation be a fit emblem of the final resurrection of those who sleep beneath, and a pledge of that immortal renovation in the glorious prospect of which they are now only feebly held in the arms of death. I find no fault with this law. Let no unfeeling foot, much less a brutish one, tread upon the sacred ashes of the dead!

In the New Testament, we have the same tender regard for the body manifested. How touching is the conduct of the disciples of John, after he was beheaded in the prison to satisfy the caprice of a foolish girl. "And his disciples came and took up the body, and buried it, and went and told Jesus." (John xiv. 13.) Who does not admire their devotion? Who does not commend their conduct? Their sorrow was great, and they were anxious to tell Jesus: but they buried the body first!

The tender care which was bestowed upon our Saviour's body, is known and admired by all. How moving is the story of His burial! "Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take the body of Jesus: and Pilate gave him leave. He came, therefore, and took the body of Jesus. And there came also Nicodemus (which at the first came to Jesus by night) and brought a mixture of myrrh and aloes, about an hundred pounds weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified, there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus." (John xix. 38.) This was not all the respect which it was intended to show to the Saviour's body. He was crucified on Friday, and that evening He was laid in Joseph's new tomb, "and when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him." (Mark xvi. 1.) They were, however, not enabled to perform their intentions of love, for He had risen, and they could only behold the place where He had lain. The great stone which was rolled against the door, shows also how anxious they were to secure the body against desecration. All this shows that the body, among the Jews, was considdered a sacred treasure, which should be laid decently away. This was not an isolated instance of such respect for the dead, for the tomb where he was laid was Joseph's own new tomb, which he had hewn out of a rock in one part of the garden for himself: thus it shows also the desire of Joseph to provide a beautiful resting place for his own body. We are told also in the same history that this was "the manner of the Jews to bury."

The early Christians, as well as the Jews, were distinguished for their re-

spect for their dead. To bury them decently was considered an urgent religious duty, which they performed with peculiar promptness and devotion. This is one peculiarity about them which was so striking and prominent as to attract the attention of Julian the Apostate; this trait in them was by him admired and commended. In times of persecution, the Christians buried their dead by night, their persecutors not allowing it if known. The fact that they were prohibited from burying their dead, as a punishment, proves that their persecutors considered this their tenderest point, and believed that in no way could they afflict and pain them more. It seems, from this, that a desire to inter their dead was their strongest passion, to which their hearts clung longest and last. For this, in the spirit of Tobit of old, and of Old Mortality of modern days, they braved danger and death!

The early Christians had a great horror for the practice of *burning* the bodies of the dead, which was a custom at that time prevailing in the Roman Empire. It was no doubt the doctrine of the resurrection of the body which inspired this disgust at such a practice. They had, moreover, precedents in sacred history for interring, or depositing it in a vault or cave in the earth, which practice was most accordant with their own feelings. Accordingly, it soon became customary to employ for this purpose a piece of ground in connection with the church property; all of which was consecrated by religious solemnities as a sacred place of repose for the dead. On their graves, the anniversaries of their death were celebrated by their friends with tender devotion. This practice, and the feeling which occasioned it, are beautifully seen in the conduct of the congregation of Smyrna in reference to the body of Polycarp their bishop, after he had suffered martyrdom: "We take up his bones (was their language) which are more precious to us than gold and precious stones, and we lay them down in a becoming place; and God will grant that we may gather there in peace and joy, and celbrate the birthday of his martyrdom, in remembrance of the departed warrior, and for the practice and exercise of those whom the battle still awaits." Who does not admire their simple devotion, and their tender affection for their teacher, who had not only taught them how to live for Christ, but who was willing for their sakes and for Christ's to seal his teachings with his blood! Let the place where his bones repose, be honored forever; "for, the righteous shall be held in everlasting remembrance."

Often, among the ancient Christians, on the anniversary of the death of some eminent saints, a congregation was formed around their graves, exhortations to faithfulness were heard, and the Lord's supper was celebrated, in the consciousness of an inseparable mystical union in Christ with those who had died as His faithful witnesses. Whether this is all to be defended and practiced when times and modes have changed, we need not now determine. That it deserves our admiration more than that cold neglect of the bodies of the dead which we sometimes witness in our time, must be plain to all. It serves to show the conviction which reigned in their bosoms, that the bodies of the dead ought to be laid aside decently, and cared for piously, as peculiar treasures to be called for again in due time. The question is not whether we manifest the same spirit in the same way, but whether that spirit is yet among us at all, and whether it is not highly proper that it should be.

We may learn from this historical sketch—

I. That a tender respect for the body, and a desire to have it decently disposed of, must be in accordance with the will of God. When God created the human body at first, He intended it to be immortal in that form. It is only through sin that the creature was made subject to vanity and death. This is not its natural condition, but an unnatural one, in which it "groaneth and travaileth in pain together until now," "waiting for the redemption of the body." The Savior also took upon Himself a human body, which has rendered it forever sacred in our eyes. Nor did He lay it permanently by, but took it with Him out of the grave, and ascended with it upon high; so that we have our own flesh in heaven as a sure pledge of our blissful resurrection. When we consid-

er all this honor conferred by God upon the human body, it cannot be but that He is pleased when it is respected by us. Even as a specimen of the divine workmanship, it ought not to be thrown aside rudely, but looked upon, though dead, as a lovely ruin still!

That respect for the bodies of the dead is in accordance with the divine will, is also to be inferred from the fact that it has always appeared associated with religion. Where religion prevailed most, it has always been strongest, which leaves it beyond a doubt that the spirit of piety cultivates this spirit, and makes it warm, active, and tender. The more refined the feelings become, under the cultivation of religion, the stronger does this feeling of respect for the dead become. This feeling may therefore surely be regarded as the will of God in us, and ought conscientiously to be regarded in that light.

We can scarcely think that if it were of small import, or of no import, in the sight of God, that it would have been a matter of such absorbing concern to pious Jacob in his last hours. Some, indeed, affect to consider it as a mark of gross feelings, if not as exhibiting an entire want of piety, to express in reference to others, or ourselves, especially on a death-bed, a concern for the body; but will such condemn Abraham who stood up before his dead and plead for a decent place to bury, rejecting the offer of the choice sepulchres of the Hittites because they were not his own for a possession, and paying down four hundred shekels of silver for a grave for his sainted Sarah? Before they censure him as gross in his feelings, they will remember, first, that he was the father of the faithful, and that it is mentioned as an honor that the saints shall be permitted at the last to come from the east and from the west and sit down with him in the kingdom of heaven! Will such censure Jacob, who in his last hours uttered the words of the text, "Bury me not in Egypt; but I will lie with my fathers?" Will such find fault with Joseph, who when he was dying "gave commandment concerning his bones," and did it by faith? Will such condemn the Saviour, who approved of the conduct of Mary, when she poured precious ointment upon His body, because "she did it for his burial," and declared that "wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her?"

II. We may get from this subject a deeper impression of the evil and hatefulness of sin, by which this gloomy necessity has been effected. The history of deaths, of burials, and of graves, is the history of sin. "By one man sin entered into the world, and death by sin." Ever since, "sin hath reigned unto death." What a gloomy track has it made through the earth! How eloquently is it preached against by the voice of buried generations for more than five thousand years! How does almost every spot of ground hold the dust of the dead! And how does old ocean roll over its mighty trophies! Truly the floods clap their hands as in triumph, the hills rejoice on every side over the bones which they charnel, and the vallies are made more lonely than nature has made them by the awful presence of the dead! Around us, and by our side they fall, like the leaves in autumn, silent and sad. In the smiling crowd of childhood, they fade away; in the gay ranks of youth, they fall like unripe fruit; in the bold phalanx of middle life they sink, like soldiers in the hour of deadly strife; and in the thin army of old age, they receive one by one their silent discharge. We are forced mournfully to exclaim—

Leaves have their time to fall,
And flowers to wither at the north-wind's breath,
But thou hast all seasons for thine own
Oh Death.

Once, twice, thrice a week the bells
"Like muffled drums are beating
Funeral marches to the tomb!"

And what is the cause of it but sin—that thing which God hates, and which wicked dying men love, and roll like a sweet morsel on their tongues? Happy are those who are beyond its reach! The heavenly land has no graves—the heavenly hills do not shelter the vaulted abodes of the dead—the heavenly choirs sing no dirges—through the heavenly streets there sweeps, with slow and solemn tread, no funeral train! There the saints, who awake in His likeness, are beyond the reach of mortal woe. "God shall wipe away all tears from

their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

"Oh long expected day, begin,
Dawn on these realms of woe and sin;
Fain would we leave this weary road,
And sleep in death to rest with God."

III. We infer from this subject, the wickedness and the brutishness of abusing the body. Sin, of any kind, abuses the body. Such is the connection between the soul and body, that when the soul is affected by the leprosy of sin, it will, as the Scripture expresses it, strike through the liver, and bring rottenness to the bones.

To be assured of the abusive effects of sin upon the body, we need not go to Scripture; observation is sufficient. Take an aged saint and an aged sinner, and contrast the two. In the case of the saint you will have before you, even in feebleness and disease, an agreeable exterior—the eye mild, and all the features composed into unearthly serenity. In the case of the aged sinner, you will see the same mysterious lineaments of mischief which habit has immovably imprinted there. There will be something fierce, scowling and repulsive—

"Sullenly fierce—a mixture dire
Like thunder-clouds of gloom and fire!
In which th' experienced eye can read
Dark tales of many a ruthless deed."

In the drunkard, we have an exhibition of one who abuses his body. See the inflamed red—see the sickly yellow—see the watery blue—and see at last how the whole body sinks in rotten pollution into the grave! Does not all this teach us that sin is an enemy to the body—it teaches men to disrespect and abuse it! How offensive is this to God! How degrading to man! And what a recommendation does the whole furnish of that religion which teaches us to ornament the soul with the beauty of holiness, and at the same time informs us that our bodies are formed for immortality, are even here the temple of the Holy Ghost, and ought to be carefully preserved against all abuse in life, and against all desecration in death!

IV. We infer from this subject that every attempt to honor the dead, by improving the spot where their bodies repose deserves to be encouraged by a Christian community. Praiseworthy is the enterprise commenced by some of our citizens, to prepare a rural cemetery where our bodies after a few more years may sleep in peace, without the danger of a resurrection before their time. There are many who have long wished for it, and now that it is going successfully forward, they are happy in the prospect of soon having these their tenderest wishes consummated. There are others no doubt, who are indifferent to it: but is this right? From what has been said of the universal respect which *Christians* have shown for their dead, is it not evident that a want of this feeling betrays a want of refined Christian cultivation? It is a spirit that is generated in a selfish and worldly atmosphere, and not in active and joyous hopes of the resurrection from the dead and a blessed immortality.

I confess to you, that I have felt very anxious on this subject. I have not, since I am in this place, beheld a coffin deposited without an indescribable shudder. Some of my soberest thoughts have been spent on this subject. Repeated instances have transpired of late years where bones have been cast up in digging graves. I have anxiously asked: "Must, when I die, another be disturbed in the grave-yard to make room for me? And in fifty years must I accommodate those who may come after me in a similar way?" In digging the very last grave that has been dug in town, the sexton came upon a coffin—no marks of a grave could be seen on the top. It was not long since a human skull was cast out in digging a grave: and it is not much longer since one was found outside of the wall in the water course! Tell it not in Gath, publish it not in the streets of Askelon! In view of these facts, who is not led to exclaim in the spirit of dying Israel, "Bury me not, I pray thee," in yonder walls, but I will lie by yonder hill-side. There after long, long years, the sexton's spade shall not strike my bones, and my ashes shall not mix with the ashes of a stranger. There, as in the case of Abraham's field of Machpelah, "all the trees that are in the field, and in all the borders round about, shall be made sure," for a "possession of a burying-place!" There, green grass shall grow over us,

and the hand of affection shall plant flowers and that

> "Gloomy tree which looks as if it mourned
> O'er what it shadows."

There autumn shall shake its leaves, with rustlings the soberest and loneliest, accordant with the abodes of the dead, and fittest emblems for the living: and

> "When Spring with dewy fingers cold
> Returns to deck Death's hallowed mold,
> She there shall dress a sweeter sod
> Than Fancy's feet have ever trod."

"Bury me not, I pray thee, in Egypt: but I will lie with my fathers, and thou shalt carry me out of Egypt and bury me in their burying-place.—There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah!"

This is the Christian's last request. He asks not wealth nor fame. He asks no monument that shall pierce the skies: but he asks a quiet, permanent resting-place for his body, when the fitful dream of life is past, and his spirit rests with its God. Who will deny us this request? Who will not desire it with dying Israel?

Eternity of God.

From the German of Gerhard Tersteegen, †1769.

TRANSLATED BY S. R. F.

Thou, God, art and alone canst be
Eternal in eternity,
  Without beginning, end, or limit.
Thy glor'ous sanctu'ry art Thou,
Possessing one eternal now,
  And naught can vary or bedim it.
Forsake I self, leave all behind,
Eternal God! then Thee I'll find!
  Hallelujah! Hallelujah!

Thou art, Thou wast, shalt ever be,
Alone hast immortality;
  My spirit through Thy breath wast given.
The world itself may pass away;
My body also shall decay;
  Thou givest endless life in heaven.
The germ, this body, with surprise,
Shall through Thy breath at last arise.
  Hallelujah! Hallelujah!

Thou my beginning art and end;
On Thee for rest I e'er depend;
  My soul's delight; my heart's rich treasure.
My fond desires on Thee all rest
That I may thus be truly blest,
  Enjoying Thee in fullest measure;
And ever live alone through Thee,
Who art Thyself eternity.
  Hallelujah! Hallelujah!

The Poetry of Words and Names.

BY C. Z. WEISER, D.D.

To know the orthography and definition of terms is like gathering and hulling nuts in autumn. The cracking only brings out the kernel. Words, like nuts, are walled up in shells. Their walls must be crushed, to get to the grain and juice. Let us illustrate.—

Sitting under a pleasant shade-tree, with an unlettered but thoughtful companion, during a hot day in August, he asked the question—What is the right name for this tree? *Buck-eye*, said we; or *Horse-Chestnut*. "But why Buck-eye?" continued he. Certainly, because of the nut's resemblance to the lye-colored eye of a buck, we promptly answered. Yes, evidently responded the farmer. "But, why *Horse-Chestnut*, then?" persisted he. Now, just here darkness reigned, until he opened a window for us. We confessed our ignorance. "You can read its reason on the tree," said he. Rising, and bending a limb underward, we saw that the spots on which the leaf had grown, for two or three successive years, are marked by the print of a natural *horse-shoe, with the eight nail heads*, to boot. Precisely as if the fabled Bellerophon had ridden the winged steed, Pegasus, over its branches. Instructive incidents reach beyond themselves, and this carnal lesson led us to a few other terms. Our eye lit on the word *Heroine*. Its first two letters constitute the masculine pronoun *he*. The first three characters give us the feminine pronoun *her*. The first four letters afford us a male *hero*. The whole of it is a female *heroine*.

Dunce, the name of a dull and stupid fellow, has for its father Duns Scotus, the keenest and sharpest-witted philosopher, of the thirteenth century. That the "Subtle Doctor" should become godfather to all the dunces, is a proof that too far East is West, or that extremes meet.

The *Tariff* is largely discussed. Most men who talk learnedly about it, know as little of it, as they do of the origin of the wide-spread term. The promontory, shooting out by the Straits of Gibraltar, afforded the Moors a splendid watch-tower from which to dart out into the Mediterranean Sea and exact duty from the ships going by. It is all the way

from the town—*Tarifa*—in Spain, that the word came to us and the rest of mankind.

If the North Germanic tribes, the *Franks*, were the originators and representatives of individual liberty, at the fall of the Roman Empire, we need no longer wonder why the term "frank" denotes a high, noble and free man.

Sycophant meant at first *one who informed on a stealer of figs!* It is a composition of *sykos* (fig) and *phaino* (to discover.) Presently it came to mean a tale-bearer. Now, any one who would ingratiate himself with a superior by tattling, is a sycophant, just as he was, who played the spy on smugglers of figs, in or out of the realm, without paying the legal duty with an eye to gain.

Fee and the German *vieh* are closely related—the protest of Dr. Webster to the contrary, notwithstanding. Cattle (*vieh*) constituted riches, in the infant stage of the race. The earliest coin had a sheep, or an ox on its face. Soon the name of the species came to stand for money. Now we have *fees* of office; lawyers' and physicians' *fees*; sheriffs' *fees;* marriage *fees*, &c.

When the old Teutons first noticed a monstrous boil on the skin, its fiery-redness called to mind a precious stone—*Karfunkel.* Hence the "Carbuncle" covers a gem and an ulcer, at once. Perhaps it is from this coincidence, that the popular valuation of a boil is $5.00?

It is from the ancient days when men were in the habit of affirming by the Twins—*Gemini!*—that we hear the mongrel oaths—*by Jimmeny—by Chinks.*

Proper names, too, enclose some romance. Anna and Hannah may be written as the Hebrews write from left to right: or from right to left, no matter. *Family* names sprang into being from the trades which the single-named men followed; or from some distinguishing circumstances connected with one's life or birth, *e. g.*—Smith, Tailor, Carpenter; Black, White; Long, Little, &c.

Reverse the name—*God*—and you descend, at one leap, from the highest and holiest name, to a common, unclean animal—a fearful sermon on the readiness with which a proper use becomes an abuse, or a prayer may become profanity.

"WHY give so much attention to mere trifles?" inquired one who was surveying a picture by Michael Angelo. "True," replied the great artist, these little touches are trifles in themselves, but trifles make perfection, and perfection is no trifle." Is there not in this maxim something that concerns all who wish to make the most of themselves and of their pursuits? A little defect in manners on the part of a tradesman may occasion the loss of a customer. A trifling flaw in a mechanical construction may put in peril the reputation of an establishment. A slovenly habit of dressing, or writing, or talking may impair the influence of good people who despise trifles. So, too, there are accepted forms of courtesy, not much in themselves, but very much indeed in their effect upon those who are compelled to observe forms as representatives of feelings. Rudeness may be consistent with honesty, but it is no passport to public favor. "No matter," exclaimed an important and unworthy monarch to his prime minister, "it is only a form." "Precisely so," answered the minister, "but pray what is your majesty but a form?" A wise care for trifles and a discreet observance of forms distinguish the gentleman from the boor, the woman of fine taste from the blunt pretenders who want homage but are unwilling to deserve it. Nothing, indeed, can be a substitute for right feelings and proper purposes, but these gain immensely when they are clothed with the beauties of refined culture. Apples of gold in settings of silver draw every eye, but when wrapped in common dirt lose their attraction.

—*Chr. Intelligencer.*

Getting a person into the church is a mightily different thing from getting him out. He slides in over grooves of oil; he is sometimes got out by a ripping-up process that shakes the very foundation. Parties are formed; the church is distracted; its spiritual activities are hindered; the pastor's heart is wrung with distress; and the solid gain of purifying the church and vindicating the honor of Christ's cause is secured at a prodigious cost.

The Sunday-School Department.

Bernhard Overberg, a European educator of considerable distinction, one day wrote in his journal: "I am again in school this morning without sufficient preparation. O God! help me to reform in this matter. I am deceived by saying to myself, that will do well enough —you know your business; something else is more necessary than preparation for it; for everything that can be postponed is less important at this moment than this duty. The want of preparation involves many inconveniences; it makes teaching dry, confused, loose, diffuse. The children are embarrassed, they cannot fix their attention, and the lesson becomes uninteresting to them and to myself."

In place of *School* put *Sunday-School*, and the above paragraph will apply to many Sunday-School Teachers. Many feel the embarrassing weakness of an unprepared teacher. Would that all would see the sin of it, and sincerely repent and mend their ways. To a conscientious teacher, a failure resulting from a willful lack of preparation is and ought to be distressing. A dull uninteresting lesson on a rich passage of Scripture may fill a scholar with dismay or disgust, and for ever lead him away from Christ. Claus Harms cites the following passage in the life of Andreas, who thought his plain country people needed no well prepared sermon. After preaching he said to his son: "Did you not observe my distress and my hesitation? They were such that I was on the point of leaving the pulpit. Never have I been so near losing all presence of mind, as before these poor peasants. The grace of God almost wholly forsook me, because I despised these poor people as not deserving the trouble of a careful preparation. Let my experience make you wise, my son." Let his experience make you wiser, dear teacher.

No one understands the scholars of a class as well as the teacher; they understand no one so well as their regular guide. Supplies for a vacant class, picked up at random, are rarely suited for the place. "Should a pastor, unwell, get some one to fill his pulpit?" asked a student one day of Claus Harms. After a short pause he replied: "Do not get unwell." By this he meant that it was so important that the regular pastor, and not a stranger should preach to the sheep of his fold, that nothing but an insurmountable providential hinderance should be allowed to prevent him from preaching in his own pulpit. No congregation can thrive under supplies, neither can a Sunday.School class. If a supply must be procured, get the best you can, and ask him or her early in the week, that there will be time left to prepare the lesson. "No one can teach religion who is himself without religion." See well to that in the selecting of teachers. "He that is false to God will never be true to man." In right religious teaching much depends on the personal faith and piety of the teacher. "If the blind lead the blind both will fall into the ditch." The most virtuous woman in Rome was chosen to dedicate the statue of Venus, the fabled goddess of love. The most godly of Christ's followers ought to be chosen to present Christ to His little ones; those most largely imbued with divine love to represent that God who is Love.

"The awe and respect which a child entertains for its parent is the first scaffolding upon which the sacred edifice of religion is reared. A child *begins* to pray, to act and to abstain, not so much to please God but the parents." This parental power over the child has given rise to the proverb: "An ounce of mother is worth a pound of pastor."

The parents start the child; if on the right road the Sunday-School teacher and pastor will have an easy and pleasant task to perform. If on the wrong road, how hard to remedy the fruit of parental neglect.

Why does not your son come to church? I asked of a certain mother.

"Well, he says he does not wish to go," was the reply.

"How old is he?"

"Twelve years."

"How long ago since he does not wish to attend church?"

"Well, he never liked it much."

"Have you ever taken him by the hand, and led him with you to God's house?"

"No; he used to say he would rather stay at home."

"He is now twelve years old; a mere boy, whom you certainly ought to be able to command and control. Even now you parents might and ought to take him with you to church."

"Yes; but he says he goes to Sunday-School, which he thinks is enough."

These parents both attend divine service regularly, and seem to be earnest Christians. They have four grown sons out of the church, who treat the admonitions of their parents with heedless levity. And the fifth one promises ere long to be like them. Such negative, unchristian laxity in family government fills the world with the unchristian children of church members.

During the coming winter many young people will attend the instructions of their pastor in the Catechism. The future blessing of such services depends much upon the devout memorizing of answers, scripture verses and hymns. "Kuendig am Sterbenbette" cites the case of the widow of a minister, 82 years old, who could remember little correctly, but what she learned and committed of her Catechism, almost 70 years before. Every allusion to this seemed to revive her energies. She showed him the blue cotton handkerchief with which she wiped away penitent tears at confirmation. She had carefully preserved it, and often looked at it to be solemnly reminded of what she then vowed and felt.

He speaks of another aged and decrepid country-woman, whom he asked whether the time seemed long to her?

"No; I never feel lonesome, and prefer being alone. For I remember all that I learned in my youth. Every day I repeat to myself some one of those early lessons. To-day I went over sacred history from Adam down to Christ, our Lord. To-morrow I will recite the lessons on the Lord's Supper. The next day, I will repeat all the hymns which I learned, some of which I sing. After that I commence again at the beginning and repeat every thing aloud, from the first to the last question, in the same order, and think over the explanations of our pastor to us catechumens." These lessons, well learned in youth and piously improved through life, are an eternal possession.

When I was in Rome, nearly twenty-five years ago, it was not possible to find a Bible in a bookstore, and its circulation in the papal states was prohibited. Now it is as freely sold, distributed, and read as in any other country. In my room at the hotel Quirinal, and in each room of this the largest hotel in the city, is a copy of the Bible in the English language—a large octavo, gilt-edged, and handsomely-bound Oxford Bible! Such a copy in New York would cost $2.50 or more. An agent of the British and Foreign Bible Society resides in Rome and attends to the distribution of the Scriptures in hotels, institutions, and wherever they will be received. Colporteurs are employed to go about the country and cities. One of them will be fitted out with a horse and cart, the cart being so constructed as to be converted by night into a bed-chamber for the colporteur. He goes into a city, gets a license to sell his books in the market-place, draws a crowd about him, reads the gospel and sells the truth, or gives it away if he thinks it wisest to do so.—*Rev. Dr. Prime, in N. Y. Observer.*

Cyprus was the first country in the world that had a Christian ruler. It was the place where the name of Saul was turned to Paul. It was the country of Barnabas, "the son of consolation," and the estates which he sold to assist in the propagation of Christianity were in Cyprus.

The Birds and the Leaves.

BY ALICE CARY.

The leaves are fading and falling,
  The winds are rough and wild,
The birds have ceased their calling,
  But let me tell you, my child,

Though day by day, as it closes,
  Doth darker and colder grow,
The roots of the bright red roses
  Will keep alive in snow.

And when the winter is over
  The boughs will get new leaves,
The quail come back to the clover
  And the swallows back to the eaves.

The robin will wear on his bosom
  A vest that is bright and new,
And the loveliest way-side blossom
  Will shine with the sun and dew.

The leaves to-day are whirling,
  The brooks are all dry and dumb,
But let me tell you, my darling,
  The spring will be sure to come.

There must be rough cold weather,
  And winds and rains so wild;
Not all good things together
  Come to us here, my child.

So, when some dear joy loses
  Its beauteous summer glow,
Think how the roots of the roses
  Are kept alive in the snow.

Seeking a Situation.

When seeking a situation, do not propose to take an advanced post. Ask for a chance to *work*, beginning at the bottom. You may be considered qualified for something better, yet be placed at the foot to test your temper and fidelity —to ascertain if you will be "faithful over a few things," as a qualification to become "a ruler over many things." If you sweep, make fires, dust, do anything and everything promptly and cheerfully; you will be advanced so fast as you are seen to have mastered your allotted position. Grumbling at your lot, and asking to be put forward, will disgust your superiors, who are perhaps planning to obtain some one to fill your place that you may be put forward. Men like to manage their own business —dislike to have boys make suggestions as to their own occupation or pay. Plants are put in large pots until, by healthy growing, they seemed to have filled the small ones. If a puny plant were to tease the gardener for a large pot, or open air planting, he would wisely say. "Fill the place you occupy first, and thus show your adaption to a larger one;" or, in disgust, he would jerk out the feeble starveling and put a vigorous successor in its place. Many a boy has lost his situation because he whined for a post of duty beyond his present capacity to fill.

He who, in store or shop, begins at the bottom and learns how to do everything, and is competent to every duty, has his position and ultimate success in his own keeping; and he will be sought after by many, if it is known he is at liberty to accept of a new engagement. We have seen a faithful boy take a selfish man's place in a shop or store, having, of course, increased responsiblities, a more elevated position, and better pay than before.—*From "Choice of Pursuits."*

The True Wife.

What do you think the beautiful word "wife" comes from? It is the great word in which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it, instead of that dreadful word *femme*.

But what do you think it came from? The great use of Saxon words is that they mean something. Wife means "weaver." You must be either housewives or house-moths; remember that. In a deep sense, you must either weave and embroider men's fortunes, or feed upon and bring them to decay. Wherever a true wife comes, home is always around her. The stars may be over her head, the glow-worm in the night-cold grass may be the only fire at her foot; but home is wherever she is, and for a noble woman it stretches around her, better than houses ceiled with cedar, or painted with vermilion, shedding its quiet light far from those who are homeless. This, then, I believe to be woman's true love and power.—*Ruskin.*

SCRIPTURE LESSONS.

NOVEMBER 3. LESSON XLIV. 1878.

Fourth Sunday before Advent. Judges xv. 4–8.

SAMSON AND THE FOXES.

4. And Samson went and caught three hundred foxes, and took fire-brands, and turned tail to tail, and put a fire-brand in the midst between two tails.

5. And when he had set the brands on fire, he let *them* go into the standing corn of the Philistines and burnt up both the shocks, and also the standing corn, with the vineyards *and* olives.

6. ¶ Then the Philistines said, Who hath done this? And they answered, Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.

7. ¶ And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8. And he smote them hip and thigh with a great slaughter. And he went down and dwelt in the top of the rock Etam.

QUESTIONS.

Of whose conduct does this Lesson teach? Whose son was Samson? See chapter xiii. 2. What is said of Samson when he was yet a child? See chapter xiii. 24–25. Where did Samson go for a wife? And to what people did she belong? See chap. xiv. 2. How did Samson's people, the Israelites, stand in relation to the Philistines at this time? See chap. xiii. 1. Did his parents like it that he went among the Philistines for a wife? See chap. xiv. 3.

Verse 4. What is here said of Samson? See chap. xiv. 20. Had they a right thus to take his wife from him? What did he catch? Do you suppose these foxes were plenty, as he caught so many? What did he do with them? What did he tie fast together with their tails? Do you suppose Samson caught these foxes alone, or that his companions helped him?

5. What did he do with the brands? Whither did the foxes run? Would the fire-brands make them run lively? What damage did this do? Whose corn and vineyards and olives were they? And why did Samson do the Philistines this injury? See verse 6.

6. What did the Philistines say? And what did they do to Samson's wife and her father? What do you think of such people?

7–8. How did Samson look upon this conduct of theirs? What did he do? What is meant by the expression, "hip and thigh?" Whither did he go to live?

CATECHISM.

XLIV. Lord's Day.

113. What doth the tenth command require of us?

That even the smallest inclination, or thought, contrary to any of God's commands, never rise in our hearts: but that at all times we hate all sin with our whole hearts, and delight in all righteousness.

114. But can those who are converted to God, perfectly keep these commands?

No; but even the holiest men, while in this life, have only small beginnings of this obedience, yet so, that with a sincere resolution, they begin to live, not only according to some, but all the commands of God.

115. Why will God then have the ten commands so strictly preached, since no man in this life can keep them?

First, that all our lifetime, we may learn more and more to know our sinful nature, and thus become the more earnest in seeking the remission of sin, and righteousness in Christ; likewise, that we constantly endeavor and pray to God for the grace of the Holy Spirit, that we may become more and more conformable to the image of God, until we arrive at the perfection proposed to us, in a life to come.

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1. The ancient law departs,
   And all its terrors cease;
   For Jesus makes with faithful hearts
   A covenant of peace.

2. The Light of Light divine,
   True Brightness undefiled
   He bears for us the shame of sin,
   A holy, spotless Child.

COMMENTS.—Samson stands forth as a character, somewhat singular in the historical records of the Old Testament. He possesses traits in many respects similar to those shown afterward by the Maccabees of the Apocrypha, bearing in mind, as we must, the difference of time and circumstances. It is easy to misjudge him and his work. He has some decided virtues, and many faults. The former have the upper hand in his earlier career; the latter in the after period of his life. His conduct, however, seems never altogether good, nor altogether bad; that is, when we look at his actions in their connections, and do not take each one simply by itself. We must not suppose that because he is a Scripture character, he must, or ought therefore, to be faultless. Far from this. His life is given just as it was, with his faults nothing extenuated, and his virtues nothing colored. In both respects his life furnishes its lessons. Wherein he did wrong, his deeds stand out as a solemn warning of the evil fruit bad conduct yields; wherein he did right, we see what correct principle and action can accomplish.

Samson is introduced to us in this Lesson shortly after his marriage. He had married a Philistine woman against the conviction of right and the wish of his parents. See chapter xiv. 1–3. This marrying among a strange people, and against his parents' will, brought with it, as a similar course nearly always does, a whole train of evils. And yet in one sense it came to be felt as being "of the Lord." See chap. xiv. 4. The Israelites were under the Philistines, and oppressed by them. The troubles which grew out of Samson's marriage became an occasion of weakening and breaking this yoke. The heroic deeds which Samson was led to perform wrought fear among the Philistines, and gave courage to the Israelites, and so paved the way for the gradual emancipation of these latter from the authority and rule of the former. Both people were not more than half civilized at this time, judged by our standard, and their ways and methods were rough, as they always are among such people. This we have to bear in mind, and not ask of them what was never thought of in their circumstances, else we would be as unjust in judging them, as they often were in their acting. His wife had been taken from Samson, and wrongfully given to another, though that other had been formerly "his friend." His wife had been made the instrument by her relatives to circumvent him. See chap. xiv. 15–17. He saw how it was all done, and he determined to punish them. There was no law by which he could right himself. It was a mere question of force and cunning. By using these he might have hope of success. There was no other way, and he would have been laughed at had he tried any other way. This shows how he came to act as he did. He identified the wrong done him with the general wrong his people were suffering; and he set about punishing the people at large, to whom those individuals who had injured him personally, belonged. This brings us to our lesson proper.

Verse 4. According to verse 3, Samson reasoned with his own conscience before he went to do damage to the Philistines. He felt he would "be more blameless than the Philistines." If they would by force act unrighteously they must suffer; and he would make them suffer in such manner as he had the means at command. So "Samson went and caught three hundred foxes." There are many foxes—which kind are these? And especially as Samson, and likely in a way not to arrest public attention, caught so many? It seems to be generally held that it was the *jackall*, an animal of the same family with the wolf and the fox, and very common in the East, and so tame as freely to walk unmolested about the streets. He could readily catch many of them; and in his movement against the Philistines he would likely have confederates who would cheerfully aid him. *Fire-brands*—of these we have to think as bunches of material which would easily kindle when touched by a flame. This was tied together with the tails of the foxes, two by two.

5. *Set the brands on fire.*—This was doubtless done after, and not until after every thing had been well arranged, and the best place for letting them loose chosen. The foxes, or jackalls, would naturally run in great fright and pain from the fire to their tails, and seek

shelter wherever they could find it. This led them to seek the corn-fields and shocks of corn, or *grain*, (for that is meant by corn here); for the vineyards and the olive groves. The damage would be great, for the grain, grapes and olives were necessarily a principal means of subsistence of the people.

6. *Who has done this?*—This question was asked by the mass of the people. It was only the few who knew what complaint Samson had, and that he was likely to be the author of the mischief. The Philistines now seem to reflect and come to a just judgment as to the quarrel between Samson and his brother-in-law. They punish the latter. Their mode of punishment is, however, extremely severe, and shows how little on in civilization they were.

7–8. *Though ye have done this:* namely, burnt his father-in-law and his wife. He would still punish them further. *Hip and thigh.*—Like as a person is lamed and weakened by being cut in the hip and the thigh, so he wrought a great slaughter among the Philistines, until they as a people were lamed. This further warfare was more in the interest of his oppressed people, than as a matter of personal revenge.

A Noble Mother.

John Quincy Adams thus commemorates in his diary the memory of his mother who died in 1818:

"My mother was an angel upon earth. She was a minister of blessing to all human beings within her sphere of action. Her heart was the abode of heavenly purity. She had no feelings but of kindness and beneficence; yet her mind was as firm as her temper was mild and gentle. She had known sorrow, but her sorrow was silent. She was acquainted with grief, but it was deposited in her own bosom. She was the real personification of female virtue, of piety, of charity, of ever active and never intermitting benevolence. Oh, God! could she have been spared yet a little longer! My lot in life has been almost always cast at a distance from her. I have enjoyed but for short seasons, and at long, distant intervals, the happiness of her society, yet she has been to me more than a mother. She has been a spirit from above watching over me for good, and contributing by my mere consciousness of her existence to the comfort of my life. That consciousness is gone, and without her the world feels to me like a solitude.

"She was born on the 11th of November, 1744, and had completed within less than a month of her seventy-fourth year. Had she lived to the age of the patriarchs, every day of her life would have been filled with clouds of goodness and of love. There is not a virtue that can abide in the female heart but it was the ornament of hers. She had been fifty-four years the delight of my father's heart, the sweetener of all his toils, the comforter of all his sorrows, the sharer and heightener of all his joys. It was but the last time when I saw my father that he told me, with an ejaculation of gratitude to the Giver of every good and every perfect gift, that in all the vicissitudes of his fortunes, through all the good report and evil report of the world, in all his struggles and in all his sorrows, the affectionate participation and cheering encouragement of his wife had been his never-failing support, without which he was sure he should never have lived through them."

Sometimes a wealthy person, when called upon for a contribution to a good cause, replies: "Well, I'll give my mite," and then contributes a very small amount, imagining that he has thus imitated the example of the poor widow in the gospel who cast her two mites into the treasury of the Lord. This is a great mistake. A wealthy man's mite, according to the gospel, is quite a different sort of a mite from that of a poor widow. This was well illustrated in the case of a certain wealthy man who was asked by a friend for a contribution. "Yes," said he, "I must give you my mite." "You mean the widow's mite, I suppose?" "Of course I do," said the rich man. "I shall be satisfied with half as much as she gave," continued his friend. "How much are you worth?" Seventy thousand dollars." "Give me, then, a check for thirty-five thousand; that will be just half as much as the widow gave, for she gave all she had." It was a new idea to the merchant, but it is the old idea of the gospel.

NOVEMBER 10. LESSON XLV. 1878.

Third Sunday before Advent. Judges xv. 9-19.

SAMSON AND THE JAW-BONE.

9. ¶ Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.

10. And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

11. Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines *are* rulers over us? what *is* this *that* thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12. And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13. And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14. ¶ *And* when he came unto Lehi, the Philistines shouted against him: and the Spirit of the Lord came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands.

15. And he found a new jaw-bone of an ass, and put forth his hand, and took it and slew a thousand men therewith.

16. And Samson said, With the jaw-bone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17. And it came to pass when he had made an end of speaking, that he cast away the jaw-bone out of his hand, and called that place Ramath-lehi.

18. ¶ And he was sore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?

19. But God clave a hollow place that *was* in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived. Wherefore he called the name thereof En-hakkore, which *is* in Lehi unto this day.

QUESTIONS.

The troubles which now arose are the immediate consequence of the slaughter of the Philistines (verse 8), by Samson as the representative of the Israelites.

Verses 9–10. To what does the word *then* refer here? Where did the Philistines dwell? Whither did they go? What was the object of their going? Why did they want *to bind Samson?* What had he done? See verses 5 and 8.

11. What did the people of Judah do? How many went after Samson? *Rulers over us*—in what sense? Did they think Samson ought to have quietly submitted to whatever the Philistines did like themselves? How did Samson answer?

12–13. What did they say? What is to be thought of the people of Judah in this case? On what condition would Samson allow himself to be bound? In what words did they accept this condition? And what did they do then?

14–15. Who was at Lehi? And what did they do? Why? Who now came to the aid of Samson? What became of the cords with which he was bound? What did he lay hold of? How many Philistines did he slay? Had they meant to slay him?

16–17. What song of triumph did Samson sing? And what name did he give to the place? The meaning of this word?

18–19. *He was sore athirst*—why? On whom did he call? What did he say? Whence did water come? What *jaw* is here meant? The *jaw-bone*, or *the hill of the jaw-bone?* What new name did he give the place? And what is the meaning of this name?

CATECHISM.

XLV. Lord's Day.

OF PRAYER.

116. Why is prayer necessary for Christians?

Because it is that chief part of thankfulness which God requires of us; and also, *because* God will give His grace and Holy Spirit to those only, who with sincere desires continually ask them of Him, and are thankful for them.

117. What are the requisites of that prayer, which is acceptable to God, and which He will hear?

First, that we from the heart pray to the one true God only, who hath manifested Himself in His word, for all things He hath commanded us to ask of Him: secondly, that we rightly and thoroughly know our need and misery, that so we may deeply humble ourselves in the presence of His Divine Majesty: thirdly, that we be fully persuaded that He, notwithstanding we are unworthy of it, will, for the sake of Christ our Lord, certainly hear our prayer, as He has promised us in His word.

118. What hath God commanded us to ask of Him?

All things necessary for soul and body; which Christ our Lord has comprised in that prayer He Himself has taught us.

COMMENTS —Samson lived in the time of Eli the high-priest, whose office made him properly the judge in Israel. All cases affecting the nation at large should have been brought to him for decision. In the whole history of Samson we find, however, that both he and the people acted pretty much as though there were no high-priest and judge in Israel. Our present Lesson brings this out strongly. The people in Judah got into trouble because of Samson's course as described in the last lesson. They take the matter into their own hands, and do what first occurs unto them as the readiest means of relief. And so Samson on his part. He consults no one; relies on the justness of his cause and his personal strength, and acts accordingly.

Samson is a popular hero, and knows it. He is in fact, what Hercules was among the Greeks in the popular myth. His own people have great faith in his prowess, though they evidently regret his giving them trouble; and the Philistines fear him, and no small number of them would venture nigh unto him. They stand in great awe of him.

The country of the Philistines embraced the lower or south-western section of Canaan. The Israelites were to root out the Philistines when they took possession of the country. But they grew weary, and left their work half done. So the bulk of the Philistines remained in the territory of Judah and Dan. From here out they gave great trouble to Israel, and often subjected a large part of it, and made it pay tribute. Besides this the influence of the idolatrous Philistines was continually corrupting on the worship and manners of the Israelites. Samson throughout stands in opposition to them in their double character as opposers of his people and idolaters in the sight of God. Herein he finds the final justification for his course of conduct toward them; and other matters are merely occasions which lead him to action.

Vers. 9–10. *Then*—after the slaughter of the Philistines by Samson as recorded in verse 8. *The Philistines.* We must doubtless assume that this means an army of them, for in verse 15 we learn that Samson slew one thousand of them, and besides no small party of them would have ventured to go into the neighborhood where he was for fear of him. *Went up.* That is northward into the heart of Judah, and also in from the coast of the Mediterranean sea. *Spread themselves*, implying their large numbers as they camped. *Lehi.* This word meas a jaw-bone. The place itself was not of any importance. At this inroad the people of Judah became afraid; feared likely some new oppression. Hence they asked, *Why are ye come up against us? To bind Samson.* It seems the Philistines feared Samson much more than they feared his people. Samson was more in their way than they. Why did they want *to bind* him? There may be two reasons: one for fear of him unless he was bound; the other, so they might take him and put him to a more cruel death than they might attempt unless he was bound. The request is quite in harmony with the half-barbarous character of the people. *As he hath done to us.* This refers to the slaughter of their countrymen spoken of in verse 8; and in a less degree to what is recorded in chapter xiv. 19.

11. *Three thousand men of Judah.* A large number to send to take one of their own people. They may have secretly been meant as a sort of self-protection over against the Philistines, if matters should come to the worst, for they could not know what the sporadic humor of Samson might be. Again, the people of Judah were probably as much in fear of Samson, in case they were to attempt to force him, as were the Philistines. Hence they sought to overawe him by their numbers. *Rock Etam.* The place where Samson was. Verse 8. *Rulers over us.* These people not only own their subjection, but see no way of breaking it, and so are evidently willing to abide in it. They feel no thanks to Samson for what he had done in their behalf. *Done unto us.* What he had done to the Philistines, they supposed would be visited upon them. Hence the form of this expression. *As they did unto me, so have I done unto them.* This is a noble answer. Samson had been first wronged; and as it was vain to look for justice, he administered it himself. We know also that he did it conscientiously in the cause of his people; but as they do not allude to it, and probably not appreciate it, he also

passes it over in his reply. There is an implied sarcasm in the answer he gives.

12–13. *We are come, etc.* Shame on them for their cowardly conduct. People who can come on such an errand to their own leading defender, are not fit for freedom. And they evidently were not. The virtues of their fathers had largely died out in them. *Swear unto me that you will not fall upon me yourselves.* Samson half feared treachery on their part; hence he wants them to swear. And it is not with them that he has his quarrel. *Two new cords.* This, to make sure that he would not get off.

14–15. *The Philistines shouted against him.* A little like the Indians do, when they capture an enemy. It was a shout of triumph, wrath and vengeance. *The Spirit of the Lord.* We must not forget that Samson did the Lord's work in many respects, and so far as he did it, he had the help of the Lord. It was by this divine power given him that he broke his bands as though they were of burnt flax. *A thousand men.* Part of the army of the Philistines. Doubtless they were seized with a great panic when they saw him break his bonds, and with the jaw-bone lay about him against his enemies. Their fear made them helpless, and a ready prey to his vengeance, now in turn excited. Instead of being slain himself, as the Philistines had intended, they were put to rout and slaughter.

16–17. He sings a triumphal song; and it is a wonder all Israel did not join in with him, and make this the occasion for their deliverance from the oppressor's yoke. *Ramath-lehi.* The height of the jaw-bone, both in allusion to the original name and shape of the place, and the instrument with which he had wrought his slaughter.

18–19. *Sore athirst.* Doubtless from the great exertion to which he had put himself, and the excitement under which he was. *Die for thirst.* There was no water there; a dry and parched place, and Samson was too much exhausted to go far in search of water. Samson feels that it was not by his own power that victory has come, but by the Lord's help. We have here an insight into the inner life of the man. *Fall into the hand of the uncircumcised.* To die Samson did not fear; but he did fear to die at the hand of idolaters. *In the jaw.* That is, in the hill called the jaw-bone, or Lehi. Thence water sprang forth at the word of the Lord. Hence it was called *En-hakkore,* or the fountain of him that called.

A gentleman in India went into his library one day, and took a book from the shelves. As he did so he felt a slight pain in his finger like the prick of a pin. He thought that a pin had been stuck by some careless person in the cover of the book. But soon his finger began to swell, then his arm, then his whole body, and in a few days he died. It was not a pin among the books, but a small and deadly serpent. There are many serpents among the books now-a-days. They nestle in the foliage of some of our most fascinating literature; they coil around the flowers whose perfume intoxicates the senses. We read, we are charmed by the plot of the story, by the skill with which the characters are sculptured or grouped, by the gorgeousness of the word painting—we hardly feel the prick of the evil that is insinuated. But it stings and poisons us. When the record of ruined souls is made up, on what multitudes will be inscribed: "Poisoned by the serpents among the books."

An Eastern exchange says that, "financially, the farmer is the safest man in the country. Of eleven hundred and twelve bankrupts in Massachusetts, only fourteen were farmers, and yet the farming community numbers full half the population. The people must live, and while the use of luxuries may be diminished by hard times, there will always be a call for the produce of the farm." This statement would not be true of Western farmers. The proportion of farms among those who take the benefit of the bankrupt act would average, certainly, more than ten per cent. in the Central Western States. Twenty per cent. would probably be nearer correct. The reason why our farmers are more in debt than their Eastern brethren is found in their greater opportunity to speculate and buy land.

NOVEMBER 17. LESSON XLVI. 1878.

Second Sunday before Advent. Judges xvi. 15–20.

THE CAPTURE OF SAMSON.

15. ¶ And she said unto him, How canst thou say, I love thee, when thine heart *is* not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth.*

16. And it came to pass when she pressed him daily with her words, and urged him, *so* that his soul was vexed unto death;

17. That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.

18. And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

19. And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20. And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him.

QUESTIONS.

Hitherto "the Spirit of the Lord" had helped Samson, because he did right, seeking to deliver his people from their oppressors. Now we come to a turning point in his life. He gets into bad ways, and hence "the Lord departed from him."

Verse 15. Who *said unto him?* See verse 13. What was the intention of this woman with respect to Samson? In what three instances had he mocked or deceived her? See verses 6—14.

16. Did she continue to ask for a knowledge of the secret of his great strength? Ought he to have told her? Should he have remained there or gone away? How greatly did she worry him about it? Do persons seeking to lead us to wrong often press us very hard? Is that any reason why we should yield? What should be done?

17. *Told her all his heart*—what are we to understand by that? What was it to be a *Nazarite?* See Numbers vi. 2–21. Why would his extraordinary strength leave him with the shaving of his hair? Was it wise and right in Samson to tell Delilah all this?

18–19. Whom did Delilah send for? The "money in their hand"—they brought for what purpose? What was done then? How about the strength of Samson?

20. Why did the woman say: *The Philistines be upon thee, Samson?* What did he mean by his reply: *I will go out as at other times before, and shake myself?* Of what was he not aware? Why was *the Lord departed?* Does the Lord leave men *before* they break their covenant with Him? Will the Lord depart from those who remain true to their covenant with Him?

CATECHISM.

XLVI. Lord's Day.

119. What are the words of the Lord's prayer?

Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors: and lead us not into temptation, but deliver us from evil. For Thine is the kingdom, the power, and the glory, for ever. Amen.

120. Why hath Christ commanded us to address God thus, "OUR FATHER?"

That immediately, in the very beginning of our prayer, He might excite in us a childlike reverence for, and confidence in God, which are the foundation of our prayer; namely, that God is become our father in Christ, and will much less deny us what we ask of Him in true faith, than our parents refuse us earthly things.

121. Why is here added, WHICH ART IN HEAVEN?"

Lest we should form any earthly conceptions of God's heavenly majesty, and that we may expect from His Almighty power all things necessary for soul and body.

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1. Thou art the Way; to Thee alone
From sin and death we flee;
And he who would the Father seek,
Must seek Him, Lord, by Thee.

2. Thou art the Truth; Thy word alone
True wisdom can impart:
Thou only canst inform the mind
And purify the heart.

COMMENTS.—We are likely to assume a period of rest, more or less long, after Samson's last triumph and deliverance. The Lord had singularly sustained and favored Samson in this last event, and stood at the highest point his character at any time reached. Probably, too, his people obtained some relief in consequence of his victory. So a period of rest came. With that, idleness for him. And with that, its ready concomitants, mischief and sin. Hence his trouble at Gaza, chapter xvi. 1–3; and his subsequent relation to Delilah, who became the instrument of his fall. We must not forget that it is said, verse 31, that Samson "judged Israel twenty years." During this comparatively long period he stood out publicly as the defender of his people, and between the leading events of his life, of which we have a record, there must at times have elapsed several years. He was an unsettled leader, whose actions were sporadic; not a quiet steady judge, in the sense in which the high-priest Eli filled that office at the same time, or Samuel subsequently. Besides, he was in many respects personally the genuine representative of the average Israelite, so far as moral conduct is concerned, of that corrupt age. Both at Gaza and in the valley of Sorek, he was not far from his own kindred, and apparently lounging about with neither work nor any public matter apparently on hand, and so an easy prey to the first strong temptation that presented itself. That he did not utterly fall the first time, made sin more enticing, and the snare the stronger the second time. Of the second woman, too, it is said that he loved her (verse 4), and this goes to explain how she could, step by step, treacherous as he repeatedly had occasion to find her, lead him to tell her his secret.

Ver. 15. *She said.* That is, *Delilah*, the woman he loved, and whose name means *a consumer*, and indicates what she came to be unto him. *Mocked me these three times.* See verses 7–14. She upbraids him, because he had mocked or deceived her in these instances, as to the secret of his strength, but seems not to reflect on the treachery, looking to the taking of his life, which all the time lurked behind her conduct. The smooth words of deceivers will always pass over the snares they have laid for our harm. She was the real deceiver in this case, not he, though his conduct considered by itself was highly blameable. And she was now using this insinuating language to bring about his destruction.

16. *Pressed him.* Kept on asking and beseeching him, and that *daily*, showing that he hesitated long and seriously. *His soul was vexed unto death.* She gave him no rest in the matter. What a picture of the allurements of sin. This woman is a very incarnation of them. No help for Samson but to forsake and flee from her. With that the temptation and the vexation would at once have stopped, and he would have felt free again.

17. *Told her all his heart.* That is, what follows, namely, the true secret of his strength. *A Nazarite* was one under a particular vow, and subject to the rules laid down in Numbers vi. 2–21. He had been such an one from his birth, according to chapter xii. 5. His unshaven hair was the condition of his strength; and his strength was a gift in order by means of it, to "begin to deliver Israel out of the hand of the Philistines." Shaving his hair, or doing that which would lead to its being shaved, he would break his vow, cease to be a Nazarite, and strip himself of the virtue that lay in his calling. We wonder that Samson put all this to hazard on account of the alluring words of a woman he knew to be false. But if we reflect, do we not see conduct, involving as much for those who are guilty of it, continually round about us? The broken vows, the wrecked virtues, how they lie thick on every side.

18–19. We are not told whether Delilah was an Israelitish or Philistine woman, and she lived where the two people lived intermixed. It seems she had no interest at heart affecting either people. She was acting under the influence of the bribe held out by the Philistine lords, when they said, verse 5, "Entice him, ... and we will give thee, every one of us, eleven hundred pieces of silver." She was after money, and cared nothing at all for the consequences to either party. And she did not tell them the secret, or have Samson shaven, until the lords of the Philistines "brought money in their hand." On

the part of the Philistines it was a state affair, and therefore all the time managed, and with unwearied persistence too, by their *lords*. *Made him sleep.* Watched till he fell asleep, or mildly drugged him, so that he fell asleep—probably the former. *A man* did the shaving of his hair, in order that Samson might not be too soon disturbed by any movement of hers. *Afflict him*, in the sense of awakening him, after his hair was cut, and his strength gone.

20. *The Philistines be upon thee, Samson!* That was to bring him thoroughly to himself. She is apparently in haste to see the result, which must determine whether the "money in hand" would be hers or not. Samson awakes as one out of a heavy dream, not realizing just what had happened. Hence he says, "I will go out, and as at other times, shake myself." How sadly and forcibly it is added, "He wist not that the Lord was departed from him."

Two lessons of great importance are taught in the history we have just been studying.

1. Samson stood high in favor with God and his people, but fell by yielding to idleness and sin. He stands out as the representative of many in all times.

2. Faithfulness to our calling, and the covenant in which we stand with God, is the condition of our true success and happiness.

The *Sunday-School Times* states the encouraging fact that "the general attack made by educators and the press within the past month or two, upon the too prevalent fashion for sensational reading for boys, is bearing good results in the marked diminution of the sale of periodicals devoted to such literature. This being the case, let the attack be kept up all along the line, until parents are made to feel it their duty to provide *good* reading for their families, in place of the pernicious trash which infests our land and corrupts the morals of the young. Until parents stop reading sensational and demoralizing papers themselves and bringing them into their homes, little can be done to prevent their children from following their bad example. In this case emphatically, judgment must begin with parents.

Who does not Pray?—An aged gentleman one day attended a wedding, and found himself in the company of a number of young and jovial people. When sitting down at the table, he silently offered up a prayer to God.

One of the guests, intending to have some fun with him, said: "I suppose at your house they all pray, do they not?"

"No, not that I know of," was the reply.

"What, do they not all pray there?"

"No, I have two pigs in my sty—they never pray when they are fed."

The young man was silent, nor did he attempt to speak another word with the aged Christian.

The subject of future retribution continues to be discussed in the pulpit, and in religious papers generally. In a recent sermon Dr. Talmage is reported to have said:

"Twenty-eight times," said he, "the Bible speaks of God's love, while sixty-one times does it speak of His wrath and indignation, and fifty-six times, in the plainest, most unmistakable, stupendous, and overwhelming way, God says that there is a Hell—burning now, been burning, and all the while getting fiercer by the additional victims that are constantly being added to it. And the possibility is that some of you here in this house will spend eternity in it. Nothing but the hand of an outraged, defied, insulted, long-suffering, indignant, omnipotent God keeps this whole audience this moment from sliding like an avalanche into it."

Children.

Come to me, O ye children!
  And whisper in my ear
What the birds and the winds are singing
  In your sunny atmosphere.

For what are all our contrivings,
  And the wisdom of our books,
When compared with your caresses,
  And the gladness of your looks?

Ye are better than all the ballads
  That were ever sung or said;
For ye are living poems,
  And all the rest are dead.

Longfellow.

NOVEMBER 24. LESSON XLVII. 1878.

Sunday before Advent. Judges xvi. 21-31.

THE DEATH OF SAMSON.

21. ¶ But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison-house.
22. Howbeit the hair of his head began to grow again after he was shaven.
23. Then the lords of the Philistines gathered them together, for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.
24. And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country; which slew many of us.
25. And it came to pass, when their hearts were merry, that they said, Call for Samson that he may make us sport. And they called for Samson out of the prison-house; and he made them sport: and they set him between the pillars.
26. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.
27. Now the house was full of men and women: and all the lords of the Philistines *were* there: and *there were* upon the roof about three thousand men and women, that beheld while Samson made sport.
28. And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.
29. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.
30. And Samson said, Let me die with the Philistines. And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein. So the dead which he slew at his death were more than *they* which he slew in his life.
31. Then his brethren and all the house of his father came down, and took him, and brought *him* up and buried him between Zorah and Eshtaol in the burying-place of Manoah his father. And he judged Israel twenty years.

QUESTIONS.

Verse 21. What had taken place with Samson—that the Philistines could not take him? What did they do unto him? Why did they bind him? To what work did they put him? How was grinding done in those days?

22-24. What did the lords of the Philistines do? Can you tell how this *Dagon* was shaped, and what kind of a god he was held to be? Did these people think the idol god, Dagon, had given Samson into their power?

25. When during their feast did they say, *call for Samson?* What had probably made their hearts merry? What was Samson to do before them? Did he do it? Was it employment for a man like him?

26-27. Why did a lad hold Samson by the hand? What did he say to the lad? Why did he want to "feel the pillars whereupon the house standeth?" Who all were in the house? How could any be "upon the roof?" How many in all?

28. What prayer did Samson offer? Did he trust in God? Had his affliction done him good? What did he wish to avenge? Do you suppose only that?

29—31. Of what did Samson lay hold? What more did he say? What is meant by *bowed himself with all his might?* What became of the house or the the temple? Was this action of the same kind as slaughter in wars between people? Who buried Samson? Where did they bury him? How long had he been a judge in Israel?

CATECHISM.

XLVII. Lord's Day.

122. Which is the first petition?

"HALLOWED BE THY NAME;" that is, grant us first rightly to know Thee, and to sanctify, glorify and praise Thee in all thy works, in which Thy power, wisdom, goodness, justice, mercy and truth are clearly displayed; and further also, that we may so order and direct our whole lives, our thoughts, words and actions, as that Thy name may never be blasphemed, but rather honored and praised on our account.

---

1. Come, Kingdom of our God,
   Sweet reign of life and love,
   Shed peace, and hope, and joy abroad
   And wisdom from above.

2. Over our spirits first
   Extend Thy healing reign;
   Then raise and quench the sacred thirst
   That never pains again.

COMMENTS.—We come now to the close of the career and life of Samson. We have seen him highly exalted before God and men, and we have seen him fall by his own sin. Our present Lesson shows him deeply humbled, but rising out of it also much purified, and approaching the measure of his former greatness in the very act of his death—a popular hero again, as he had been in the best days of his life?

Ver. 21. In verse 19, we are told how his head was shaven, and in verse 20, how in consequence *the Lord was departed from him.* Because of this the Philistines now *took him, and put out his eyes.* Knowing him to be weak, they did not kill him, but bethought themselves of ways how they might wreak a severer and more continuous vengeance on him. Hence they made him blind as a first step. They also put him into prison, and bound him *with brass fetters.* In prison they made him *grind.* This was the work of women and servants in those days. Probably, however, it was one of the ordinary occupations of prisoners, it required but mortar and pestle in the way of machinery to grind the corn.

22–24. The statement that Samson's hair again began to grow, appears to be an intimation that he was gradually nearing again his former condition, both as to his calling and his strength. *Dagon* was an idol, the chief one apparently, of the Philistines. See also 1 Samuel v. 2–7. He had the head and hands of a man, and the body of a fish. The Philistines lived along the sea-coast, and a large part of their food was taken from the water, and their trade was in fishes. Hence the peculiar shape of their deity. *A great sacrifice.* It seems the capture of Samson was held to be an event of national importance. This accounts for the making of a special feast, and bringing so many people together, and for the great merry-making which was indulged in. They also held that in some way their god Dagon had helped them to bring about the capture of their enemy: "Our god hath delivered into our hands our enemy and the destroyer of our country, which slew many of us." The people generally were doubtless perfectly sincere in this belief; the "lords" who managed the bargain with Delilah and paid her the money, doubtless said the same, but may have thought somewhat differently.

25. *Were merry.* Probably strong drink along with free eating, had something to do with this. The very request they make suggests that. *Make us sport,* that is, as we would say, play the clown. *He made them sport:* very likely because by so doing he would be freed from his fetters, and left to unencumbered action. It was humiliating, deeply so, to do it; but he submitted to the humiliation, because it led to the end he was now meditating. That he at once resolved upon his course of action when led into the temple, and took in at a glance the whole scope of its significance, there can be no doubt.

26–27. *The lad* was not a guard, but a guide, just as we often see a little boy lead a blind man. "The pillars whereupon the house standeth"—must mean the most central ones, the removal of which would make all the rest give; especially on account of the great weight of so many people on the floor above, which was also *the roof,* as is customary in those countries. *The house* here means a great temple, built to hold masses of people. Hence the second floor or roof might readily hold "three thousand men and women." Public halls in our large cities often hold their thousand, and more people in the galleries.

28. Samson feels the crisis, as well as the end of his life to be at hand. He does not wish to take his own life; but if he can die in the service of his people by destroying, more than in battle, their oppressors and enemies, he is ready. Yet he knows he cannot do it himself. His misfortune has made him humble, and trustful in God. So he prays. Not a long prayer, but just what he means, and as he understands the matter.

29–31. *Let me die with the Philistines.* That is, not alone, but the Philistines with me. I go down; let them go along. *Bowed himself*—bent down in drawing from their places, the pillars of which he had hold. His strength was restored, and the temple gave way, involving the destruction of all in it. *Buried him—in the burying-place of Manoah his father.* So after a restless life, his kindred came and lay him down into the earth beside his father and friends.

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ADDITIONAL.

The Board Keeps Constantly on Hand the different books used in the Reformed Church in the U. S., besides books for libraries, and other requisites for Sunday Schools, also a GENERAL SUPPLY OF STATIONERY, and other articles in their line. Any work published sent by mail, postage prepaid, on receipt of advertised price.

All orders should be addressed to the REFORMED CHURCH PUBLICATION BOARD, as given above.

PROSPECTUS FOR 1878

THE GUARDIAN:

A MONTHLY MAGAZINE

Devoted to the Social, Literary and Religious Interests of Young Men and Ladies, and to the Sunday-School Cause.

Rev B. BAUSMAN, D. D., Editor.

THE GUARDIAN entered upon its XXIXth volume, on the first of January 1878. It has a sufficient history to establish its character, and to show its fruits. In its principles, purposes, and general spirit, no changes are proposed. The True, the Beautiful, and the Good are unchangeable—error and sin are always the same. Its editorial management is committed, as heretofore, to the Rev. B. BAUSMAN, D. D., whose name, of itself, the publishers regard as the most satisfactory guarantee of the high tone and general interest which should characterize the family magazine.

THE GUARDIAN continues to be published by the REFORMED CHURCH PUBLICATION BOARD. It compares favorably with other publications of the kind, and has earned for itself a reputation which may well be coveted. The publishers will continue to use a superior quality of paper; and do all in their power, in co-operating with the Editor, to render THE GUARDIAN acceptable to its subscribers.

This Magazine will be mainly devoted, as heretofore, to the highest interests of the young, at the most solemn and interesting period of their life. It will offer its friendly counsels to them in an earnest, though free and cheerful way. It will solemnly seek to warn them against the wrong, and affectionately lure them to the right. The Editor will endeavor to make its contents true, pure, fresh, and healthy as the morning of life. It will particularly urge self-culture and early piety as of the highest importance, and cultivate the home feeling as a sacred element in social purity and peace. It will seek to move in the element of its motto:—"Life—Light—Love."

In addition to its usual variety of reading matter, THE GUARDIAN will hereafter appropriate at least ten pages of each number to the interests of the Sunday-School cause. It will aim to serve as an efficient helper of Sunday-School Teachers, and thus meet a want which has long been felt in the Reformed Church.

THE GUARDIAN contains thirty-two pages monthly, making a handsome Volume of three hundred and eighty-four pages at the end of the year.

Pastors who receive this Prospectus are requested to hand it to some active member of the Church or of the Sunday-School, who will procure subscribers for THE GUARDIAN. We respectfully ask all Young Men and Ladies to aid us in increasing our circulation. It will be an easy thing for them to raise a club among their companions. Specimen numbers sent when requested.

TERMS—ONLY $1.50 A YEAR—IN ADVANCE.

The Club-rates for Sunday-School Teachers, and the terms for the Lesson Leaves, are as follows:

For 5 copies	to one address,	for one year.		$7 00
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In each case, the money must accompany the orders.

Discontinuances.—To insure a discontinuance, *written* notice must be sent direct to the publishers before the close of the year, and all arrearages paid. If the notice be received after one or more numbers of a new year have been sent, the subscriber will be charged for the full year thus commenced.

ADDRESS—

REFORMED CHURCH PUBLICATION BOARD, Publishers,
No. 907 Arch Street, Philadelphia.

Vol. XXIX DECEMBER, 1878 No. 12.

"LIFE, LIGHT, LOVE."

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OF

YOUNG MEN AND LADIES.

Rev. B. Bausman, D. D., Editor.

PHILADELPHIA:
REFORMED CHURCH PUBLICATION BOARD,
No. 907 Arch Street.

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GUARDIAN, DECEMBER, 1878.

LETTERS RECEIVED.

H. W. Doll, J. W. Getzendaner, R. F. Gass, W. H. Welsh, G. Hoskins, Rev. D. B. Bausman, (2), K. R. Scott, Dr. A. W. Shultz, C. Levan, Dr. J. G. Zahner, C. Seichelle, V. R. Yingling, Sarah A. Miller, F. L. Maus, E. J. Dutrer, D. P. Marten, C. C. Straub, Rev. L. D. Steckel, W. J. Balliett, Rev. S. B. Schafer, Rev. A. R. Hottenstein.

TO OUR PATRONS.

The present number of the "Guardian" closes the twenty-ninth volume. A new one will accordingly be entered upon with the next number. We trust our present subscribers will promptly renew their subscriptions, and that many new ones will be added to the list

REFORMED CHURCH PUBLICATION BOARD,

907 *Arch Street Philadelphia.*

The Guardian.

VOL. XXIX. DECEMBER, 1878. NO. 12.

Editorial Notes.

We are grateful to the friends of the GUARDIAN for every token of commendation and favor. The number of its contributors is increasing. Persons who write well are willing to serve it in every possible way. One of the unpleasant duties of an editor is the rejection of ably written articles. For, after a person has labored earnestly and long to prepare a piece for its pages, it looks unthankful not to insert it. Yet we dare not shrink from this unpleasant duty. This magazine has a specific mission to fulfill. It is different from that of an ordinary religious paper, a Literary and Scientific Review, and of a mere Sunday-school paper. Its class of readers is mainly composed of young people; Sunday-school teachers, and older persons who feel a warm interest in both. We select matter with a view to its aptness for such readers. An article may be never so ably written, yet may not be suited either in point of subject or style for our readers, and therefore must be rejected. We must husband our space as much as we can, if possible insert nothing which aims above, below, or aside of our mark. From all the material at hand, we endeavor to select that which can do our readers the most good; is most to the point, and the best adapted to meet their specific wants. Our delicate duty is often greatly relieved when the author, in so many words, submits his work "to the disposal and judgment of the editor." We have always rejected articles on hand, rejected simply on account of their inaptitude to our readers, and not from a want of intrinsic merit, or of appreciation of their authors' good intention or talents.

THE editor of the GUARDIAN would urge its friends to renew their subscriptions for the year 1879, and use their influence to secure new subscribers. A word of commendation to parents and young people can do much in increasing its circulation. Clubs of Sunday-school teachers ought, if possible, to be raised and sent in by the middle of December, or at furthest before the Christmas festival. The January number will be sent out before Christmas and the publisher ought to know who wish to take it for the next year, so as not to be put to the expense of sending it to non-subscribers. We earnestly solicit the help of pastors and congregations to introduce the GUARDIAN. As in the past so in the future, we promise to do our utmost to make it, in the true sense, an intellectual and moral GUARDIAN to the hearts, hearths and homes of the Church. The Sunday-School Department will be conducted as heretofore; the selections for the first part of the year will be taken from the Gospel of John, and for the second part from the book of Genesis.

THE history of Scotland "abounds" in feats of heroism and valor. For conscience sake her children have ever been ready to sacrifice property and life. When hundreds of her ministers threatened to leave the National Church, their threats were ridiculed as empty pretence. Would they sacrifice their salaries and every known means of support, even for conscience sake? At the proper time they walked out of the General Assembly, with the grandest Scotchman, Thomas Chalmers, at their head. The presiding officer said they will not do it. Although not in sympathy with them, when the procession of Seceders were greeted outside the Church by the hurrahs of the admiring people, the Moderator himself caught the inspiration of the occasion, and lustily hurrahed for brave old Scotia. Said he, "Nowhere

outside of Scotland could such a grand thing have been done." They and their congregations, by an act of their own, gave up all their claims on millions of dollars, and trusted God and His people for support. This heroic devotion to principle, however, sometimes assumes great risks for less worthy ends. We blame not the Scotch pastor who was horrified of a Sunday morning to find an irreverent fiddler among his choir, although he had a blunt way of correcting the evil. As he gave out the hymn he said: "Let us fiddle to the praise of God," etc. But our brave brethren have for centuries fought against all instrumental music in connection with divine service, as one of the machinations of Satan. An exchange says:

"Some of the Scotch are Scotchy all over, and their prejudice and opposition to organs in churches are about as violent as they are against Romanism. They have formed an Anti-Papal League in that country, and have mixed up church organs and popery in such a grotesque and amusing manner that it is hard to know whether most to laugh or to pity. Here is the way they call upon people in a public notice for funds to resist the aggression of Romanism and what they call 'the devil's music' in churches. Pause and listen:

"Shall God's appointed music of the lips, or the devil's music of machinery, prevail in the churches of Scotland? If the latter, the nation will be so drunk with popery that a papist may then ascend the throne. To fight the battle funds are required."

Could anything be more strangely absurd?

WOMAN in a certain sense is the weaker vessel; in others she is the stronger. She is more calm and self-possessed in great trials; has greater powers of endurance, better tact for certain kinds of work. Waller says, women can endure hunger longer than men. Plutarch says they can endure drunkenness better. Ungar says they live longer, and never grow bald. (The latter of which at least is not true.) De la Part says they do not suffer so much from sea-sickness. Aristotle says they can float longer on the water without drowning than men. Pliny says they are seldom attacked by lions. These were all learned men, and may have some ground on which to base their remarks. One thing is certain, that mild, gentle, godly women have tamed many a brutal nature worse than that of a lion, and in uncomplaining silence have borne great wrongs and sacrificed comfort, health and even life, for the relief of human suffering. And in our Sunday-schools, churches, benevolent and charitable movements, what offerings do not women lay on the altar of Christ!

"NEW brooms sweep well," and new enterprises often press their ends with much greater vigor than old ones. A pastor who has worn well for twenty years, moves less rapidly at the end of his term than at the beginning. His mind and body have become more ripe and better balanced. And yet a sprightly, more fanciful, clerical beginner may for a while seem to distance him. With fewer gray hairs and less furrowed features, and more dash and lively action, he may for a season seem to produce greater impressions and results.

Many a young Sunday-school or congregation prides itself in being so much wiser and more efficient than its older neighbor, or even its own mother. The older make less noise and parade than the younger. Being larger, it may have more defects. Yet after a long career of usefulness we always feel like judging the faults of old people and organizations with charity. Young people and projects have great reason to walk humbly before God and man. Those that have passed along their way know more about it than they do. Many a one in advanced life looks back upon the self-complacency and self-exaltation of his earlier years with sadness, and wonders how he could have made such a dunce of himself. Dean Stanley tells a story of a minister of one of the younger branches of the Church of Scotland. He called the attention of an old member of the Established Church of Scotland to some of the great abuses in that venerable body. The old man replied: "When your chimney has smoked as long as ours, perhaps it will have as much soot in it."

When a ship is sinking one had better get off, if possible. When a person's company is pernicious, one had better shun it. When one discovers that a cause is bad, he had better desert it at once. Do not tamper with sin. Nibbling around the "ragged edge" of vice is very unwise. An intemperate man sees his perilous course, and shrinks from it with a shudder. After a while he yields a little to the dangerous cup, expecting to stop at a certain point. His power of resistance forsakes him, and he is plunged over the fatal precipice. Vice is vice, no matter where found. The smoothed-tongued hypocrite may try to gloss over its ugly and frightful mien with a plausible gentility. But it is vice still, dangerous and damning. An English cockney said to a hotel-waiter: "I say waiter, I've just cracked this egg; look at it." The waiter replied: "Don't look very nice at that end, sir, I must say; try the other end." Like a rotten egg, sin is evil all through, no matter how we take it.

"Aristotle says that all the great men of his time were hypochondriacs; that they had cultivated their mind at the expense of their body." This is still a common fault with men of strong minds and studious habits. But few act as wisely as Thoreau, Emerson and Bryant, who spent their leisure hours at work among their gardens and groves. To thrive and develop soundly the body needs health, air, food and exertion. From the want of these, it is true now, as it was in the days of Aristotle, that many great men become melancholy. All things seem to them to be going wrong, the world is unfixed and out of joint, and things generally are rushing towards the final crash. Sooner or later something of this sort will surely come, but the well-balanced mind sees many rays of cheering sunlight amid the thickening gloom, and thankfully works on, leaving God to control things by us uncontrollable.

It requires little brains to damage society and destroy property and life. "One sinner destroyeth much good." A common man of low instincts flung a torch into the world-renowned temple of Diana of Ephesus, kindled a fire which 100,000 men could not extinguish, and destroyed a building which cost millions of dollars, and whose erection required the work of many thousand people for a long series of years. True, religion lost nothing by this act of Vandalism, but art did. On a river, a certain yellow fever region, the owners of a steamer needed an engineer. A man professing to possess humane courage offered his services as engineer. Ere long he put on full steam, and attempted to dash the boat to pieces, with its precious lives, on a rocky coast. The effort was detected barely in time to prevent a wreck. On examination he was found to he a maniac—a crazy man—who was determined to run his craft to perdition, as he confessed. A blockhead and a fool can perpetrate slander, scatter moral poison into precious hearts, and defile the sanctuary of many a soul.

Election campaigns furnish much food for earnest thoughtful minds. The popular elections of a Republic are mirrors in which one sees the manners and morals of the people reflected. The noblest and the meanest elements are therein brought to the surface. Many make a conscience of politics. Others are for sale. Thousands hold that frauds, tricks, trading votes, buying and selling them like so many cattle, are the acknowledged methods; they have their price, be it grog, money, or place. Demagogues are far more numerous than patriots. Office-seekers lead the masses by the nose. Pope puts the matter tersely: "Party is the madness of the many for the gain of the few." One can scarcely resist the conviction that all politics is simply a speculation to enrich the few. Universal suffrage, that looks so fair and just, becomes a two-edged sword, which some day may cut the throat of the nation. It has well nigh reduced some of our large cities to bankruptcy. Said a distinguished American journalist lately travelling in Europe: "A government based on universal suffrage is not as beneficial for the mass of the people as one founded on a conditional and limited suffrage." Where the majority of voters are Christian people, it is safe to determine vital questions by the ballot box. Where the masses are made up of the

unregenerate rabble, the ship's rudder is in the hands of a madman. A certain monarchist exclaims:

"Was ist Mehrheit? Mehrheit ist ein Unsinn,
Verstand ist stehts bei wenigen nur gewesen,
Der Staat muss untergehen, früh oder spät,
Wo Mehrheit siegt, und unverstand entscheidet."

In a regenerate state of society, where all the people are God-fearing these lines are not true. Where they are godless, the assertion of the poet is hard to refute. Is it possible to carry out Longfellow's advice in American politics, for each one heroically to follow his best convictions, always and only give his influence and vote for the right, without in the least conniving at or sanctioning wrong?

"In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle,
Be a hero in the strife."

The Mother of All Living.

BY THE EDITOR.

"The world was sad! the garden was a wild,
And man, the hermit, sighed—till woman smiled."

In Church and state, in the family and fortunes of men, woman is a "power behind the throne." For good and for evil, for right and for wrong, she deserves much praise and much blame. True, her active moulding hand is mostly hidden. She plays her part on the stage behind the curtain. In history, sacred and profane, man is the chief actor that comes into view. Woman only appears in a sort of background. Woman's work and woman's woe belong to the unwritten history of the world; known to God, and in part to her immediate family circle; but rarely to the world at large. How much of Bible history, from Adam to John, is grouped around men; how little around women. The mothers of Samuel, Saul, David, Daniel, Isaiah, Jeremiah, Peter, John—how little we know of them. Those of Polycarp, Irenæus, Origen, Augustine, Luther, Zwingle, and Calvin, are little known to us. The Moslem has no room for woman in his mosque. Indeed, he seems to question whether she is an accountable, immortal being. Even the Oriental Jew confines her behind the screen of the gallery in his synagogue. Under the Christian religion she attains a place never before accorded to her. Our Lord consented to be born of woman. Men, reviled, maligned, persecuted Him, woman never. During His darkest trials between Palm Sunday and Easter, woman's sympathizing heart and gentle hand soothed His sorrow, and this in a time when even His chosen disciples kept at a distance, from fear of the Jews. During the time of His earthly ministry, pious women of Galilee ministered to Him. They denied themselves the comforts of home, travelled with Him, afoot, from place to place, to relieve the wants of their Friend and Saviour, who had not where to lay His head. A woman expressed her fragrant love by anointing His feet with costly ointment, whilst the disciples permitted Him to wash *their* feet. A Gentile woman, the wife of Pilate, whose heart must have been touched by divine grace, interceded for Him on the morning of His crucifixion. When in all Jerusalem there could not be found a man brave enough to speak a word for Him before the governor, this woman "sent unto him saying, Have thou nothing to do with that just man." On his way to Calvary women followed Him weeping, whilst His crucifiers forced the cross on His shoulders, until He sank under it. On Good Friday evening women kept standing around His cross, whilst Thomas and Peter did not show their faces. On Easter morning women were first at the sepulchre, whilst the disciples still hid themselves behind barred doors. In the whole Gospel history we do not find a single instance where a woman, by word or deed, did anything to hurt the Saviour. And to this day, as a rule, women are far more largely represented than men at our communion seasons and in our religious assemblies. If the Church has work to do, burdens to bear, sacrifices to be made, woman is always foremost in offering her gifts and influence, her apt hands and prayerful heart.

In north-western Asia, between the Black, Caspian and Mediterranean Seas, lies an elevated plateau of land. It is 4,000 feet above the level of the sea,

and encircled by lofty mountains. The surface is quite uneven, consisting of mountains and valleys. On an elevation in the centre is Lake Vau, 5,115 feet above the sea level. Although so high, and of an uneven surface, it is a region of enchanting beauty and great fertility to this day.

From this region four great rivers flow to three of the neighboring seas—the Fazi to the Euxine, the Aras to the Caspian, and the Tigris and Euphrates to the Persian Gulf. They all carry fertility to the lands through which they flow. Ancient traditions place the province of Eden in this highest portion of Armenia, anciently called Ararat; and it appears to furnish all the conditions of the Mosaic narrative. This also seems to have been the site of the Noachian deluge, whose waters were gradually drained off by the streams to the lower ground.* This plateau contains "every variety of climate and production to be found in the temperate zone." Its description answers to that of Eden in the Bible: "And a river went out of Eden to water the garden: and from thence it was parted, and became into four heads" (or rivers.) Gen. ii. 10. Here, most likely, was the original Paradise. An elevated, well-watered, fruitful region of country, with a balmy, salubrious climate. To this day, although neglected and to a great extent uncultivated, travellers describe it as retaining many traits of its Eden charms.

In these fertile uplands was the home of Eve—"The mother of all living." There for a season, we know not how long, had wandered a human being. God had "put him into the Garden of Eden to keep it." There he dwelt in solitary comfort, in peace and plenty. He had all that heart could wish. The sweet society of God and of His angels; the charms of unrivalled natural scenery,—unbounded blessings, as they came from the hand of the Creator and untouched by "the trail of the serpent," were lavished upon him. But unshared by others of his kind, even Paradise could not give him the joy he sought.

"Till Hymen brought his love-delighted hour,
There dwelt no joy in Eden's rosy bower.
In vain the viewless seraph lingering there,
At silent midnight charmed the silent air;
In vain the wild-bird caroll'd on the steep,
To hail the sun, slow wheeling from the deep,
In vain, to soothe the solitary shade,
Aerial notes in mingling measure play'd;
The summer wind that shook the spangled tree;
The whispering wave, the murmur of the bee;
Still slowly pass'd the melancholy day,
And still the stranger wist not where to stray;
The world was sad,—the garden was a wild;
And man, the hermit, sighed—till woman smiled."

How strange to us would seem the situation of this solitary human tenant of a world! Alone on a globe of undeveloped wealth, with none but God to consult with, with no human equal to share his abundant possessions. God saw his dilemma—his embarrassing solitude. "It is not good that man should be alone. I will make him a help meet for him." Unlike others of her sex, Eve was not born, but created. Without childhood or youth, she came full formed from the moulding hand of the Creator. She knew naught of the thousand little adventures and experiments of the plays and evils of childhood and youth. With no teacher but God, and with the help of her husband, she learned the meaning of words, the use of language. She knew of no mother's love and tender care; of no father's fond caresses. Fanciful writers speak of her matchless beauty. Of this the Bible is silent. Like all other creatures of God, then, she was doubtless "very good,"—well-formed and pure. In the likeness and image of God was she made, and this meant much. The fashions of Eden, before the fall, were very plain and cheap. Without the need or use of garments in that lovely climate and pure society, our first mother knew nothing of one of the chief burdens of her modern daughters—the demands and frivolities of fashion. She had to be her own dressmaker, and fig-leaves must have been rather poor material to work upon. Without any women before her in the world, and she the only one there, without patterns or precedents in style, she had to invent the form as well as make her garments. Without needles, thread or scissors, her fingers were the only implements with which to work. Wherever some other matches may be made, hers was certainly "made in heaven." The patriarchs chose damsels for their sons, God chose one for Adam.

* Bible Lands, by Henry J. Van Lennep, D.D., p. 21.

Thus having joined the twain, man could not put them asunder. She was the first bride, and had to make her own bridal outfit. Contrast this with the costly bridal accoutrements of some of her daughters. How many dresses of costliest material, jewelry, bouquets, bridal presents, requiring months of preparation, and in some cases, years of earnings, or mayhap of stealings. How simple and cheap the bridal feast of this Queen of the whole earth. It is true she may have been somewhat on the frugal extreme. We do not hold her style and mode of life as a faultless model. Still there is a useful lesson in her artless simplicity which her daughters would do well to heed a little more.

Her first endeavors as a housewife must have been a continuous series of experiments. Not taught by a mother, unguided by the example of other women, hers was the first attempt at housekeeping ever made. True, in our sense of this word, Adam and Eve may not have kept house. Still, there had to be a particular place where they dwelt, ate and slept—a home such as it was, and that had to be kept in order. Eve's was the first temptation. We are made familiar with the nature and degree of temptation. We learn what sin means from books, from people around us, from our own experience. She had never heard of any one sinning. Without human instruction on this subject, her knowledge of it at best must have been vague; her only restraint was the command of God. True, this ought to have been enough. Yet in addition to this, we have the accumulated experience and wisdom of six thousand years, and still we sin. Satan beguiled her. She felt the first sin, and with the sin the first shame. Had she ever heard Adam or an Angel speak of the penalty of sin? What a sensation that first sin must have produced! At first pleasant; but later came the pain and the shame, as is always the case. It changed her nature. It stained her pure heart. It made her feel guilty and wicked. No longer can she filially approach the holy God. Her whole being shrinks from His All-seeing eye.

Eve is the first mother; she first gave birth to a human being. After the fall came the comforting promise of a Deliverer, the Messiah. "The seed of the woman shall bruise the serpent's head." May not her first-born, the first-born of the race, be the promised Saviour? So she seems to hope, for she says: "I have gotten a man from the Lord." She names her child *Cain*, which means "possession"—perhaps the possession of the Messiah. Adam names the animals, Eve names all the children. With such hopes, must not Eve have looked upon her first child with unutterable tenderness? As others were born to her, the duties of nurture and training claimed her attention. Whoever had charge of an infant immortal before? Who can tell her how to teach and train? Without book, example, school or teacher, she must experiment in this, too. Doubtless God in some way furnished the needed help. She early taught her children to fear God. For when the two eldest had grown up they offered sacrifices to God. This shows that their parents taught them to fear and worship their Creator. They were early trained to work. One son was a shepherd, the other a farmer. Evidently Eve had trouble with Cain. For when her second son was born she named him Abel—"transient" or "vanity." Why this name? By this time the poor woman had learned how *vain* had been the fond hopes she had cherished concerning Cain. Eve was the first maternal mourner. She had never heard of any one dying, much less had she seen a corpse. We now know what death means, not so did she. One day her second son, the amiable Abel, was brought home a corpse. His eyes closed, breathing stopped, face bloody and pallid, and hands cold as ice. He hears not, he heeds not her loving presence. What can it mean? Where is the soul of the dead? Will it return? Be lost to his mother forever? Worse than this. He died at the hands of her own child. Cain murdered his brother. The first-born of the race becomes the first murderer, and his harmless, kind-hearted brother is the victim. This is Eve's first great sorrow. Can you conceive of a greater one? She mourns the life of two sons at once. One lost by death, the other is worse than dead to her—a fugitive and a murderer. After both are thus lost, God gives her ano-

ther, whom she names Seth—"the substitute one;" a substitute for the lost ones. Daughters as well as sons Eve brought forth, yet no daughter's name is left on record. Why name the sons and not the daughters?

Eve experienced the trial and disappointment of the first failure. The family of Eden became bankrupt through sin. It must have produced a heart-rending shock. Her pure womanly heart would naturally form many and tenacious local attachments. A charming place, affording everything that the human mind could wish, forms a sweet home to which the heart clings. When it breaks up the heart breaks. Some people lose their home not by their own fault. In this case the loss of all was brought about by their own wilful disobedience of God's command. They had none but themselves to blame. Some people become poor, yet enjoy the favor of God. Banishment at once from a cherished earthly home and from God, means unutterable sorrow. Thus this first pair became bankrupt in character and estate at once. Yet a merciful God invites and makes it possible for them to return.

How sad and fatal in man or woman to tamper with sin. In itself it may seem trifling—like the plucking of an apple from its tree. Yet it is disobedience to God, defiles the soul and brings shame and sorrow upon it. In seemingly innocent forms Satan often seeks to beguile us. Sin becomes all the more dangerous because of its "deceitfulness."

The most fortunate people are often the most discontented. The rich suffer more with *ennui*—"the blues"—than the poor. The more we have the more we want. Monied people are often more worried to make money than the poorer classes.

Eve luxuriates amid an inexhaustible store of wealth; and still she selfishly wishes for more. The great secret of happiness as well as of piety is to learn in whatsoever state we are therewith to be content.

A sin once committed, even though repented of and pardoned, is followed by certain inevitable consequences. We cannot go back and undo it. Although Paul repented of consenting to the stoning of Stephen, others through that act may have been influenced to lead a sinful life long after he had become a Christian. Reformed drunkards sometimes die an early death of a disease produced by their wicked life. They have repented bitterly and are saved, still they die of the bodily penalty of drunkenness. Fain would Eve have undone her sinful deed, but it was too late.

Eve is the mother of all living. Her children have inherited the mother's disposition. As she did so do we, only in a more flagrant form. For we have more light than she had. Our sin separates between us and God; banishes us from His blissful presence. Away from God no one can ever be happy, neither in this world nor that which is to come. Between every child of Eve and God there is a serious strife. It is a trouble of long standing—an old family quarrel. God wants it to come to an end. Through His ambassadors he beseeches all to be reconciled unto Him. The bruiser of the serpent's head has come. He wants to take the injected venom of sin out of our souls.

"Sin, like a venomous disease,
Infects our vital blood,
The only help is sovereign grace,
And the physician, God."

Edinburgh.

BY EDWIN A. GERNANT.

"The land of mountain and of flood" has often been compared with our own New England. This resemblance is pointed out as holding both in beauty of landscape and national character, in civil and religious sentiment no less than in

——"dark blue lake and mighty river."

Let others determine the extent and fitness of the comparison whilst I only ask the GUARDIAN to record my appreciation of "auld Scotia's hills and dales."

On the morning of the 12th of July the steamer *Earl of Carlisle*, plying between Dublin and Glasgow, touched at Greenock landing. We had not yet lost our solid earth proclivities, and although the night's passage had been exceptionally fine, we preferred con-

tinuing our journey by train. Greenock is prominent among the ship-building towns on the Clyde, its harbor being among the most extensive in Great Britain. It is, however, of but little importance to the average tourist. After two hours' delay we were quite ready to proceed on our way. We took nothing from Greenock save an unpleasantly strong odor of Scotch herring.

At Glasgow we remained only long enough to change carriages. It would hardly be just to venture an opinion concerning this ancient city, which common tradition claims to have been founded by St. Kentigern, A. D. 539. Its cathedral, more massive than elegant, is celebrated as the scene of Rob Roy's mysterious warning to Francis Osbaldistone, and was erected by Bishop Achaius in 1133. As the commercial metropolis of Scotland, and in point of wealth and population, the third city in the United Kingdom, Glasgow has made unprecedented progress during the last century. It has for many years been one of the strongholds of rigid Presbyterianism. In 1638 the famous Assembly which abolished Scottish Episcopacy was held in this city. From whatever standpoint we may choose to examine the religious history of these people one cannot help admiring their persisting love of freedom in all things, their bold defiance towards real or imagined oppression, and their burning zeal in the cause of the Bible and covenant. No rock so rugged but is mantled with the memories of manly struggles, no moor so desolate but is filled with thrilling associations of martial daring, rich in the lofty inspiration of national song. As contrasted with old Ireland which we had somewhat reluctantly left behind us, Scottish life and character was already inspiring us most favorably. "Let Glasgow flourish" is the motto upon the city arms. Responding to this sentiment we hurried on towards the northern Athens, now only forty-five miles to our east.

We reached Edinburgh early in the afternoon. The inevitable porter was at the station and, shouldering our baggage, escorted us to the "Old Waverly," admirably situated on the north side of Princess street, and affording an unequalled view of the city's chief attractions. And now, having first taken dinner, let us see where we are.

Directly opposite the hotel and forming the south side of Princess street stretches the Garden Terrace, which, together with the adjoining valley, separates the Old and New Town. In front of us stands the famous Scott memorial. Erected at a cost of seventy-five thousand dollars, there is perhaps but one other monument in the world worthy of comparison with this beautiful structure. It rises in the form of an open Gothic spire two hundred feet above the level of the street, and rests upon a pediment of white marble. Under a double-flanked arched canopy is a colossal statue of Sir Walter Scott and his favorite dog, Maidra. Fifty-four niches have been reserved for celebrated characters in the master's works. Meg Merrilies, Prince Charles drawing his sword, the Last Minstrel, and the Lady of the Lake stepping from the boat, have already been placed in position. Numerous other monuments adorn this noble terrace; those to Livingstone, Christopher North and Allan Ramsay are most prominent, and are executed in the highest style of the sculptor's art.

The sun is setting in the west; but no matter. In these northern climes it is light until ten o'clock, and we may continue enjoying the prospect before us. I have already referred to Edinburgh as the modern Athens. Wherein lies this resemblance? To our right and across the valley the Castle frowns in jealous guardianship, four hundred feet above the level of the sea. Like another Acropolis, it is built upon a rock, and is accessible only on one side. Farther to the left, a monster lion, crouching for a spring, King Arthur's Seat, towers above the surrounding points; and as our glance falls upon Calton Hill, with its clustering monuments of classic design, the illusion is complete, and we may well pause in silent enjoyment of the scene. Surely yonder pile must be the Pantheon itself, or does distance but lend enchantment to the view? We may say—yes, for although the National Monument remains unfinished, it does present a startling resemblance to the historic temple of the ancient Greeks. Nor is

this likeness only accidental. Intended to commemorate the gallant achievements of the Scotchmen who fell at Waterloo, the ambition of the projectors was in advance of their funds, and the original design will probably never be realized.

Eleven o'clock! Twilight has deepened into darkness, and across the valley the houses of the Old Town, some of them ten, twelve and even thirteen stories high, and all of them irregularly illuminated from garret to cellar, stand in wierd relief upon the sloping hillside. Everything is so strange, so beautiful, so new to the young tourist that I almost question the reality of the scene.

On Saturday morning we started betimes, and, together with three other Americans, among them a Philadelphia physician, whose acquaintance we had formed on board the *Pennsylvania*, proceeded to a closer examination of the city's sights. Leaving "cabby" at the base, we climbed Calton Hill and ascended Nelson's Monument, a massive brown-stone tower, which an English writer has described as "a Dutch skipper's spy-glass partly opened." It is one hundred and two feet in height, and commands an extensive view of the surrounding country. The Grampian Hills, standing in gray perspective; the city and harbor of Leith; the Firth of Forth, with its enclosing towns,—we had gladly expended greater effort to secure a prospect such as this. Descending to Waterloo Place and crossing Regent Road, we reach the Burns Memorial, a circular and elegant marble temple containing Brodie's celebrated bust of the poet, some original manuscripts, and several interesting relics more or less directly connected with the bard of Ayr. Here, too, are spirited paintings of Tam o' Shanter's fearful ride and

> "——the ford
> Where in the snaw the chapman snoored."

Taking the Queen's Drive about King Arthur's Seat, and winding slowly around this magnificent bluff, we halted in front of the Palace of Holyrood. What a mournful interest in the life and fate of the beautiful and unfortunate Queen Mary the sight of this venerable pile induces! As the seat and shrine of Scottish royalty it is indeed a landmark for the student of history, a very Mecca which he cannot too reverently approach. Pacing these halls and lingering in the chambers preserved in their original furnishing, the whole chapter of plot and counterplot, of persecution and death, passes in saddening review. On the first floor we find the rooms of Lord Darnley. Merely glancing at these, we follow in the wake of tourists, steadily mounting higher. In a moment more we stand in the Audience Chamber of the Queen. Poor Mary! Here she maintained her conscious royalty in the presence of friend and foe, and here, too, she quailed before the earnest remonstrances of John Knox. Passing through a low doorway, we enter the bed-chamber of the unfortunate princess. Chairs and tables, workstands and embroidery frames, carry us back to the olden time. The ceiling is of carved oak, in panels; the walls are hung with crumbling tapestries illustrating the fall of Phæton, "and the melancholy and faded aspect of the room is in admirable keeping with its tale of sorrow and of crime." Here, too, is the bed, with its canopies of crimson damask, bordered with a heavy fringe of green. A secret passage communicates with Lord Darnley's apartments, and it was through this private stairway, at whose door we now stand, that the conspirators, headed by Darnley himself, entered the supping room of the queen. The unfortunate Riccio was dragged to the door of the audience chamber, and notwithstanding the pleadings and imprecations of Mary, fell pierced with fifty-six wounds. But the triumph of Darnley was indeed short-lived. His own fate, soon afterward, contributed to the chapter of atrocities which cluster about the life of the Stuarts.

Leaving the Palace and Abbey of Holyrood,—the latter dates from the beginning of the twelfth century,—we proceeded to the Castle. Our course leads through the most interesting portion of the Old Town, and we need to go slowly. Here we are in Parliament Square, in the midst of which stands St. Giles', the ancient parish church of Edinburgh. The old Tolbooth gaol—

"The Heart of Mid-Lothian"—once occupied the corner to the north-west. The figure of a heart in the paved crossing now marks the site. Entering Parliament House, in these days used for the sessions of the supreme courts, we pass hurriedly through the various halls, decorated in the style of the seventeenth century. Some of the chambers are sitting, and for the first time we behold my Lord Chief Justice in wig and robe,—the majesty of the law expressed in every feature of his closely shaven face. But we have reached the Castle, which now claims all our attention. This ancient fortress was once the centre of the city, and a worthy nucleus it must have been. In those days it was almost a synonym for strength, and was considered impregnable. Many are the exploits of daring which these walls might relate. Who that has read the "Tales of a Grandfather" but recalls the perilous midnight attack of Randolph, Earl of Moray, who, with only thirty followers, scaled the craggy precipice, and in the darkness of the night surprised and defeated the garrison? Five hundred and sixty-five years have elapsed, but the pen of Sir Walter Scott has given to this deed of patriotism a new lease of fame. From the old Palace yard we enter the Crown Room. Here are deposited the insignia of Scottish royalty, the crown and sceptre, the sword of state, etc. These are full of interest, for they refer to

"The days when gude King Robert sang."

Taking a peep at the apartment wherein Queen Mary was imprisoned and where James VI. was born, we enter the oldest building in Edinburgh, and one often overlooked by visitors to the Castle. This is St. Margaret's Chapel. Although of no special beauty and incredibly small in size, there are few places in Scotland more interesting to the historian and archæologist. Its history takes us back to the eleventh century, to the days of Malcolm III., the successor of Macbeth. His wife, Margaret, was the daughter of Edward the Outlaw and Agatha of Hungary. On the accession of William of Normandy to the English throne, she and her brother Edgar were compelled to leave the royal court. Endeavoring to reach Hungary they were driven northward and wrecked in the Firth of Forth. Malcolm personally conducted the illustrious unfortunates to his palace at Dunfermline. Soon after the young princess won the affections of this kind-hearted chieftain of the north. And now began the labor of love. The memory of her deeds of charity is still fresh in the Church. "When health and beauty were hers she devoted her health and strength to serve the poor, uncultivated people whom God had committed to her care. She daily fed three hundred, with the tenderness of a mother, waiting upon them on her bended knees, washing their feet with her own hands, and kissing them." During the absence of Malcolm, who was seeking restitution for the indignity endured by the Castle of Alnwick at the hands of the treacherous Normans, a deadly sickness preyed upon the wasted frame of the saintly queen. After an illness of six months, "enduring the most bitter sufferings with all the meekness, charity and beneficence of a saint," never ceasing in her anxiety for the welfare of her people, she died on the 10th of June, A. D. 1093. One hundred and fifty-eight years later, Pope Innocent VI. gave her a place in the Roman martyrology. There is something more than ordinarily pathetic in the life of this fair-haired Saxon beauty, who did so much for her chosen people and for the promotion of Christianity among them "Malcolm," says Sir Walter Scott, "totally illiterate, was unable to peruse his wife's missals and prayer-books; but he had them gorgeously bound, and frequently, by kissing them, expressed his veneration for what he could not understand." The chapel itself is one of rare interest to the antiquarian, being at least eight hundred years old. The nave measures sixteen feet in length and ten in width. The chancel is nearly ten feet deep, making the entire length of the chapel about twenty-six feet. A finely ornamented Norman apse-arch, resting on massive capitals, separates the sanctuary from the nave. The building has recently been restored and the aumbry and vestry fitted with oaken doors.

But one more object claims our at-

tention before we descend into the city. This is "the great iron murderer, Muckle Meg." It rests on a heavy carriage, opposite the chapel-door, and no doubt in its day deserved its reputation. This great gun is thirteen feet long and seven and one half feet in circumference. It was presented by the McLellans of Galloway to James II. In 1829 it was removed from the Tower of London to its ancient lair in the castle. To one side are some of the original balls fired from "Meg" and found at Waidie, three miles distant. Examining this monster of destruction, and then thinking of our own more modern and more effective implements of warfare, the thought that we are no less bloodthirsty than our ancestors is certainly no compliment to our civilization.

We returned to the city by way of High Street, and, after dismissing our cab. visited the Royal Institution and the National Gallery. Both these buildings are worthy of Edinburgh, which is saying quite enough. The latter, founded by Prince Albert, contains a very respectable collection of ancient and modern paintings. Several of the specimens of Vandyck, Titian and Tintoretto would take no mean position in some of the larger and more pretentious continental collections. It was my first acquaintance with the European galleries, and I was prepared to be enthusiastic. The Antiquarian Museum in the Royal Institution proved no less interesting. The keeper soon recognized my companion as a fellow-student, and accordingly showed us every attention. "It is such a pleasure," he said, "to converse with those who appreciate our work. Most students rush through these treasures because they feel it to be a duty." I will not weary my readers by enumerating the many objects of undoubted historical and antiquarian value. Mummies; bronze and stone implements; personal ornaments; the thumbikins, (a Scotch instrument of torture); the maiden, like unto but antedating the French guillotine; Rob Roy's purse; the stool which Jenny Geddes hurled at the Dean of St. Giles' when he attempted to read the Episcopal service; John Knox's pulpit, and the ring which Flora Macdonald gave to Prince Charles, —these are among the most interesting relics.

We spent the evening very pleasantly at the house of the greatest English publisher of theological works in the world, Mr. Thomas Clark. A number of friends had been invited to meet us at tea. Among these was a lady from Newfoundland, who, strange to say, objected to being called an American. Citizens of the States, she argued, alone deserved this honor. Remembering the oft-quoted couplet—"No pent-up Utica," etc., I felt that she might be right. The genuine, informal and characteristically Scotch hospitality with which we were received made us feel thoroughly at home, and is now among the most pleasant reminiscences of our visit to Edinburgh.

Next day was Sunday, here still observed in the good old way. Perhaps somewhat too puritanically, and yet how gratifying when contrasted with Sunday on the Continent. In the morning we attended services in the Free Church College chapel. The congregation was large and attentive. The pews were high, uncomfortable, and so narrow as to effectually prevent their occupants from kneeling. The service was, of course, rigidly Presbyterian and cold. The people followed the pastor with open Bible, and carefully hunted every referred passage. This attention may have been of the right sort, but it certainly was *formal*. I need not say that they used Rouse's version of the Psalms of David. Do you call such worship *free?* The pastor, the Rev. Dr. Smith, appeared in a black robe, and preached a practical sermon based on the parable of the nine ungrateful lepers. The absence of organ and choir was especially felt by the American strangers, accustomed to the soul-stirring anthem in their home service. I will not say that I was not edified, but certainly a "*Gloria in Excelsis*" would have brought me nearer to heaven. At half-past four o'clock we attended the vesper services at the Catholic Apostolic Church. These peculiar people are commonly and more correctly known as the "Irvingites." A pardonable curiosity induced us to visit this strange sect in one of their finest places of worship. As the followers of Rev. Edward Ir-

ving a celebrated Scotch divine, whose preaching in the earlier part of the present century created such an anxiety in England, their history is not wholly without merit, although unquestionably the outgrowth of mistaken zeal and religious excitement. Their ritual and service is very elaborate and imposing, but unlike that of the Roman Church, is entirely in English. Their ecclesiastical government is complete and novel, including apostles, prophets, fathers, angels, bishops, priests and deacons. They employ gorgeous vestments, incense, seven lamps, etc., the priests and people intoning the entire service. On this occasion, as indeed nearly always, they preached the speedy coming of our Lord.

We left Edinburgh at about noon of the next day, and as the train hurried southward our glance rested lovingly upon the glorious old city. I had hoped in this article to carry you with me to the south side of the Tweed, to Melrose and Abbotsford, to linger in Sir Walter's stately library and to see the storied Abbey where

> "The keystone that locks each ribbed aisle
> Is a fleur-de-lis or a quatrefeuille,"

but I have already claimed too much of your attention. Meanwhile, with our eyes fixed upon the dome of St. Paul's, we approach the metropolis of the world.

The Voice of Conscience.

BY THE EDITOR.

> "Go to your bosom;
> Knock there; and ask your heart what it doth know."
> "My conscience hath a thousand several tongues
> And every tongue brings in a several tale;
> And every tale condemns me for a villain."

An ancient philosopher elbowed his way through the crowded streets of Athens, in broad daylight, carrying a lantern and intently hunting something. Surely he must have lost somebody or some treasure. When asked what he was searching for, he replied: "I am hunting a man." By which he meant to say that in the crowded city, swarming with human beings, it was very difficult to find a person possessed of all the qualities of a noble manhood.

Outside of sanctifying grace, one might find it equally difficult to discover "a conscience void of offence toward God and man." And it cannot be denied that, even among many professing Christians, there is a lack of unbending conscientious integrity. There is much that claims to be piety, which is utterly void of the principles of conscientious dealing in practical life. The prevalent corruption in private, public and social life is in a great measure owing to a diseased or a willful disregard of conscience.

Its defects and diseases are owing to different causes. A child born of unconscientious parents, taught and trained by them, is likely to have an ignorant conscience. And many descendants of better parents, willfully neglect the enlightening of it. Much of so-called unavoidable ignorance is criminal. In this enlightened age and country very few can plead an excuse for ignorance in this direction. There are many cases where a want of moral intelligence is a criminal offence against God and man, and deserves a corresponding punishment. A London lad once stood before Nelson's monument in one of the squares of the city. One of Nelson's weather-beaten sailors, who had fought bravely under the great warrior, stood by his side, and chuckled with pride over the honor thus publicly bestowed on his great leader. "Who is that?" asked the lad of the tar. "Why don't you know?" replied the sailor, "that's Nelson." "Nelson!" asked the lad further, "Who is he?" This last question the sailor answered by a rough box of the lad's ear, with his coarse hand, which knocked the little fellow over. When some of the people standing by expressed their abhorrence at this rough treatment, the sailor indignantly answered: "What! ought not every English boy, who does not know who Nelson was, to have a sound thrashing?" Far less excuse have most people, young and old, for being ignorant of One greater than Nelson, who alone is the enlightener and regenerator of conscience.

Through certain adverse influences conscience may be seared or put to

sleep. (1 Tim. 4: 2.) A boy enters his name as a blacksmith-apprentice. The first few weeks the heavy hammer blisters the soft skin of his hands, and the hissing sparks flung off of the heated iron burn him. Ere long the handle will harden the palm of his hands, the heated iron will sear it, and the skin become horny, crispy and insensible. Thus a conscience once so tender, that it shrank from the slightest suggestion of wrong, by doing it repeated and continuous violence, becomes dead and voiceless.

Hazael, the young candidate for the throne of Israel, tender in years, was doubtless sincere in expressing his abhorrence of the cruelties predicted of him by Elisha. He slay the young men, and even dash the infant on its mother's breast in pieces! "What! Is thy servant a dog that he should do this great thing?" But the time came when Hazael acted the cruel monster, as the prophet had foretold. (2 Kings 8: 12, 13). Before his conversion Paul had an erring conscience. His Jewish prejudice and bigotry blinded his moral sense. And so he thought he was zealously serving God when he persecuted and imprisoned His people and tried to destroy His cause.

Conscience is to the soul what the mariner's compass is to the ship. This is a singular instrument. Its needle, if true, always points to the north. When clouds hide the heavens and the stars, and the seaman is without beacon or bird to guide him, the little compass will always tell him which way to steer. What makes the needle so true to its pole? Magnetism? But what is that? What is the still small voice in the soul, called conscience; which approves the right and condemns the wrong? The silent monitor? The voice of God? Yes. But what is that?

Even a compass may be warped by its surroundings. A few years ago a ship was within a moment of being dashed on the rocky coast of New England by a badly influenced compass. Unknown to the captain a bar of iron was thrown in its neighborhood. This turned the needle from its true point. A tenpenny nail in a board a few feet off may divert the guide, and destroy hundreds of lives.

Thus conscience is often influenced by pride, ambition, and a love of money; by passion and lust. People, who call themselves Christians, and claim to be conscientious, are known liars, swindlers and whoremongers. Twenty years ago a certain banker, now a political millionaire, urged another banker, who was a Christian, to shave with his deposits.

"I can't do it," said the Christian.

"Why not?" asked the sharper.

"My conscience won't allow me."

"Conscience," he replied. "Who cares for conscience?"

Webster's Dictionary gives thirteen definitions for the word "fresh.' It has been said that the dictionaries of the most dairymen have but one, which is the eighth definition in Webster. This makes the word mean: Recently from the well or spring.

A distinguished minister of state in Berlin, a member of the sainted father Gossner's church, once fought a duel on a certain Monday, after he had taken the communion the day previous. The godly pastor took the duellist to task about the matter, and asked him how he could do so with a free and good conscience.

The minister answered that he communed as a Christian, and fought a duel as a Prussian officer.

Gossner replied: "But suppose, your excellency, the devil should come tonight to fetch the officer, where will the Christian be?"

Thus the conscience is often made to bend and bow to a lax moral practice, until its elasticity ceases to protest against sin.

An accusing and guilty conscience greatly annoys its possessor. He fears that his heart and life are or will be uncovered to the eyes of others. Lorenzo Dow once made a thief bring back a stolen axe. On his way to church he met a man who swore at the unknown rogue. I will make him bring it back said Dow. He preached on the sin of stealing, and in the middle of the sermon he raised his hand, with a stone in it, fiercely eyeing the congregation, and threatening to throw, he said: "A man in this neighborhood had an axe stolen last night, and if the person who stole it doesn't dodge I will hit him on the forehead with this stone." Dow, accom-

panying the threat with a certain violent effort of the arm, the thief was seen vigorously dodging his head, and was thereby made to restore the axe.

"Suspicion always haunts the guilty mind;
The thief doth fear each bush an officer."

The accusations of a guilty conscience are God's police, whose detective pursuit no mortal can escape or evade. A criminal may escape the civil arm, but he cannot flee from his conscience. God has placed this court of justice within our breasts, which incessantly issues verdicts of acquittal or condemnation. It is the law written in all human hearts, "their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." (Rom. 2: 15.)

Shakespeare portrayed its functions with a master hand:

"I'll not meddle with it, it is a dangerous thing, it makes a man a coward; a man cannot steal, but it accuseth him; a man cannot swear, but it checks him; a man cannot be with a neighbor's wife, but it detects him. 'Tis a blushing shame-fac'd spirit, that mutinies in a man's bosom; it fills one full of obstacles; it made me once restore a purse of gold, that by chance I found; it beggars any man that keeps it; it is turned out of all towns and cities for a dangerous thing."

He speaks here as a man of the world, as many now speak, who fain would throw conscience to the dogs. Could that be done, the thief, the robber, the liar and the victim of lust could sin with less inconvenience than now. A man may affect to disbelieve the Bible, may avow himself an atheist. But can he get rid of or deny the ambassador of God in his own soul—his conscience?

A certain shepherd locked a fat sheep into an iron cage. Inside the sheep had an abundance of feed, but a ravenous wolf was allowed to howl and prowl around the outside. The sight of the wolf, although it never touched it, kept the sheep from eating and sleeping, and soon made it lean. Thus all temporla and worldly good avails naught against a guilty conscience.

A wealthy jeweller went on a journey, with a young servant, carrying a valuble stock of goods with him. At a secluded place the servant shot his master, threw his body into a canal, and fled to a distant country with his stolen goods. For a while he prospered, became an educated able lawyer, and a rich man. He married into a wealthy family. He acquired a good name and was highly esteemed. At length he was called to be the magistrate and judge of his district. He filled his position with ability, and was honored as a just and upright judge. One day a criminal was brought before him, accused of murdering his master.

The criminal was found guilty, and the crowded assembly eagerly waited for the upright judge to pass sentence upon him.

The people noticed that he was unusually excited. His face was flushed, his whole frame seemed in a tremor. He could conceal the accursed secret no longer. His guilty conscience burned within him. He demanded a hearing. For many years he had tried to execute and interpret the law justly. All this while he was arraigned as a murderer before the bar of his own conscience. Stepping down from the bench he took his place at the side of the prisoner at the bar, whom he was to have sentenced to be hung. The amazed assembly knew not what to make of his conduct until he spoke as follows:

"You see before you a striking instance of the just awards of Heaven. This day, after thirty years' concealment, presents to you a greater criminal than the man just now found guilty. Nor can I find any relief from the agonies of an awakened conscience, but by requiring that justice be forthwith done against me in the most public and solemn manner." He made full confession of his crime, and gave his life for the life he had destroyed. At length the long suppressed voice of conscience asserted its claims. To the eyes of others he had spent thirty years of seeming prosperity and happiness, whilst he suffered the torments of the lost in his own guilty soul.

The wicked flee when no man pursueth. Cain's guilty conscience expected to find an avenger of his brother's blood in every man he met.

"Behold, thou hast driven me out this day from the face of the earth, and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth, and it shall come to pass, that everyone that findeth me shall slay me." Gen. 4: 14.

The Sunday-School Department.

A Boy Superintendent.

BY REV. I. E. GRAEFF.

A little more than thirty years ago a number of persons started a Sunday-school. It was in a rural district where nothing of the kind had been attempted before. Not one of those who undertook the work had been connected with a school of that kind. It may well be supposed, therefore, that their experience was not very extensive. Their manner of proceeding was very likely somewhat primitive, but they went forward with a will. Two summers the school was kept up, and there are reasons to believe that it did some good.

The Superintendent, who was a boy of sixteen summers, was forced into his position by his comrades contrary to his will. He was a green country lad without previous training for the work. He however took the office thrust upon him, governed the school and taught a class besides. His fellow-workers labored hard also. Hence they succeeded in spite of the great difficulties that came in their way. That good has come out of their humble efforts, facts clearly show. The superintendent, soon after the close of the second term of the school, commenced a course of study preparatory to the Gospel ministry. Had he not been constrained into that superintendency, he might have never gotten into the higher office for which he now prepared himself. And even, if he had felt himself called, he would not have been so well qualified for pastoral work without this small portion of his early experience.

Two other young men entered with him into the work, who were also both teachers and officers. With him they were catechised and confirmed in the same class. One of these afterwards followed him into the higher calling, and has proven himself an able workman in the service of the Master. The other is an elder in the Church, and his only child is preparing to go one step higher than his father as an office-bearer in the house of the Lord. Besides the three, there was another young man in that same catechetical class, who did not join them in their Sunday-school enterprise, not at least in a direct way. He also has since heard the divine call, has left his secular calling and followed his Lord.

If there were no other results that can be traced, directly or indirectly, to that rural Sunday-school of a few decades ago, these would be sufficient to prove that that humble work, begun, continued, and ended in weakness, was not done in vain. But not only the laborers, those who taught and governed, received divine impulses while engaged in this way, which led to such tangible consequences in after years. Some of the scholars have been heard from, and have given a good account of themselves. It may, however, be that the full measure of fruits will only be seen after the mansions of bliss in the heavenly world above will be reached, and when the books shall be opened on the great day of final accounts.

But where was this school and who were the workers? The self-sacrificing Brother, who presides at the Orphans' Home at Womelsdorf, may perhaps remember something about it. He was a youth one day; he is a father now, having many children, though none according to the flesh. One of the elders at Leesport might no doubt, testify, that the school was located somewhere in his native county, not a thousand miles from the city of Reading. A popular pastor, way up in the Susquehanna region, could possibly say a word about that catechetical class and his young comrades who kept the Sunday-school. And some of the Christian men and women, who were boys and girls thirty

years ago, and who were about when the work was done, will no doubt, recollect where the school was and who belonged to it. Hence it may be taken for granted that the story of those days is not forgotten, and that it will yet be heard at many firesides as a pleasant tale that is told.

One thing is certain—practical Sunday-school workers do not all live in the closing decades of the nineteenth century. Those who were the pioneers of this great modern movement, had difficulties to contend with, of which the present generation can have but a dim conception. The work is now much easier, because it is a familiar work, well established and provided with abundant means of success. But the pioneers have the satisfaction to know, that they have laid a good foundation, and that others are building on the same. And if the work is continued and ended as it was begun, the seeds of Christian truth and kindness scattered by the way will spring up, and the reapers will do their work with joy in God's own good time. "They that sow in tears shall reap in joy."

A Good Mother.

A good mother never grows old to a good son; nor does his love for her. Their relations to each other are not changed by the passing years. She is to the last his mother, and, whatever he is to others, to her he is her boy. Biography is rich with illustrations of this truth, although the man whose mother is still spared to him need not go beyond his own experience to recognize its force. Here, for example, is gruff old Dr. Johnson, bearish and boorish in many things. When he is fifty years old and his mother is ninety, he writes to her in tenderness: "You have been the best mother, and, I believe, the best woman in the world. I thank you for your indulgence to me, and beg forgiveness of all that I have done ill, and of all that I have omitted to do well." How many men there are whom the world little thinks of as child-like, who could make these words their own, and set their hands to them with Johnson's closing assurance, "I am, dear, dear mother, your dutiful son." And the lion-hearted Luther, who seems better suited to thunder defiance at spiritual oppressors than to speak words of trustful affection to a kind-hearted woman, turns from his religious warfare to write to his aged and dying mother: "I am deeply sorrowful that I cannot be with you in the flesh, as I fain would be." "All your children pray for you." John Quincy Adams' mother lived to be seventy-four; but he had not outgrown his sense of dependence upon her when she was taken away. "My mother was an angel upon earth," he wrote. "She was the real personification of female virtue, of piety, of charity, of ever-active and never-intermitting benevolence. O God! could she have been spared yet a little longer!" "I have enjoyed but for short seasons, and at long, distant intervals, the happiness of her society, yet she has been to me more than a mother. She has been a spirit from above watching over me for good, and contributing by my mere consciousness of her existence, to the comfort of my life. That consciousness has gone, and without her the world feels to me like a solitude." When President Nott, of Union College, was more than ninety years old, and had been for half a century a college president, as strength and sense failed him in his dying hours, the memory of his mother's love was fresh and potent, and he could be hushed to needed sleep by patting him gently on the shoulder, and singing to him the familiar lullabies of long ago, after the fashion of that mother who he fancied was still at hand to care for him. An entry in the diary of the gallant young General Bartlett, while he was a prisoner of war, severely wounded, in Virginia, reads: "If I could only live to get in *our* lines, or to Baltimore, I would die contented. Mother would be there." Thus always. Mother, your work is a hard one; but it pays! It costs something to be a good mother: it costs time and devotedness and self-sacrifice; but no love on earth is like that which a faithful mother wins and holds from a faithful son. That love is accumulating for *you* with your every breath of generous Christian fidelity to the interests of your boy. Each birthday finds yon richer than ever in this priceless possession.—*Sunday school Times.*

SCRIPTURE LESSONS.

DECEMBER 1. LESSON XLVIII. 1878.

First Sunday in Advent. Matt. xxiv. 42–46.

THE COMING OF THE LORD.

42. ¶ Watch therefore; for ye know not what hour your Lord doth come.
43. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.
44. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.
45. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?
46. Blessed *is* that servant, whom his lord, when he cometh, shall find so doing.

QUESTIONS.

Can you tell what Sunday this is? When is always the first Sunday in Advent? What begins with this Sunday? What does the term *Advent* mean? Why is the season of Advent so called? To what is our attention especially directed in the lessons of the Church during this season? Why?

Verse 42. What do we not know? Is it possible for us to find out the time? Is it wise for us then to try to do so? What should we do? Why should we watch? How should we watch?

43. Will you repeat this verse? Who is meant by *the good man of the house?* What by *in what watch?* Into how many watches did the Jews divide the night? How long was a watch? What do you understand here by *broken up?* If a man knew that a thief would come to break into his house but knew not the exact time, what should he do? Would this be necessary if he knew just when the thief would come?

44. Is it certain that the Son of man will come? At what time will He come? What therefore should we always be? What is necessary to our being ready? Is what is thus true of the Second Coming of our Lord also true of any other event? Of what event?

45, 46. What question does our Lord here put to us? What do you understand by *a faithful and wise servant?* Of whom should we all be servants? What servants has God made rulers over His household? For what purpose? What is meant by *to give them meat in due season?* Should we all be faithful and wise servants? What will those who are such be when the Lord comes? In what respect will they be blessed? See ver. 47. What duty does this lesson urge upon us? Can we hope to enjoy all the blessings which Christ came into the world to secure for us, if we do not prepare ourselves and watch for His coming?

CATECHISM.

XLVIII. Lord's Day.

123. Which is the second petition?

"THY KINGDOM COME;" that is, rule us so by Thy word and Spirit, that we may submit ourselves more and more to Thee; preserve and increase Thy Church; destroy the works of the devil, and all violence which would exalt itself against Thee, and also all wicked counsels devised against Thy holy word, until the full perfection of Thy kingdom takes place wherein thou shalt be all in all.

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1. O'er the distant mountains breaking,
Comes the red'ning dawn of day:
Rise, my soul, from sleep awaking,
Rise and sing, and watch and pray:
'Tis thy Saviour,
On His bright returning way.

2. O Thou long-expected, weary
Waits my anxious soul for Thee:
Life is dark, and earth is dreary,
Where Thy light I do not see:
O my Saviour,
When wilt Thou return to me?

3. Long, too long in sin and sadness,
Far away from Thee I pine,
When, O when, shall I the gladness
Of Thy Spirit feel in mine?
O my Saviour,
When shall I be wholly Thine?

4. Nearer is my soul's salvation,
Spent the night, the day at hand;
Keep me in my lonely station,
Watching for Thee, till I stand,
O my Saviour,
In Thy bright and promised land.

5. With my lamp well-trimmed and burning,
Swift to hear, and slow to roam,
Watching for thy glad returning
To restore me to my home:
Come, my Saviour,
O my Saviour, quickly come!

COMMENTS.—The first Sunday in Lent is always the nearest Sunday, whether before or after, to the feast of St. Andrew, which always is celebrated on the 30th of November. With this Sunday begins the Church-year and the season of Advent. The term Advent means *coming*, and the season of Advent is so called because it has been designated by the Church as a season of preparation for celebrating the birth of our Lord. During it our attention is directed to the second coming of the Son of Man, because only in that coming will the fruits of His first coming fully appear. Only by contemplating the end of any event or undertaking, can we fully understand the importance of its beginning, and know how to celebrate it properly.

Verse 42. *Watch therefore.* This command has reference to the second coming of our Lord at the end of the world. When this coming will take place we do not know, neither is it possible for us to know, as God has not seen proper to reveal it to us, and it is known to Him alone. All attempts on the part of men to determine the exact time of the Lord's coming are, accordingly, foolish, and in every way unprofitable. But just because of the uncertainty of the time of the Lord's coming, we should continually watch for it, in order that He may not come upon us unawares. We should watch by exercising the greatest possible care that we do not fall into sin, and by making faithful use of all the means of grace, and seeking continually to do those things and those only which God requires of us, and which are well-pleasing in His sight.

43. *But know this, that if the good man of the house, &c.* In this verse, by the "good man" we are to understand *the master of the house*, and by "in what watch," *at what time.* The Jews divided the night into four watches of three hours each. "Broken up" here means *broken through*, or, *broken into.* The verse is designed to teach how momentous the not knowing the time is. When the master of the house does not know the hour of the breaking in, he must provide for the continual safety of his house, and be prepared for the thief at any moment, if he would not lose his valuables or his life. If he knew the hour, continual watchfulness would not be required.

44. *Therefore be ye also ready, &c.* The Lord will certainly come again to judge the quick and the dead, and to reward every man according to his works. The time of His coming, however, is known to the Father alone. When He comes He will, consequently, come more or less suddenly and unexpectedly to all, to the righteous as well as to the wicked. Therefore it is of the utmost importance that we should be always ready for His appearing. In order that we may be ready, we must truly repent of our sins and forsake them, look to Jesus and trust in Him alone for salvation, and seek earnestly through the help of His grace to conform our life at all times to the requirements of the law of God. What is thus true of the second coming of the Lord at the end of the world, is also true of His coming to us at death. This, too, is uncertain, and in the case of most, unexpected, and therefore for it, also, we need to be continually prepared.

45, 46. *Who then is a faithful and wise servant?* A faithful and wise servant is one who is true to his master, and who properly adapts means to ends in doing his master's work. Are we such servants? The question is one which addresses itself to every one, for all should be faithful and wise servants of the Lord Jesus Christ. But especially does it address itself to those who are office-bearers in the Christian Church. It deserves to be particularly noted that faithful and wise ministers, elders, and deacons, are made rulers over His household, the Church, by the Lord Himself, that they may give "meat," that is, *spiritual food*, such as is furnished in the true preaching of the word of God, the proper administering of the sacraments, and the judicious exercise of discipline, to them, the members, "in due season," that is, as they need it and are prepared for it. "There is an art, as it were, of spiritual dietetics, which requires tact and discrimination as well as faithfulness. The wise servant will seek to discover not only the right kind of food, but the right season for giving it."—*Plumtre. Blessed is that servant.* Those who are faithful

and wise servants will be abundantly rewarded when the Lord comes both at death and at the day of judgment. They shall be highly honored and made for ever happy in the world to come.

The lesson as a whole is designed to impress upon our minds the duty of constant watchfulness and preparedness for the coming of the Lord. Only as we exercise such watchfulness and strive always to be prepared to meet our God, can we confidently hope to make our calling and election sure, and be able rightly to rejoice in, and celebrate the birth of Jesus.

It is no easy task to lead a Sunday-school in prayer to edification. Some prayers are entirely too long, some vague and pointless. Some are addressed to the school instead of to God. Some undertake to inform God about matters pertaining to the school. Some flatter, others scold the school in a prayer which they pretend to offer to God. Think of a prayer like this after the death of a Sunday-school scholar: "O Lord, the little boy, only a short time since, was in health. How delightful his merry laugh to his parents, how obedient he was to them, what an excellent scholar he was, and how exemplary he was as a boy. But he is gone. No more will his parents hear his merry laugh, but they can think of it. No more will he attend school to be approbated by his teacher; no more will his schoolmates have it in their power to admire his exemplary conduct." This prayer has the merit of simple, short words, but what an insult to God and to the devout hearts of a congregation is such soft stuff in the house of prayer. Thank God in short words and sentences for mercies, pray Him for pardon and His blessing. Be brief, to the point, and devout.

One day a Chinaman came to a missionary in China and said: "I have heard you preach a sermon, but I have *seen* one of your sermons. I know a man who was the terror of his neighborhood. Towards all who came near him he acted like a venomous wild beast. But now he has become a follower of the Teacher whom you call Jesus, and is an entirely changed man. Now he has forsaken his wicked life, and everybody esteems him. He is amiable, meek and gentle. Your doctrine is good."

Thus people who never enter a church learn to respect and even believe in the sermons there preached, by the renewed and pious lives of the people that do hear them. And ungodly parents are so impressed with the unaffected piety of their children, taught them in the Sunday-school, that they at length learn to believe in the Saviour, there taught and adored. Sermons and lessons that are *seen* in the godly lives of Christians often impress people who never go near a church. Fruitful hearers are *living* second editions of the preached word known and read of all men.

How to Cure a Bad Memory.—Your memory is bad perhaps; but I can tell you two secrets that will cure the worst memory. When you have read a paragraph or a page, stop, close the book, and try to remember the ideas on that page, and not only recall them vaguely in your mind, but put them into words and speak them out. Faithfully follow these two rules, and you have the golden keys of knowledge. Besides inattentive reading, there are other things injurious to memory. One is the habit of skimming over newspapers, items of news, smart remarks, bits of information, political reflections, fashion notes, all in a confused jumble, never to be thought of again, thus diligently cultivating a habit of careless reading, hard to break

Another is the reading of trashy novels. Nothing is so fatal to reading with profit as the habit of running through story after story, and forgetting them as soon as read. I know a gray-haired woman, a life-long lover of books, who sadly declares that her mind has been ruined by such reading. A help to memory is repetition. Nothing is so certain to keep your French fresh and ready for use, as to have always on hand an interesting story in that language, to take up for ten minutes every day. In that case you will not "forget your French" with the majority of your schoolmates.—*St. Nicholas.*

DECEMBER 8. LESSON XLIX. 1878.

Second Sunday in Advent. Matt. xxv. 14–30.

THE JUDGMENT.

14. ¶ For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants and delivered unto them his goods.

15. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16. Then he that had received the five talents, went and traded with the same, and made *them* other five talents.

17. And likewise he that *had received* two, he also gained other two.

18. But he that had received one, went and digged in the earth, and hid his lord's money.

19. After a long time the lord of those servants cometh, and reckoneth with them.

20. And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21. His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22. He also that had received two talents came, and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

23. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24. Then he which had received the one talent came, and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:

25. And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26. His lord answered and said unto him, *Thou* wicked and slothful servant, thou knowest that I reap where I sowed not, and gather where I have not strewed:

27. Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28. Take therefore the talent from him, and give *it* unto him which hath ten talents.

29. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath.

30. And cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth.

QUESTIONS.

Of what does this lesson treat? When will the Judgment take place? Must we all appear before the judgment-seat? See 2 Cor. v. 10. How should this fact induce us to live?

Verses 14, 15. As what is the kingdom of heaven? Whom does this man represent? To what country has he gone? Who are his servants? What goods has he delivered unto them? What do you understand by his giving five talents to one, two to another, etc.? How did he give to every man? What do you understand by this? When did Christ leave the earth?

16–18. What did he who received five talents do? What did he who received two talents do? What he who received one? How much would a talent be worth in our money? Whom does the first of these servants represent? Whom the second? Whom the third?

19. What takes place after a long time? What does he do? What is meant by *reckoned with them?* Of what is the coming of the lord of these servants a type? Of what his reckoning with them?

20–23. What did he who received five talents now do? What did his lord say to him? What did he who received two talents do? What did his lord say to him? Whom do those two servants represent? What does the judgment passed upon them represent? Can you mention any passages of Scripture in which it is directly stated that the righteous shall rule in the world to come? See Luke xxii. 29, 30; Rev. iii. 21.

24–27. What did he who received the one talent do when his lord returned? Was what he said of his lord true? What did his own conduct show? What did his lord say to him? Who are meant by *the exchangers?* What by *usury?* How are the words of his lord, "Thou knewest that I reap where I sowed not," to be understood? Whom does this servant represent? Are the wicked disposed to misrepresent the Lord? Will the Lord condemn all such? How will He condemn them?

28–30. What does his lord order concerning the wicked and slothful servant? What reason does he give for this command? How do you understand this saying? Do we see this continually verified in the lives of men, and if so how? Where was the unprofitable servant ordered to be cast? What will be done with the wicked when the Lord comes?

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1. Hail, Thou source of every blessing,
Sovereign Father of mankind,
Gentiles now, Thy grace possessing,
In Thy courts admission find.

2. Gratefully we bend before Thee,
In Thy Church obtain a place,
Now, by faith, behold Thy glory,
Praise Thy truth and sing Thy grace.

COMMENTS.—When the Son of Man comes again He will come not in humility to suffer and die for us men and our salvation, but in glory to judge the quick and the dead, and to reward every man according as his work will be. The parable before us is designed to instruct and warn us concerning this judgment. It should, therefore, claim prayerful consideration, as it is of the utmost importance to us that we should so act at all times, that our conduct may be approved by the Great Judge of all men, when He comes.

Verses 14, 15. *For the kingdom of heaven is as a man, &c.* In order to understand the outward circumstances of the parable we must bear in mind, that the relation of masters and servants in ancient times was very different from what it is now among us. For a master to pursue such a course as is here described, though it may seem strange to us, was then in the East by no means unusual.

Primarily the parable was addressed to the immediate disciples of Jesus alone. The man spoken of represents the Lord, and his servants the disciples of the Lord. The goods which were delivered to the servants represent the spiritual gifts and blessings of various kinds which Jesus bestowed on His disciples before He departed from them. By the giving "to every man according to his several ability" we are taught that Jesus gave to His disciples not arbitrarily or indifferently, but according to the natural abilities and capacities which they had, and by the sanctification of which they could make right use, if they would, of the gifts received. The man's straightway taking his journey after delivering his goods to his servants finds its parallel in the ascension of Jesus to heaven shortly after commissioning His disciples to "preach the Gospel to every creature," and promising them the needed help which came on the day of Pentecost.

As, however, what was true of the first servants of Jesus is substantially true of all His servants, the parable is applicable to all times and to all persons, and, therefore, to us. "While, too, it has relation first to spiritual gifts and capacities, yet it has not therefore, no relation to those other gifts and endowments, such as wealth, reputation, ability, which though not in themselves spiritual, are yet given to men that they may be turned to spiritual ends—are capable of being sanctified to the Lord, and consecrated to His service, and for the use or abuse of which, the possessors will have also to render an account."—*Trench.*

16–18. *Then he that received the five talents, &c.* In these verses we have an account of the servants' conduct during the absence of their master. The first servant engaged earnestly in business with his master's money, and by industry and prudent investments succeeded in doubling the money he had received. The second pursued a similar course. The third one, however, being slothful and indifferent to his master's interests made no use of what was intrusted to him, and so did not increase in any way the talent which had been delivered unto him. The talent which he received was worth about $1,500 in our money. The first two servants, we need scarcely say, represent those among the disciples of Christ who earnestly strive to make the best use of their gifts and opportunities and so continually glorify God in all they do. The slothful servant, on the other hand, represents those who do not properly improve their baptism and the other means of grace which they possess, but bury their spiritual gifts in the flesh, by carelessness and indifference to those things which pertain to the glory of God and the good of their fellow-men. Of these Judas, who though a disciple of Jesus was nevertheless a thief and a traitor, is a striking type.

19. *The lord of these servants cometh.* He remained away a great while. So long, indeed, that the slothful servant may have believed he never would come back. But at last he came, and when he returned he reckoned with his servants, that is, he called them up to give an account of what they had been doing with his property while he had been gone, and to make settlement with them. The counterpart of this coming is the coming of our Lord. Nearly nineteen centuries have passed away since He ascended into heaven, and yet He has not come again, and some are beginning to doubt whether He will appear again as the Scriptures

teach. But though He tarries long, He will certainly come, and, when He comes, He will call all to judgment. It is very important that we should not lose sight of this solemn fact.

20–23. *And so he that received five talents came, &c.* These verses tell us how the faithful servants responded to the call of their master to make settlement, and how their lord treated them. They came forward cheerfully, and boldly. They acknowledged that they had received what they had at the beginning from him, and they brought back this doubled by their industry and prudence. As might be expected their lord honored them because of their faithfulness. In the same way will the faithful disciples of Jesus respond to His call to judgment. Not in fear, but in joy will they greet His return, and, confessing that all they have they have received from Him, they will return it to Him increased by their faithfulness in the use of it. And they, too, will be then rewarded with joy unspeakable and full of glory, and be made kings and priests of God forever. It is noteworthy that both servants are addressed in the same words because they had been equally faithful.

24–27. *Then he which had received the one talent came.* The conduct of this servant shows that he was selfish, and separated his own interest from his lord's, and therefore considered his lord to be a selfish man also. It is altogether natural for men thus to judge others by themselves. It was the selfishness of this servant that caused him to be slothful, and to neglect his lord's interests. It was selfishness that caused Judas to betray Christ. What this servant charged on his master was unquestionably false. His lord did not show himself to be a hard man, and the fact that he approached him as he did, shows that he himself did not really believe that he was an over hard man, but rather the very opposite of this. Else how would he have dared to use the language he did? When his lord in condemning him says, "Thou knewest that I reap where I sowed not, and gather where I have not strewed," he does so merely ironically to convict the servant out of his own mouth, and not with a view of admitting that the charge was true. By the "exchangers" are meant the bankers of those times, and by "usury" merely interest, the word not necessarily implying as now, any thing illegal or exorbitant. In the case of this servant we have strikingly portrayed the inconsistency and folly of the wicked who continually imagine and charge God with being such as they themselves are, and yet expect Him to treat them altogether differently from what they treat Him and their fellowmen! The condemnation of this servant will be also the condemnation of all such.

28–30. *Take therefore the talent from him.* Because of his unfaithfulness the slothful servant lost all. On the other hand he who had been faithful over most received still more because of his faithfulness. *For unto him that hath shall be given, &c.* That is, he who receives gifts and makes good use of them will receive more, while he who does not rightly use what has been given to him, however little it may be, will be deprived even of that. Of this law there are abundant illustrations in every day life. "Non-user tends to invalidate legal right. A muscle that is not exercised tends to degenerate and lose its power." A mechanic who does his work well will always get more and more work, while he who does his work poorly is sure to lose what little was given to him to do. *Cast ye the unprofitable servant into outer darkness.* The slothful servant is not only deprived of his talent, but he is cast out of his master's house where there is light and feasting because of the master's return, into the dark night without, there to lament and vent his anger because of his pain and folly. It is scarcely necessary to add, that the doom of this servant is typical of the doom which awaits the ungodly when the Son of Man comes in the glory of the Father.

If none were sick and none were sad,
  What service could we render?
I think if we were always glad,
  We scarcely could be tender.
Did our beloved never need
  Our patient ministration,
Earth would grow cold, and miss, indeed
  Its sweetest consolation.
If sorrow never claimed our heart,
  And every wish were granted,
Patience would die and hope depart,
  Life would be disenchanted.

DECEMBER 15. LESSON L. 1878.

Third Sunday in Advent. John i. 1–8.

THE ETERNAL WORD.

1. In the beginning was the Word, and the Word was with God, and the Word was God.
2. The same was in the beginning with God.
3. All things were made by him; and without him was not any thing made that was made.
4. In him was life; and the life was the light of men.
5. And the light shineth in darkness; and the darkness comprehended it not.
6. ¶ There was a man sent from God, whose name *was* John.
7. The same came for a witness, to bear witness of the Light, that all *men* through him might believe.
8. He was not that Light, but *was sent* to bear witness of that Light.

QUESTIONS.

What Sunday is this? What was the subject of the lesson for the first Sunday in Advent? What that of last Sunday's lesson? Of what does to-day's lesson treat?

Verses 1, 2. What are we told in these verses? What is meant here by *in the beginning?* What is meant by the Word? What is said of the Word? What do you understand by this statement? When was the Word with God? What does what is here asserted concerning the Word, clearly teach us?

3–5. By whom were all things made? Was anything made without the Word? What was in Him? What does this mean? What was the life? This implies what? What is said of the light? What of the darkness? Who is *the light?* What is to be understood by *the darkness?* What by the darkness not comprehending the light? What accordingly is set forth in these three verses?

6–8. Who was sent from God? What was the man's name? Can you tell me the meaning of this name? What John is meant? Why did he come into the world? How did he bear witness of the Light? See verses 19–34. What was the object of John's testimony? What further is said of John? Why does the Evangelist call attention to this fact? Is it important that we should not put any one else in the place of Christ? Why?

CATECHISM.

L. Lord's Day.

125. Which is the fourth petition?

"GIVE US THIS DAY OUR DAILY BREAD;" that is, be pleased to provide us with all things necessary for the body, that we may thereby acknowledge Thee to be the only fountain of all. good, and that neither our care nor industry, nor even Thy gifts, can profit us without Thy blessing, and therefore that we may withdraw our trust from all creatures, and place it alone in Thee.

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1. On Jordan's bank the Baptist's cry
Announces that the Lord is nigh:
Awake, and hearken, for he brings
Glad tidings of the King of kings.

2. Earth, air and sea, with joy elate,
For their Creator's Advent wait;
The very elements rejoice,
And welcome Him with cheerful voice.

3. We, too, will greet our coming God;
And cleanse our hearts, and smooth the road;
And make within a place of rest,
Meet home for such a royal Guest.

4. For Thou art our salvation, Lord,
Our refuge, and our great reward:
Without our aid, like withering grass,
Man into nothingness must pass.

5. To heal the sick stretch forth Thine hand,
And bid the fallen sinner stand;
Reveal Thy fate, and joy restore,
And make earth paradise once more.

1. Hark the glad sound! the Saviour comes!
The Saviour promised long!
Let every heart prepare a throne,
And every voice a song.

2. On Him the Spirit largely poured,
Exerts His sacred fire;
Wisdom and might, and zeal and love,
His holy breast inspire.

3. He comes, the prisoners to release,
In Satan's bondage held;
The gates of brass before Him burst,
The iron fetters yield.

4. He comes, from thickest films of vice
To clear the mental ray,
And on the eye-balls of the blind
To pour celestial day.

5. He comes, the broken heart to bind,
The bleeding soul to cure:
And with the treasures of His grace
To enrich the humble poor.

COMMENTS.—In the lessons for the First and Second Sundays in Advent we considered respectively the coming of the Lord and the judgment which will take place at His coming. In the present lesson our attention is called to our Lord's ante-mundane existence as the Eternal Word.

Verses 1, 2. *In the beginning.* That is in the beginning of all things, accordingly from all eternity was the Word. *The Word.* By this term is designated the second person in the Godhead, our Lord Jesus Christ in His præ-temporal and eternal existence. He is called the Word because as to His divine nature He bears the same relation to the hidden being of God as the word does to thought. "In the word of man his thought assumes shape and form and becomes clear to the mind, and through the same the thought is conveyed and made intelligent to others. So the Logos (Word) is the utterance, the reflection and counterpart of God, the organ of all revelation both with regard to Himself and to the world."—*Schaff. With God.* This implies union, fellowship, and communion. "These words express the co-existence, but at the same time the distinction of person." —*Watkins. Was God.* This statement maintains the distinction of person, but affirms the oneness of essence. As a whole, accordingly, these verses teach clearly the eternal, personal and divine character of the Word that was made flesh.

3–5. *All things were made by him.* This statement is to be taken in the widest possible sense. "Not anything that has been made, however small, not a single atom has been made, except by the Word. So there is nothing originally blind, no eternal matter, no primeval obscure in the world, everything that consists must be traced to the dynamic operation and conscious reason of the Logos."—*Lange. In him was life.* The true life was and is in the Word by original being. All the various forms of life have proceeded from Him and are continually upheld and sustained by Him. He is, indeed, the life of the life, the primal source, the ultimate principle of life. "Thus creation is not upheld by atoms, nor by the law of gravity nor, in general, by anything which appears. Its deepest ground is Christ, the eternal Elect of God, in whom all God's children are elect and beloved as His Church."—*Lange. And the life was the light of men.* The life which is in the Word is not only the source of all life, but also of all light—of all true knowledge and wisdom. The truth, the moral and religious law of life, the living and spiritnal power of man, has its ground in Christ who is the truth. *And the light shineth in darkness.* By darkness we are to understand here the sphere of error, sin, and death. In the darkness of this sphere the light has been shining ever since man ate of the forbidden tree and thus opened wide the gates of sin and death. "For the invisible things of Him," St. Paul tells us, "from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." *And the darkness comprehended it not.* That is, the darkness did not lay hold of the light so as itself to become light. Though "the heavens declare the glory of God, and the firmament showeth His handy work," yet the great majority of men in all ages have failed properly to recognize and honor Him. In these verses we have set forth respectively the relation of the Word to the world, to mankind, and to sin.

6–8. *There was a man sent from God.* This man was John the Baptist. It is to be noted that "the Word *was* God," but the man "was *sent* from God." By divine direction he was named John, that is, *Jehovah is merciful.* The object of his coming was to bear witness of the Light—of Christ. How he did this the evangelists inform us. The object of his testimony was, that *all men through him,* i. e., through John, *might believe. He was not the Light.* The evangelist emphasizes this fact because there were those who were disposed to put the Baptist in the place of Christ. It is still important that we should be reminded that great and honored teachers are not the Light, but at best can only be witnesses to the Light, for if we would be saved we must put our trust in God, and not in man.

If you do not work for God, believe me you are working for Satan.

DECEMBER 22. LESSON LI. 1878.

Fourth Sunday in Advent. John i. 9–14.

THE INCARNATION.

9. *That* was the true Light, which lighteth every man that cometh into the world:
10. He was in the world, and the world was made by him, and the world knew him not.
11. He came unto his own, and his own received him not.
12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believed on his name:
13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.

QUESTIONS.

Of what does this lesson treat? What does the word *incarnation* mean? What do you understand by it as used at the head of the lesson?

Verse 9. What is spoken of in this verse? What is meant here by true? What does the true Light do? How? With what should, "that cometh into the world," most probably be connected? What then does this verse teach?

10, 11. Who was in the world? How was He in the world? By whom was the world made? What is said of the world? How do you explain this? To whom did He come? What is meant by *His own?* What did His own do? How did they not receive Him?

12, 13. What did He give to them who received Him? What is it to be a son of God? Who received Him? What is said of such? What do you understand by this?

14. What is said of the Word? How did the Word become flesh? What does the Apostle say the Word made flesh did? What does he mean by dwelt among us? What further does he say? Who are we to understand by *we?* Of what does he say the incarnate Word was full? What do you understand by this? Have we cause to rejoice that the Word became flesh? Why? How should we celebrate the incarnation of the Word?

CATECHISM.

LI. Lord's Day.

126. Which is the fifth petition?

"AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS;" that is, be pleased for the sake of Christ's blood not to impute to us, poor sinners, our transgressions, nor that depravity which always cleaves to us; even as we feel this evidence of Thy grace in us, that it is our firm resolution from the heart to forgive our neighbor.

---

1. O very God of very God,
   And very Light of Light,
   Whose feet this earth's dark valley trod,
   That so it might be bright;

2. Our hopes are weak, our fears are strong,
   Thick darkness blinds our eyes;
   Cold is the night, and oh! we long
   That Thou, our Sun would'st rise.

3. And even now, though dull and grey,
   The east is bright'ning fast,
   And kindling to the perfect day,
   That never shall be past.

4. Oh, guide us till our path is done,
   And we have reached the shore,
   Where Thou, our Everlasting Sun,
   Art shining evermore.

5. We wait in faith, and turn our face
   To where the daylight springs,
   Till Thou shalt come our gloom to chase,
   With healing on Thy wings.

1. Hark! a thrilling voice proclaiming,
   Sounds aloud the coming light,
   From the heav'ns, brightly gleaming,
   Christ shall chase away the night.

2. Souls, immersed in sin, and torpid,
   Wounded by its venom'd stings,
   Now shall rise: for lo! the Day-Star
   Comes with healing in His wings.

3. From on high, the Lamb, commissioned
   To remove our guilt, appears;
   Let us all, to gain His pardon
   Pray with penitential tears—

4. That, when at His second Advent,
   Clouds of glory mark His path,
   And the world in fiery deluge
   Sinks beneath His dreadful wrath;—

5. We may not for sin be driven
   Exiles into endless doom,
   But, beneath His strong protection
   Sheltered, reach eternal Home.

COMMENTS.—The subject of this lesson is the Incarnation. The term incarnation signifies *the act of assuming body or flesh, of taking the nature of man.* As used at the head of the lesson it signifies the coming of the Son of God as man in that He was conceived by the Holy Ghost and born of the Virgin Mary.

Verse 9. *That was the true Light.* The Word was the true Light. "True" is here to be taken not as the opposite of false, but in the sense of *real, essential. Which lighteth every man.* The Word lightens, that is, *illuminates* every man with the light of reason and conscience. *That cometh into the world.* These words most probably should be connected with the Light. The reading accordingly would be: *The true Light which lighteth every man, was coming into the world,* that is, was through the course of history from the beginning preparing the way for being born in Bethlehem of Judea, as the infant Jesus.

10, 11. *He was in the world.* He was in it as its Upholder and Light, and, moreover, was also its Creator. *And the world knew Him not.* The world because of sin was sense-bound and lost its spiritual conception and therefore could not recognize Him so as to know Him. This was especially the case among the heathen, who instead of worshipping God worshipped dumb idols of wood and stone, and animals, and the sun, moon and stars. *He came unto His own.* To His own house or inheritance. By this is meant the people of Israel and the temple at Jerusalem. He came to Israel in the special revelalations and divine institutions of the Old Testament. *And His own received Him not.* That is the people of Israel: notwithstanding all Jehovah did for them, they would not obey Him and have Him rule over them.

12, 13. *But as many as received Him.* Though the great body of the people of Israel and of mankind generally would not receive the true Light, but preferred to walk in darkness, there were nevertheless some who sought faithfully to serve the Lord. To such power was given to become *the sons of God,* the bearers, incipiently, of His image renewed in righteousness and true holiness. *To them that believe on His name.* In these words we are told *how* they received Him. It was through faith in Him. Only thus can He ever be received. *Which were born, not of blood.* The power to become the sons of God is not of man in any sense, but of God. Only from above can men be born again. He who at the first created man alone can renew him.

14. *And the Word was made flesh.* This was accomplished when Jesus was born. By these words the Apostle clearly teaches us that "the man Christ Jesus" is also the eternal, personal, divine Word. He is God manifest in the flesh. *And dwelt among us.* For thirty-three years the Lord Jesus Christ dwelt on earth among men. *And we beheld His glory.* By *we* the Apostle designates himself and the other apostles. John with Peter and James saw His glory on the Mount of Transfiguration. They also with the rest saw it as it beamed forth from His divine teachings and miracles, and in His glorious resurrection and ascension to heaven, yea, from His whole life. *The glory as of the only begotten.* His glory was such as an only begotten son has with and from his father. It was a divine, heavenly glory which the disciples through faith beheld in Him. *Full of grace and trnth.* The Word incarnate seemed to the disciples not only all grace and truth but as the fulness of grace and truth. "Grace —the highest glory of the love of God, appeared in Him as it effaces and abolishes the guilt of sin, sin itself and death, and changes the curse into a blessing; truth—the highest glory of the revelation of God in His essential light appeared in Him, not only as it destroys every illusion of sin, but brings the reality and certainty of the highest life, fulfilling all mere appearances, all shadows and symbols of life."—*Lange.*

When we consider what St. John makes known to us of Christ, we cannot but feel that there is every reason why we should celebrate with joy and rejoicing the birth of Jesus. He is, indeed, a great and glorious Saviour. If we would, however, celebrate aright His birth we must turn away from all iniquity and believe on His name.

DECEMBER 29. LESSON LII. 1878.

Sunday after Christmas. John i. 15–18.

GRACE AND TRUTH BY JESUS CHRIST.

15. ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me, is preferred before me; for he was before me.
16. And of his fulness have all we received, and grace for grace.
17. For the law was given by Moses, *but* grace and truth came by Jesus Christ.
18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

QUESTIONS.

What great festival did we celebrate during the past week? What does Christmas celebrate? What was the subject of last Sunday's lesson? When was the incarnation fully accomplished? Of what does to-day's lesson treat?

Verse 15. Of whom did John bear witness? What John is here spoken of? What is it to bear witness? What did he say? In what respect did Jesus come after him? How was He preferred before him? How was He before him?

16. Of what does the Apostle say, "all we received?" What is meant by *His fulness?* Who are those who have received of His fulness? What is grace? What is meant by *grace for grace?*

17. What do you understand by the law? By whom was the law given? Can you tell how it was given? See Exodus, chapters xix., xx. What came of Jesus Christ? How did grace and truth come by Him?

18. Has any man ever seen God? Who has declared Him? Who is *the only begotten Son?* What do you understand by which is in the bosom of the Father? Who is the Father? What is the meaning of *He hath declared Him?* To whom must we go if we would know God, would know anything aright?

CATECHISM.

LII. Lord's Day.

127. Which is the sixth petition?

"AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL;" that is, since we are so weak in ourselves that we cannot stand a moment: and besides this, since our moral enemies, the devil, the world, and our own flesh, cease not to assault us, do thou, therefore, preserve and strengthen us by the power of the Holy Spirit, that we may not be overcome in this spiritual warfare, but constantly and strenuously may resist our foes, until at last we obtain a complete victory.

128. How dost thou conclude thy prayer?

"FOR THINE IS THE KINGDOM, THE POWER, AND THE GLORY, FOR EVER;" that is, all these we ask of Thee, because Thou art our King, and Almighty, art willing and able to give us all good; and all this we pray for, that thereby not we, but Thy holy name, may be glorified for ever.

129. What doth the word "AMEN" signify?

"AMEN" signifies it shall truly and certainly be; for my prayer is more assuredly heard of God than I feel in my heart I desire these things of Him.

---

1. Hark! the herald-angel sing
Glory to the new-born King:
Peace on earth, and mercy mild,
God and sinners reconciled.

2. Joyful, all ye nations, rise,
Join the triumph of the skies;
With th' angelic host proclaim
Christ is born in Bethlehem.

3. Christ, by highest heav'n adored,
Christ, the everlasting Lord,
Late in time behold Him come,
Offspring of a Virgin's womb.

4. Veiled in flesh the Godhead see!
Hail, th' incarnate Deity!
Pleased as Man with man to dwell,
Jesus, our Immanuel.

1. Hark! what mean those holy voices,
Sweetly sounding through the skies?
Lo! th' angelic host rejoices,
Heav'nly hallelujahs rise.

2. Listen to the wondrous story,
Which they chant in hymns of joy;
"Glory in the highest, glory!
Glory be to God most high!

3. "Peace on earth, good will from heaven,
Reaching far as man is found;
Souls redeemed, and sins forgiven,
Loud our golden harps shall sound.

4. "Christ is born, the great Anointed;
Heav'n and earth His praises sing!
O receive whom God appointed
For your Prophet, Priest and King."

COMMENTS.—In this lesson we have the testimony of John the Baptist and John the beloved disciple, as to Jesus being the source of grace and truth. It is moreover the conclusion of the prologue or introduction to the gospel of St. John, of which introduction the two immediately preceding lessons are a part.

Verse 15. *John bare witness of Him.* The John here introduced is the same as in verse sixth, namely, John the Baptist, the forerunner of Christ. He bore witness, that is gave testimony, that Jesus was the Messiah which was to come, by calling men to repentance, and directing them to Jesus as the promised Saviour. *This was He, etc.* We have given us in these words the general testimony which the Baptist bore to Christ. This testimony seems to have made a very deep impression on the mind of the Apostle, who was one of the disciples of the Baptist, and directed by him to Jesus. *He that cometh after me.* Jesus came after John with respect to His birth, and the commencement of His public ministry. *Is preferred before me.* Jesus had the precedence in dignity and spiritual power. *For He was before me.* This is true with regard to Jesus as the Word that was in the beginning with God, and also with regard to His progressive approach in His Old Testament advent.

16. *And of His fulness.* By this is meant the fulness of life, light, grace and truth, which is in Him and through the gospel offered unto us. *Have all we received.* We who believe on His name, and are born of God. *And grace for grace.* "The thought is, We all received of His fulness, and that which we received was grace for grace. The original faculty of reception was itslef a free gift, and in the use of this grace was given the greater power. The words mean grace in exchange for grace, instead of grace. The fulness of the supply is constant, the power to receive increases with the use, or diminishes with the neglect of that which we already have."—*Watkins.*

18. *For the law was given by Moses.* God gave the law to Moses, amid the thunderings and lightnings of Sinai—and through Moses' agency then to the people of Israel. It was given, not in order that men might be saved by it—for by the works of the law shall no flesh be justified—but that it might restrain sin and convict of sin, and be a school-master to lead men to Christ. *But grace and truth came by Jesus Christ.* The grace, *i. e.*, the favor, of the forgiveness of sins and of the power of a new life; and the truth, the reality and substance of salvation in contrast with the shadow, have come to us through Jesus Christ. They have come to us through His holy incarnation, His life on earth, His precious sufferings and death, His resurrection from the dead, His ascension to the right hand of the Father, and the giving of the Holy Ghost.

18. *No man hath seen God.* With the natural eye God cannot be seen, because He is Spirit, but even spiritually no man has ever directly beheld Him, not even Moses and the rest of the prophets, including the Baptist, the last and greatest of them all. "All the divine visions of seers and prophets were only visions of the glory of Christ in dim representation."—*Lange.* *The only begotten Son.* Jesus Christ our Lord is the eternal and only begotten God. *In the bosom of the Father.* This phrase expresses the closest intimacy and tenderest affection, and proves that the highest unity and most intimate knowledge exist between God the Father and God the Son. *He hath declared Him.* Christ has announced divine things, He has completed he work of revelation. He has made known to men, in the fullest possible manner, the divine nature and will. To Him, therefore, we must go, if we would truly know the things which pertain to God and our eternal salvation; yea, if we would truly know anything. Nothing can be rightly known, save through Him who was and is the Word. Grace and truth come through Jesus Christ.

REVERENCE FOR AGE.—Reverence is always due to aged people. God, nature, and a proper education say to the young, reverence old age. Gray hairs are a crown of glory when found in the way ef righteousness. I love the youth who reverences the aged always, and whoever they are. O youth, revere thy aged friends.

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